The Kingdom
Interlinear
Translation
of the
Greek
Scriptures

The Kingdom Interlinear Translation of the Greek Scriptures

THE GREEK ALPHABET

Capital Letters	Small Letters	Name	Transliteration and Pronunciation
Α	α	*al'pha*	a
Β	β	*bē'ta*	b
Γ	γ	*gam'ma*	g hard, as in be*g*in[1]
Δ	δ	*dĕl'ta*	d
Ε	ε	*ĕ'psi·lŏn*	e short, as in m*e*t
Ζ	ζ	*zē'ta*	z
Η	η	*ē'ta*	e long, as in th*e*y
Θ	θ	*thē'ta*	th
Ι	ι	*i·ō'ta*	i as in mach*i*ne
Κ	κ	*kap'pa*	k
Λ	λ	*lam'bda*	l
Μ	μ	*my*	m
Ν	ν	*ny*	n
Ξ	ξ	*xi*	x
Ο	ο	*ŏ'mi·krŏn*	o short, as in l*o*t
Π	π	*pi*	p
Ρ	ρ	*hrō*	r
Σ	σ, ς (final)	*sig'ma*	s
Τ	τ	*tau*	t
Υ	υ	*y'psi·lŏn*	y[2] French u or German ü
Φ	φ	*phi*	ph as in *ph*ase
Χ	χ	*khi*	kh as in el*kh*orn
Ψ	ψ	*psi*	ps as in li*ps*
Ω	ω	*ō·mĕ'ga*	o long, as in n*o*te

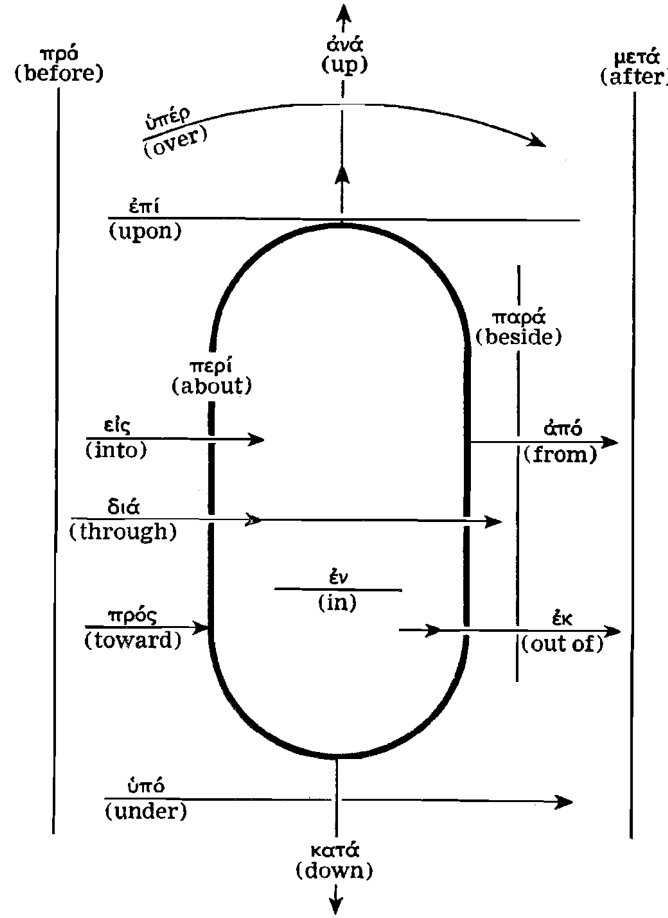
ʼ is silent while ʻ is pronounced like an *h*

[1] Except before κ, ξ, χ, or another γ when it is pronounced nasal, like *ng* in a*n*ger

[2] υ is *u* in diphthongs

Note: Modern Greek pronunciation varies from the above.

DIAGRAM ILLUSTRATING BASIC MEANINGS OF GREEK PREPOSITIONS



The Kingdom Interlinear Translation of the Greek Scriptures

Presenting a literal word-for-word translation into English under the Greek text as set out in "The New Testament in the Original Greek—The Text Revised by Brooke Foss Westcott D.D. and Fenton John Anthony Hort D.D." (1948 Reprint)

together with the

New World Translation of the Christian Greek Scriptures, Revised Edition, a modern-language translation of the Westcott and Hort Greek Text, first published by them in the year 1881 C.E., with which are included the valuable Foreword and the Appendix of the said translation, with numerous footnotes and an Explanation of the Symbols Used in the Marginal References

PRODUCED BY

New World Bible Translation Committee

—1969 C.E.—

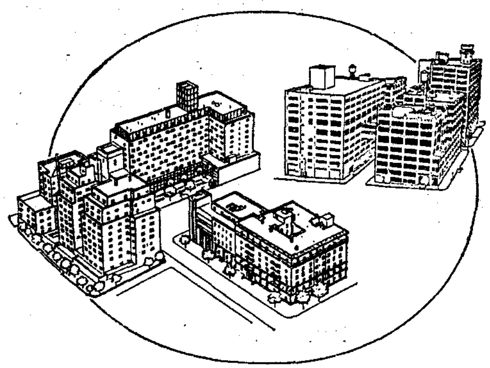
"OUR FATHER IN THE HEAVENS, LET YOUR NAME BE SANCTIFIED. LET YOUR KINGDOM COME. LET YOUR WILL TAKE PLACE, AS IN HEAVEN, ALSO UPON EARTH."—Matthew 6:9, 10, *NW*.

COPYRIGHT, 1969

by

WATCH TOWER BIBLE & TRACT SOCIETY
OF PENNSYLVANIA

First Edition: 500,000 copies



PUBLISHERS

WATCHTOWER BIBLE AND TRACT SOCIETY
OF NEW YORK, INC.

INTERNATIONAL BIBLE STUDENTS ASSOCIATION

Brooklyn, New York, U.S.A.

Made in the United States of America

BY WAY OF EXPLANATION

The inspired Greek Scriptures, completed near the end of the first century of our Common Era, are an indispensable part of the Sacred Scriptures inspired by the Creator of heaven and earth. In fact, the original Greek Scriptures give us the key to the proper understanding of the first and larger part of the Holy Bible, that is, the inspired Hebrew Scriptures commonly called The Old Testament. Comparatively few persons in this latter half of the twentieth century C.E. have studied the original language of the inspired Greek Scriptures so as to be able to pry directly into the basic thoughts of the original written text. The inspired Greek Scriptures were written, not in the ancient classical Greek nor in the modern Greek which dates from the fall of Constantinople in 1453 C.E., but in the common or *koiné* Greek of the first century of our Common Era, the international language of that time. Hence the *koiné* Greek of the divinely inspired Scriptures is a special study in itself.

Sincere searchers for eternal, life-giving truth desire an accurate understanding of the faith-inspiring Greek Scriptures, an understanding that will not be confused by sectarian, denominational religious teachings but that is fortified by the knowledge of what the original language says and means. To aid such seekers of truth and life is the purpose behind the publishing of *The Kingdom Interlinear Translation of the Greek Scriptures.* Its literal interlinear English translation is specially designed to open up to the student of the Sacred Scriptures what the original *koiné* Greek basically or literally says, without any sectarian religious coloration.

In the broad left-hand column of the pages of the main material will be found the original *koiné* Greek text as revised (in 1881 C.E.) by the renowned Greek scholars B. F. Westcott and F. J. A. Hort, and in between the lines of the Greek text will be found the word-for-word English translation. In the slim right-hand column of the page will be found the twentieth-century language translation entitled "New World Translation of the Christian Greek Scriptures," in its latest revision. The word-for-word interlinear translation and the *New World Translation* are arranged parallel on the page, so that comparisons can be made between the two readings and the accuracy of any modern translation can be determined.

For the interlinear word-for-word rendering the English word or phrase has not been taken from the modern translation in the right-hand column and transferred to a position under the Greek word to which it corresponds. Rather, the translation under each Greek word sets out what the Greek word itself says according to its root meanings (where the Greek word is made up of two or more particles) and according to its grammatical form. So in many cases the reading in the English word-for-word interlinear translation is not the same as that found in the right-hand column. This aids us in determining what the Greek text actually, basically says.

PARENTHESES: In the English interlinear readings parentheses occur. These denote that the English word or words enclosed are implied in the meaning of the Greek word above, according to its gender, number, antecedents or relation to context.

BRACKETS: In the English readings (interlinear and main) brackets occur. These denote that the word or words enclosed have been inserted by the translator to make some application that is shown by the Greek word or to show something that is understood along with the Greek word because of its grammatical form. For example, the Greek definite article for "the" may be used just by itself to denote a person. But this article may be in the feminine gender and according to the context it applies to a woman. Accordingly, for the enlightenment of the reader who is not familiar with Greek the word "woman" is inserted enclosed in brackets in the English reading.

DOUBLE BRACKETS: In the Greek text and also in the English renderings double brackets are to be found. These enclose matter that the producers of the Westcott and Hort Greek text consider to be interpolations. Such interpolations may be things omitted by certain recognized Greek manuscripts or may be important matter "apparently derived from extraneous sources," as, for instance, the alternate conclusions to Mark's Gospel. See above-mentioned "New Testament," page 583, under "Noteworthy Rejected Readings printed within double brackets."

ARTICLE: The *koiné* Greek has a definite article, in three genders, masculine, feminine and neuter, and each of these genders of the article is declined in its five cases and in its singular and plural numbers. The Greek has no indefinite article. Consequently no indefinite article, "a" or "an," is to be found in the English interlinear reading. The indefinite article has to be inserted by the translator into the main English reading in the right-hand column where such indefinite article is appropriate or warranted by the Greek text. For example, the Greek words for "holy spirit" occur in numbers of instances with no definite article and are rendered accordingly into English.

OMITTED VERSES: Verses found in the Authorized or King James Version Bible of 1611 C.E. but not found in the Westcott and Hort Greek text are omitted and are indicated by the verse number followed by a long dash.

FOOTNOTES: The footnotes use symbols that are significant and these are explained in the section (pages 26-31) entitled "Explanation of the Symbols Used in the Marginal References." Footnotes also refer to the Foreword and the Appendix as found in the *New World Translation of the Christian Greek Scriptures,* 1950 edition, and so such Foreword and Appendix have been included in this volume.

In the firm conviction that this volume will be of great help to readers in the understanding of the original inspired Greek Scriptures we take pleasure in offering this Bible aid to the public.

THE PUBLISHERS

FOREWORD

THE original writings of the Christian[a] Greek Scriptures, commonly called "The New Testament," were inspired. No translation of these sacred writings into another language, except by the original writers, is inspired. In copying the inspired originals by hand the element of human frailty entered in, and so none of the thousands of copies extant today in the original language are perfect duplicates. The result is that no two copies are exactly alike. Since such has been the result with the mere handwritten copies of the Scriptures, much more is it true that no version of them into another language by an uninspired translator would be perfect. It could not accurately render the precise meaning of the inspired originals. Especially so, when the translation is made from an imperfect copy. From this fact arises the need of a fresh translation from time to time, as the better understanding of the original tongues, now dead, becomes possible and as the light of the truth on the inspired Scriptures becomes brighter. Further, the progress of modern living language, with its changes in meanings of words and in forms of expression, calls for a new, up-to-date presentation to make the Scriptures fully alive and appealing to the understanding.

From the time of that Roman Catholic clergyman, John Wycliffe, of the fourteenth century, until the middle of this twentieth century many English translations have been made of the inspired writings of Christ's disciples. All these have had their own commendable features. They have considerably met the needs of the day for a rendering of God's Word in the common language of the people. Much good has been accomplished by them and will yet be. But honesty compels us to remark that, while each of them has its points of merit, they have fallen victim to the power of human traditionalism in varying degrees. Consequently, religious traditions, hoary with age, have been taken for granted and gone unchallenged and uninvestigated. These have been interwoven into the translations to color the thought. In support of a preferred religious view, an inconsistency and unreasonableness have been insinuated into the teachings of the inspired writings.

a Called "Christian" to distinguish them from the pre-Christian Greek Septuagint translation of the inspired Hebrew Scriptures.

The Son of God taught that the traditions of creed-bound men made the commandments and teachings of God of no power and effect. The endeavor of the New World Bible Translation Committee has been to avoid this snare of religious traditionalism. This very effort accounts for distinguishing this differently as a translation of the "Christian Greek Scriptures." It is a traditional mistake to divide God's written Word into two sections and call the second section, from Matthew to Revelation (or Apocalypse), "The New Testament." At 2 Corinthians 3:14 the popular King James Bible version tells of the "reading of the old testament," but there the apostle was not referring to the ancient Hebrew Scriptures in their entirety from Genesis to Malachi. Nor was he meaning that the inspired Christian writings constituted a "new testament." The apostle was merely speaking of the book written by Moses in which the old Law covenant with Israel is fully set forth; for which reason he says, in the next verse, "when Moses is read." The sacred Scriptures, from Genesis to Revelation (Apocalypse), are one Book, inspired by the one Supreme Author. They cannot be divided into two parts, one of which may be ignored. The Hebrew Scriptures and the Christian Greek Scriptures are essential to each other. The latter supplement the former and are an integral part with the former to make the one complete Book of divine truth. Till now we have been able to translate only the Christian Greek Scriptures.

The apostle Peter wrote: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Peter 3:13) The signs now multiply to prove that this generation is at the portals of the new world here promised. There no uninspired human traditions which bedarken and nullify the divine Word will be permitted, for that will be a righteous world. It befits the significant time of transition from the old world to the righteous new world that translations of the Scriptures today should as far as possible eliminate the misleading influence of religious traditions which have their roots in paganism, that thus the pure truth of God's Word may shine forth in all its harmonious brilliance and with its convincing power.

No uninspired translator or committee of translators can claim any direct command from the Most High God to engage in translating the divine Word into another language. But translation of it is necessary, and that into many languages, if Christ's command for this momentous day is to be fulfilled:

"This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." So, to do the work of translating is an opportunity and a privilege. In presenting this translation of the Christian Greek Scriptures our confidence has been in the help of the great Author of The Book. Our primary desire has been to seek, not the approval of men, but that of God, by rendering the truth of his inspired Word as purely and as consistently as our consecrated powers make possible. There is no benefit in self-deception. More than that, those who provide a translation for the spiritual instruction of others come under a special responsibility as teachers before the divine Judge. Hence our appreciation of the need of carefulness.

*

The Greek text that we have used as the basis of our New World translation is the widely accepted Westcott and Hort text (1881), by reason of its admitted excellence.[a] But we have also taken into consideration other texts, including that prepared by D. Eberhard Nestle[b] and that compiled by the Spanish Jesuit scholar José María Bover[c] and that by the other Jesuit scholar A. Merk.[d] Where we have varied from the reading of the Westcott and Hort text, our footnotes show the basis for our preferred reading. We give some definiteness to the background for the renderings of our text by showing in our footnotes the most ancient manuscripts and versions upon which we call for support. Besides this, we have offered alternative English renderings of the Greek text, and variant readings of said manuscripts and versions. Thus in our footnotes we have provided a sort of critical apparatus for our translation, rather than a commentary on the Scriptures.

Archaic language we have disposed of altogether, even in

---

a Besides using the 1948 Macmillan Company edition of this text, we have availed ourselves of the two exhaustive volumes prepared under the supervision of S. C. E. Legg, A.M., and published by the Oxford Clarendon Press, on Matthew and Mark, *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum—Evangelium Secundum Matthaeum* (1940) and *Evangelium Secundum Marcum* (1935).

b The 18th edition of *Novum Testamentum Graece* by D. Eberhard Nestle, elaborated by D. Erwin Nestle, published in 1948 by the Württemberg Bible Society, Stuttgart, Germany.

c *Novi Testamenti Biblia Graeca et Latina* by Joseph M. Bover, S.J., dated 1943 and published at Barcelona, Spain.

d The 1948 printing of the 6th edition of *Novum Testamentum Graece et Latine* by Augustinus Merk, S.J., and printed at Rome, Italy.

prayers and addresses to God. This means we have everywhere dropped using the now sanctimonious formal pronouns *thou, thy, thine, thee* and *ye*, with their corresponding verb inflections. The original Bible was written in the living language of the people of the day, Hebrew, Aramaic and Greek; and so the Bible characters addressed God and prayed to him in the same everyday language that they employed in speaking to their fellow creatures on earth. The translation of the Scriptures into a modern language should be rendered in the same style, in the speech forms current among the people. We offer no paraphrase of the Scriptures. Our endeavor all through has been to give as literal a translation as possible, where the modern English idiom allows and where a literal rendition does not for any clumsiness hide the thought. That way we can best meet the desire of those who are scrupulous for getting, as nearly as possible, word for word, the exact statement of the original. We realize that sometimes the use of so small a thing as the definite or indefinite article or the omission of such may alter the correct sense of the original passage.

Watch has been kept against taking liberties with texts for the mere sake of brevity or shortcuts and against substitution of a modern parallel, where the rendering of the original idea makes good sense. To each major word we have assigned one meaning and have held to that meaning as far as the context permitted. This, we know, has imposed a restriction upon our diction, but it makes for good cross-reference work and for a more reliable comparison of related texts or verses. At the same time, in order to bring out the richness and variety of the language of the inspired writers, we have avoided the rendering of two or more Greek words by the same English word, for this hides the distinction in shade of meaning between the several words thus rendered. Attention has been given to the tenses of verbs to bring out the intended description of the action, position or state. As the reader becomes familiar with our translation he will discern more and more the harmony and interagreement of our renderings in all these respects.

The chapter and verse numbering follows that of the *King James Version,* thus making possible easy comparison. But, instead of making each verse a separate paragraph in itself, we have grouped verses into paragraphs for the proper development of a complete thought in all its context. Mindful of the Hebrew background of the Christian Greek Scriptures, we have followed mainly the Hebrew spelling of the names of persons and places, rather than that of the Greek text which imitates the Greek Septuagint Version (*LXX*) of the Hebrew Scriptures.

*

THE DIVINE NAME: One of the remarkable facts, not only about the extant manuscripts of the original Greek text, but of many versions, ancient and modern, is the absence of the divine name. In the ancient Hebrew Scriptures that name was represented by the four letters יהוה, generally called the "Tetragrammaton" and represented by the English letters JHVH (or YHWH). In the Hebrew Scriptures the name, represented by this Tetragrammaton, occurs 6,823 times. The exact pronunciation of the name is not known today, but the most popular way of rendering it is "Jehovah." The abbreviation for this name is "Jah" (or "Yah"), and it occurs in many of the names found in the Christian Greek Scriptures. Also in the exclamation Alleluia! or, Hallelujah! found four times, at Revelation 19:1, 3, 4, 6, and meaning "Praise Jah!"

As the Christian Greek Scriptures were an inspired addition and supplement to the sacred Hebrew Scriptures, this sudden disappearance from the Greek text seems inconsistent, especially when James said to the apostles and older disciples at Jerusalem about the middle of the first century: "Symeon has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name." (Acts 15:14) Then in support James made a quotation from the Hebrew Scriptures where the divine name occurs twice. If Christians are to be a people for God's name, why should his name, represented by the Tetragrammaton, be abolished from the Christian Greek Scriptures? The usual traditional explanation for this no longer holds. It was long thought that the basis for such failure of the divine name in our extant manuscripts was the absence of the name in the Greek *Septuagint Version* (*LXX*), the first translation of the Hebrew Scriptures which began to be made in the third century B.C. This thought was based upon the copies of *LXX* as found in the great manuscripts of the fourth and fifth centuries A.D.: the Vatican No. 1209, the Sinaitic, the Alexandrine, and the Ambrosianus. In these the distinctive name of God was rendered by the Greek words Κύριος (*ky'ri·os*) with or without the definite article and Θεός (*the·os'*). This namelessness was viewed as an aid to teaching monotheism.

This popular theory has now been flatly disproved by the recently found remains of a papyrus roll of *LXX*. This con-

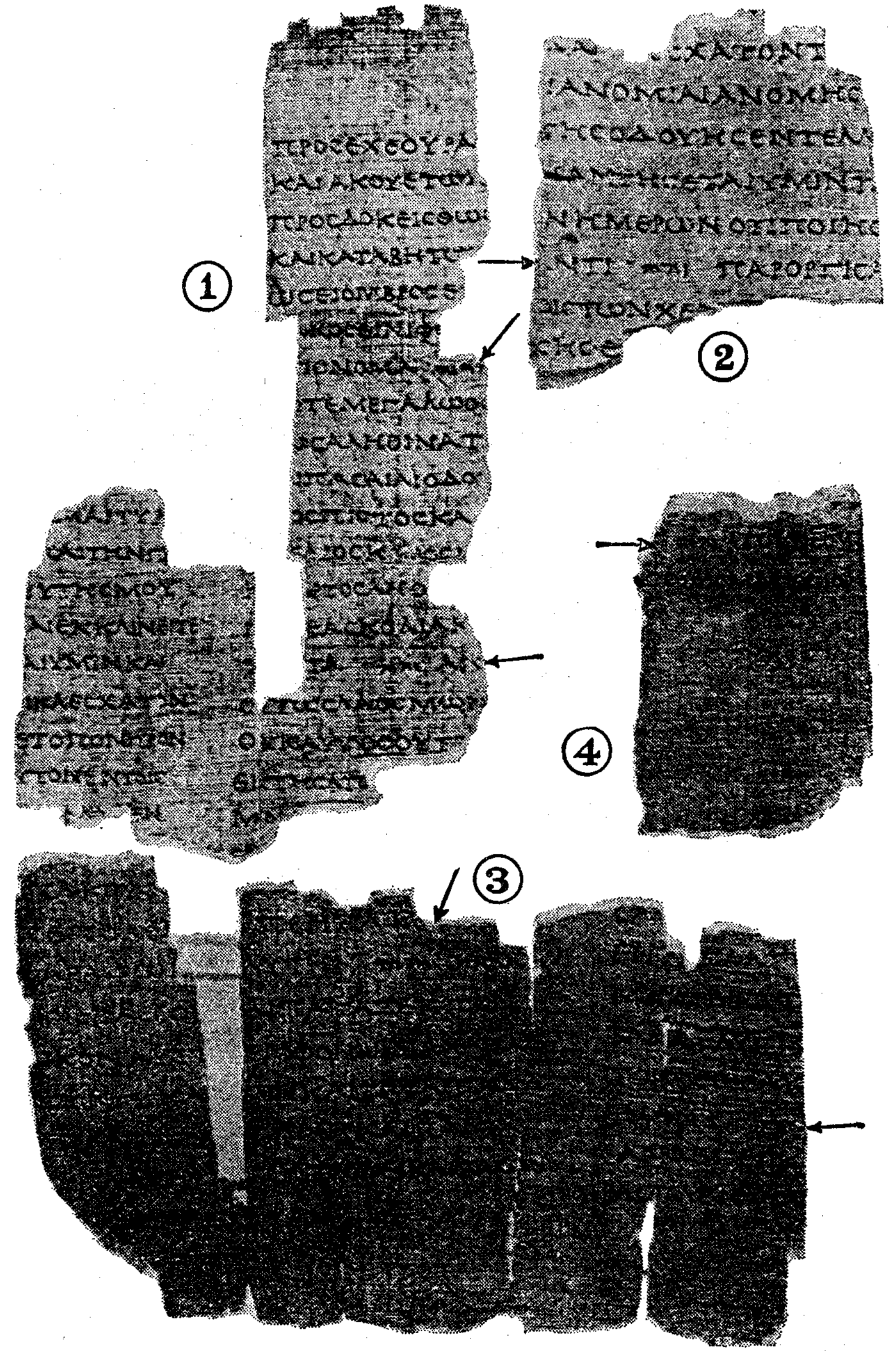
tains the second half of the book of Deuteronomy. Not one of these fragments shows an example of Κύριος or Θεός used instead of the divine name, but in each instance the Tetragrammaton is written in Aramaic characters. By permission of its owners we have reproduced photographs of fragments of the papyrus roll that our readers may examine these occurrences of the Tetragrammaton in such an early copy of *LXX*.[a] Authorities fix the date for this papyrus at the 2d or 1st century B.C. This means about a century or two after the *LXX* was begun. It proves that the original *LXX* did contain the divine name wherever it occurred in the Hebrew original. Considering it a sacrilege to use some substitute as *ky'ri·os* or *the·os'*, the scribes inserted the Tetragrammaton (יהוה) at its proper place in the Greek version text.

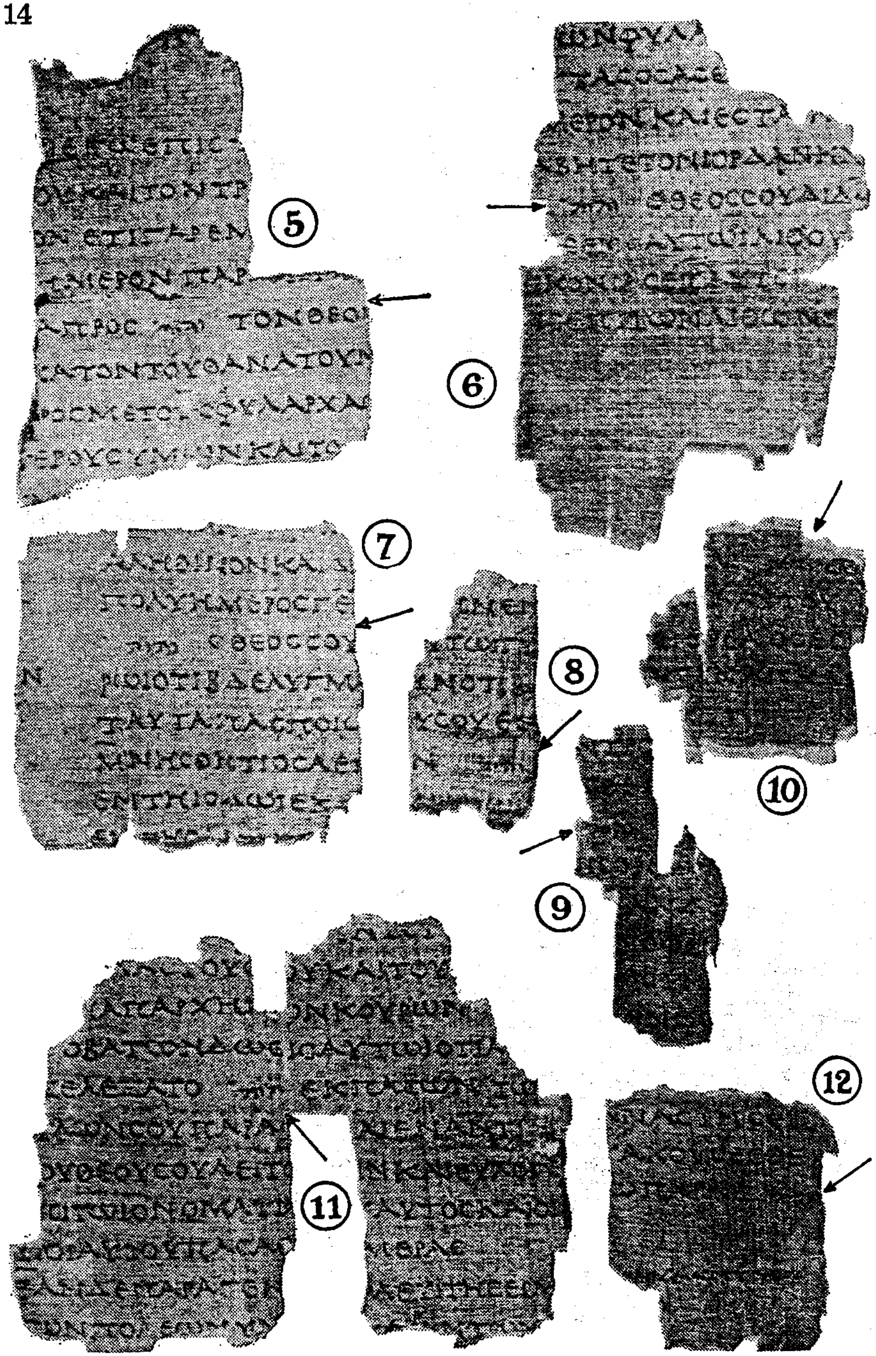
Did Jesus Christ and his disciples who wrote the Christian Greek Scriptures have copies at hand of the Greek *Septuagint* with the divine name appearing therein in the form of the Tetragrammaton? Yes! The Tetragrammaton persisted in copies of *LXX* for centuries after Christ and his apostles. About A.D. 128 Aquila's Greek version had the Tetragrammaton in archaic Hebrew letters. About A.D. 245 Origen produced his famous *Hexapla,* this being a six-column reproduction of the inspired ancient Scriptures, (1) in their original Hebrew and Aramaic, accompanied by (2) a transliteration into Greek, and the Greek versions by (3) Aquila, (4) Symmachus, (5) the Seventy (*LXX*), and (6) Theodotion. In the second column of the *Hexapla,* in the transliteration into Greek, the Tetragrammaton was written in Hebrew characters, whereas in columns 3, 4, and 5 the Greek versions of Aquila, Symmachus and *LXX*

---

a The papyrus belongs to the Société Royale de Papyrologie du Caire. It bears the Inventory Number 266, and forms part of the collection of Fouad Papyri, of which Nos. 1-89 were published in 1939 in one volume (*P. Fouad I,* 1939). The nearest parallel in date to P. Fouad Inv. No. 266 is P. Rylands iii. 458, of the 2d century B.C., which also contains fragments of the second half of Deuteronomy; but its scanty remains unfortunately preserve no use of the divine name or its equivalent.

See our pages 13-14, for photographic illustrations of some fragments of P. Fouad Inv. No. 266 of Deuteronomy *LXX*, which we have numbered. No. 1, on Deuteronomy 31:28 to 32:7, shows the Tetragrammaton on lines 7 and 15. No. 2 (Deut. 31:29, 30) shows it on line 6; No. 3 (Deut. 20:12-14, 17-19) on lines 3 and 7; No. 4 (Deut. 31:26) on line 1; No. 5 (Deut. 31:27, 28) on line 5; No. 6 (Deut. 27:1-3) on line 5; No. 7 (Deut. 25:15-17) on line 3; No. 8 (Deut. 24:4) on line 5; No. 9 (Deut. 24:8-10) on line 3; No. 10 (Deut 26:2, 3) on line 1; No. 11 (Deut 18:4-6) on line 5; and No. 12 (Deut. 18:15, 16) on line 3. Reproduced by permission of the Royal Society of Papyrology, of Cairo, Egypt.





all represented the Tetragrammaton by the similar Greek characters.[a] Origen, in a statement on Psalm 2:2, said that "in the most faithful manuscripts THE NAME is written in Hebrew characters, that is, not in modern, but in archaic Hebrew."[b]

A papyrus fragment of that same 3d century A.D., namely, P. Oxyrhynchus vii. 1007, is a fragment of Genesis of the *LXX*, and it abbreviates the Tetragrammaton by its first letter doubled, a doubled Yod (ZZ), the initial letter being written in the shape of a Z with a horizontal stroke through the middle, the stroke being carried unbroken through both such Yod's.[c]

In the succeeding century Jerome says that ignorant readers of the *LXX* imagined the Tetragrammaton to be a Greek word and actually pronounced it "Pipi." In his *Prologus Galeatus* prefacing the books of Samuel and Malachi he says: "We find the four-lettered name of God (i.e., יהוה) in certain Greek volumes even to this day expressed in the ancient letters." And in his 25th letter to Marcella, written at Rome, A.D. 384, he treats of the ten names of God and says: "The ninth [name of God] is a tetragrammaton, which they considered ἀνεκφώνητον [*an·ek·pho'nē·ton*], that is, unspeakable, which is written with these letters, Iod, He, Vau, He. Which certain ignorant ones, because of the similarity of the characters, when they would find them in Greek books, were accustomed to pronounce Pi Pi."[d]

Thus down to the time of Jerome, the translator who produced the Latin *Vulgate*, there were Greek manuscripts of the ancient Hebrew Scriptures which still contained the divine name in its four Hebrew characters.[e]

One thing is now certain. Whether Jesus and his disciples read the Scriptures in their Hebrew (Aramaic) original or in

a Compare the Ambrosian palimpsest of the *LXX*, edited by G. Mercati, 1896.

b This is now confirmed by a Cairo palimpsest of parts of 3 Kings and 4 Kings, *LXX*.

c See *The Oxyrhynchus Papyri*, volume vii, edited by A. S. Hunt, 1910. Editor Hunt compares P. Oxy. iv. 656 (Genesis, early 3d century) with its 'decided tendency' to omit the substitute word *ky'ri·os*. In three passages the blank space left by the original scribe sufficient for four letters had been filled by *ky'ri·e* only by another, a second hand.

d See C. Taylor's *Hebrew-Greek Cairo Genizah Palimpsests* (1900), pages 6-11.

e See Jerome's *Epistola 25, Ad Marcellam* (edited by Hilberg, page 219). Also see McClintock and Strong's *Cyclopædia*, volume 9 (1894 edition), page 652, under "Shem hammephorash."

the Greek *Septuagint Version,* they would come across the divine name in its Tetragrammaton form. Did Jesus follow the traditional Jewish custom of the day and read *A·do·nai'* at such places out of fear of profaning the name and violating the Third Commandment (Exodus 20:7)? In the synagogue at Nazareth, when he rose and accepted the book of Isaiah and read those verses of Isaiah (61:1, 2) where the Tetragrammaton occurs twice, did he refuse to pronounce the divine name correctly? Not if Jesus followed his usual disregard for the unscriptural traditions followed by the Jewish scribes. Matthew 7:29 tells us: "He was teaching them as a person having authority, and not as their scribes." In the hearing of his faithful apostles Jesus prayed to Jehovah God, saying: "I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known." (John 17:6, 26) The Jewish Talmud accuses Jesus of having performed his miracles by the pronouncing of the divine name; which is an indirect admission on the part of his enemies that he did use the name.

The question now before us is: Did Jesus' inspired disciples use the divine name in their writings? That is, Did God's name appear in the original writings of the Christian Greek Scriptures? We have basis for answering Yes. In recent years some have claimed that Matthew's gospel account was at first written in Hebrew rather than in its kindred language, the Aramaic. It is contended that Matthew and the early Christians produced this account to become the last book of the canon of the Hebrew Scriptures as, till then, the canon of the Christian Greek Scriptures had not been contemplated. There is evidence that various recensions of the Hebrew and Aramaic versions of Matthew's account persisted for centuries among the early Jewish Christian communities of Palestine and Syria. Early writers, such as Pa'pi·as, Hegesippus, Jus'tin Martyr, Ta'tian, Sym'ma·chus, I·re·nae'us, Pantaenus, Clem'·ent of Alexandria, Or'i·gen, Pam'phi·lus, Eu·se'bi·us, Ep·i·pha'·ni·us and Je·rome', give evidence that they either possessed or had access to Hebrew and Aramaic writings of Matthew. Jerome, of the 4th and 5th centuries A.D., had this to say:

"Matthew, who is also Levi, and who from a publican came to be an Apostle, first of all the Evangelists, composed a Gospel of Christ in Judaea in the Hebrew language and characters, for the benefit of those of the circumcision who had believed. Who translated it into Greek is not sufficiently ascertained. Furthermore, the Hebrew itself is preserved to this day in the library at Caesarea which the martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes who use this volume in the Syrian city of Beroea to copy it. In which it is to be remarked that, wherever the Evangelist makes use of the testimonies of the old Scripture, he does not follow the authority of the seventy translators, but of the Hebrew."—*Catal. Script. Eccl.*

Matthew made more than a hundred quotations from the inspired Hebrew Scriptures. So where these quotations included the divine name, he would be obliged faithfully to include the Tetragrammaton in his Hebrew gospel account. His Hebrew account would correspond closely with the Hebrew version of the 19th century by F. Delitzsch, in which Matthew contains the name "Jehovah" eighteen times. It is now believed Matthew himself translated his gospel account into the Greek. If he did, then he had available copies of the *LXX* containing the divine name. But, though Matthew preferred to quote direct from the Hebrew Scriptures rather than from the *LXX*, he could follow the *LXX* practice and incorporate the divine name at its proper place in the Greek text.

But all the writers of the Christian Greek Scriptures quoted from the Hebrew Scriptures or from the *LXX* at verses where the Name appears, and they could follow the style then true of copies of the *LXX* by using the Tetragrammaton in their Greek writings.

The evidence is, therefore, that the original text of the Christian Greek Scriptures has been tampered with, the same as the text of the *LXX* has been. And, at least from the 3d century A.D. onward, the divine name in Tetragrammaton form has been eliminated from the text by copyists who did not understand or appreciate the divine name or who developed an aversion to it, possibly under the influence of anti-Semitism. In place of it they substituted the words *ky'ri·os* (usually translated "the Lord") and *the·os'*, meaning "God."

RESTORING THE NAME: What is the modern translator to do? Is he justified, yes, authorized, to enter the divine name into a translation of the Christian Greek Scriptures? Every Greek reader must confess that in the *LXX* the Greek words *ky'ri·os* and *the·os'* have been used to crowd out the distinctive name of the Supreme Deity. Every comprehensive Greek-English dictionary states that these two Greek words have

been used as equivalents of the divine name.[a] Hence the modern translator is warranted in using the divine name as an equivalent of those two Greek words, that is, at places where Matthew, etc., quote verses, passages and expressions from the Hebrew Scriptures or from the *LXX* where the divine name occurs.

From the 14th century A.D. forward, translations of parts or of all the Christian Greek Scriptures have been made into the ancient classical Hebrew. The Shem Tob version of Matthew into Hebrew was made about A.D. 1385. When coming upon quotations from the Hebrew Scriptures where the Name appeared, the translators into Hebrew had no other recourse than to render *ky'ri·os* or *the·os'* back into its original Tetragrammaton form יהוה. Thus in that early Shem Tob version of Matthew the Tetragrammaton occurs 16 times. All together, the appearances of the sacred Tetragrammaton in the 19 Hebrew versions to which we have had access total up to 307 distinct occurrences. These have thus restored the divine name to the inspired Christian Scriptures.

How is a modern translator to know or determine when to render the Greek words Κύριος and Θεός into the divine name in his version? By determining where the inspired Christian writers have quoted from the Hebrew Scriptures. Then he must refer back to the original to locate whether the divine name appears there. This way he can determine the identity to give to *ky'ri·os* and *the·os'* and he can then clothe them with personality.

Realizing that this is the time and place for it, we have followed this course in rendering our version of the Christian

---

a *A Greek-English Lexicon of the New Testament,* by J. H. Thayer, 1887 edition, page 365, says under Κύριος: "c. this title is given a. to GOD, the ruler of the universe (so the Sept. for אדני, אלוה, אלהים, יהוה and יה [*a·do·nai', e·lo'ah, e·lo·him',* Je·ho'vah and Jah])." On page 287 it says, under Θεός: "Sept. for אל, אלהים and יהוה [*el, e·lo·him'* and *Je·ho'vah*]."

Says *A Greek-English Lexicon,* by Liddell and Scott, 1948 edition, on page 1013, under Κύριος: "4. ὁ Κύριος,=Hebrew *Yahweh,* Lxx Ge. II.5, al." *An Intermediate Greek-English Lexicon,* 1888, based on Liddell and Scott 7th edition, page 458, said: "II. ὁ Κύριος, *the LORD,*=Hebrew *JEHOVAH,* LXX."

A Greek and English Lexicon to the New Testament, by J. Parkhurst, revised edition of 1845, says, on page 347, under ΚΥ'ΡΙΟΣ: "III. In LXX it answers to the several names or titles of God, אדני, אל, אלוה, אלהים, צור, שדי, but far most frequently to יהוה: . . . In the New Testament, like Κύριος, when used as a name of God, though it sometimes answers to אדני, . . . yet it most usually corresponds to יהוה *Jehovah,* and in this sense is applied."

Greek Scriptures. To avoid overstepping the bounds of a translator into the field of exegesis, we have tried to be most cautious about rendering the divine name, always carefully considering the Hebrew Scriptures. We have looked for some agreement with us by the Hebrew versions we consulted to confirm our own rendering. Thus, out of the 237 times that we have rendered the divine name in the body of our version, there are only two instances where we have no support or agreement from any of the Hebrew versions. But in these two instances, namely, Ephesians 6:8 and Colossians 3:13, we feel strongly supported by the context and by related texts in rendering the divine name. The notes in our lower margin show the support we have for our renderings from the Hebrew versions and other authorities.

Not in all cases where the divine name is shown in the lower margin have we rendered it in the main body of our version. Thus there are 72 instances where the divine name is shown in the margin alone, but not incorporated into the text, the warrant not being strong enough.

On pages 26 to 31 we give the list of the Hebrew versions as well as other publications to which we have resorted for support of our renderings, not only of the divine name but also of other valuable features. Because the letter J corresponds with the first letter of the Tetragrammaton, we have designated them all under the letter J, but have added a superior number after in order to differentiate them. See pages 20, 21 for a photographic reproduction of the title page and of a sample page of one such Hebrew version by a Roman Catholic translator in 1668,[a] whom we have listed as J[9].

Doubtless for many of our readers a support for our rendering of the divine name comes from an unexpected source. We do not claim ours to be the first version to introduce it into the English translation of the Christian Greek Scriptures. Our list on page 22 shows that an American version of 1864 pre-

---

a The title page, reproduced on the next page (20), is in Hebrew and Latin and reads: "The Four Evangels from the New Law which have been translated from the Latin Tongue into the Hebrew Tongue at the hand of John Baptist Jonah [followed by the equivalent of this in Latin] and he dedicated them as an offering to the holy high priest Clement IX [Latin: dedicated to our most holy lord, Clement IX, Pontifex Maximus]. Printed here at Rome on the Press belonging to the Sacred Congregation for the Propagation of the Faith, in the year 1668 of the coming of our Messiah [at Rome, on the press of the S. C. Prop. Fidei, in the year 1668]." Around the picture the Latin text says: "Going into all the world, preach the good news to every creature." (See page 21.)



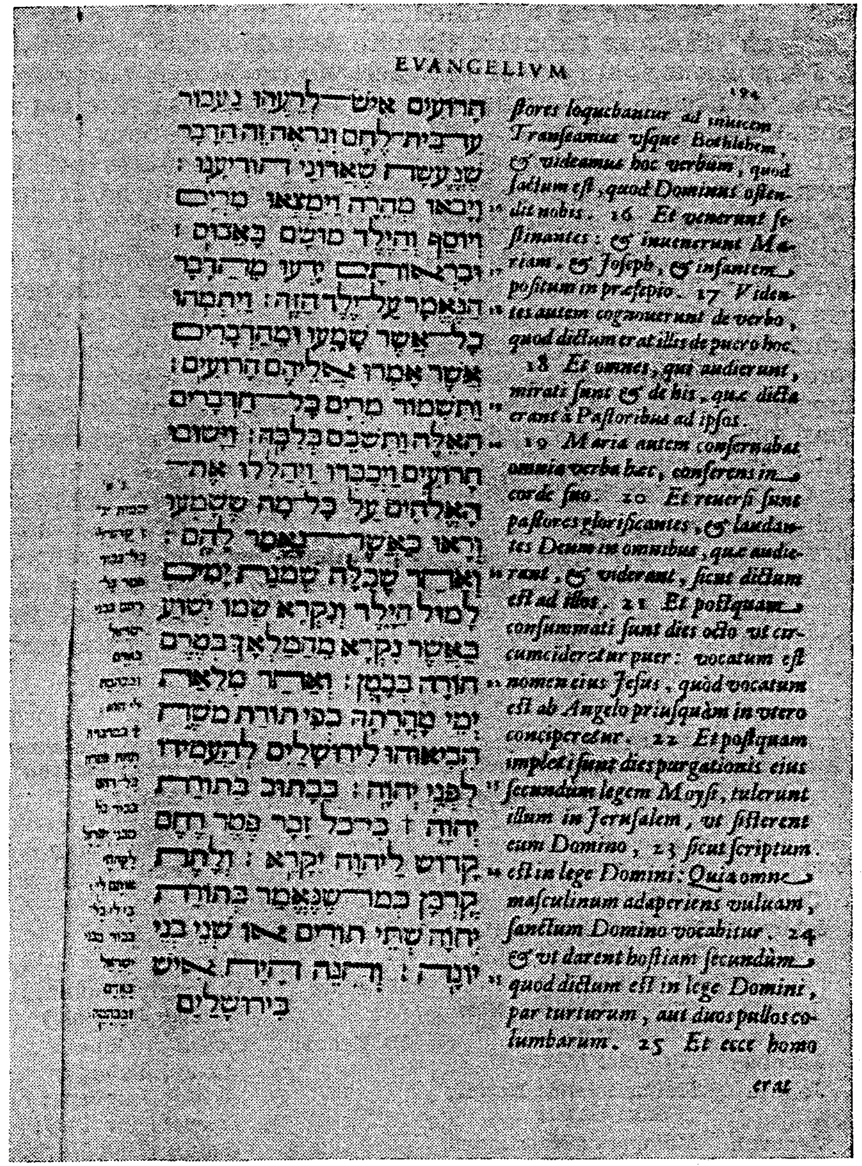
ארבעה אבני הגליונים
מהתורה החדשה
אשר נעתקו מלשון רומי ללשון עברי
על יד יוחנן הטובל יונה

QVATVOR
EVANGELIA
NOVI TESTAMENTI
Ex Latino in Hebraicum sermonem versa
AB IOANNE BAPTISTA IONA.

והרים אותם תרומה לקדוש הכהן הגדול
קלימנתי תשעי יצו

SANCTISS. D. N.
CLEMENTI NONO P. M.
DICATA.

ROMÆ, Typis S. C. Prop. Fidei, Anno MDCLXVIII.



EVANGELIVM 194

הרועים איש—לרעהו נעבור
עד—בית—לחם ונראה זה הדבר
שנעשה שאדוני הודיענו :
ויבאו מהרה וימצאו מרים
ויוסף והילד מושם באבוס :
ובראותם ידעו מה—הדבר
הנאמר על—הילד הזה: ויתמהו
כל—אשר שמעו ומהדברים
אשר אמרו אליהם הרועים :
ותשמור מרים כל—הדברים
האלה ותשכם בלבה: וישובו
הרועים ויכברו ויהללו את—
האלהים על כל—מה ששמעו
וראו כאשר—נאמר להם :
ואחר שכלה שמנת ימים
למול הילד ונקרא שמו ישוע
כאשר נקרא מהמלאך בטרם
הורה בבטן : ואחר מלאת
ימי טהרתה כפי תורת משה
הביאוהו לירושלים להעמידו
לפני יהוה : ככתוב בתורת
יהוה : כי—כל זכר פטר רחם
קדוש ליהוה יקרא : ולתת
קרבן כמו—שנאמר בתורת
יהוה שתי תורים או שני בני
יונה : והנה היה איש
בירושלים

Pastores loquebantur ad inuicem: Transeamus vsque Bethlehem, & videamus hoc verbum, quod factum est, quod Dominus ostendit nobis. 16 *Et venerunt festinantes: & inuenerunt Mariam, & Joseph, & infantem positum in præsepio.* 17 *Videntes autem cognouerunt de verbo, quod dictum erat illis de puero hoc.* 18 *Et omnes, qui audierunt, mirati sunt & de his, quæ dicta erant à Pastoribus ad ipsos.* 19 *Maria autem conseruabat omnia verba hæc, conferens in corde suo.* 20 *Et reuersi sunt pastores glorificantes, & laudantes Deum in omnibus, quæ audierant, & viderant, sicut dictum est ad illos.* 21 *Et postquam consummati sunt dies octo vt circumcideretur puer: vocatum est nomen eius Jesus, quòd vocatum est ab Angelo priusquàm in vtero conciperetur.* 22 *Et postquam impleti sunt dies purgationis eius secundùm legem Moysi, tulerunt illum in Jerusalem, vt sisterent eum Domino,* 23 *sicut scriptum est in lege Domini: Quia omne masculinum adaperiens vuluam, sanctum Domino vocabitur.* 24 *& vt darent hostiam secundùm quod dictum est in lege Domini, par turturum, aut duos pullos columbarum.* 25 *Et ecce homo erat*

Above we have reproduced page 194 of this Jonah version, setting forth the gospel according to Luke, chapter 2, verses 15-25, in Hebrew and Latin in parallel columns. In the Hebrew column we find the Tetragrammaton (יהוה) on lines 21, 22 opposite verse 23; and on lines 23, 25 opposite verse 24.

ceded us, but only on a limited scale; it rendered the name "Jehovah" 18 times from Matthew to Acts. We have listed this as J^{21}, and our footnotes show where its renderings occur and agree with ours. But we may be the first to render the name consistently throughout the 237 times in the main body of our text. However, many English readers will be surprised to learn that further support of our rendering of the Name comes from many non-Hebrew missionary sources.*

Parts of the Holy Bible have already been translated into more than 1,100 languages and dialects. From the 18th century forward the non-Hebrew translators have in many cases found no proper equivalent in the languages into which they were translating the Christian Greek Scriptures, and hence they have used the divine name in suitable native spelling. That our readers may appreciate something of the extent to which the divine name is published in missionary versions of the Christian Greek Scriptures, we print on the preceding page a chart. It shows 20 vernacular forms of "Jehovah" used in 38 versions, and the languages in which each form is used respectively. On pages 24, 25 we are pleased to reproduce photographically parts of pages of several such versions of the Christian Greek Scriptures using the divine name in the text.

*CHART

VERSIONS OF THE CHRISTIAN GREEK SCRIPTURES IN 38 LANGUAGES OTHER THAN ENGLISH OR HEBREW USING A VERNACULAR FORM OF THE TETRAGRAMMATON
(See collection of American Bible Society, New York)

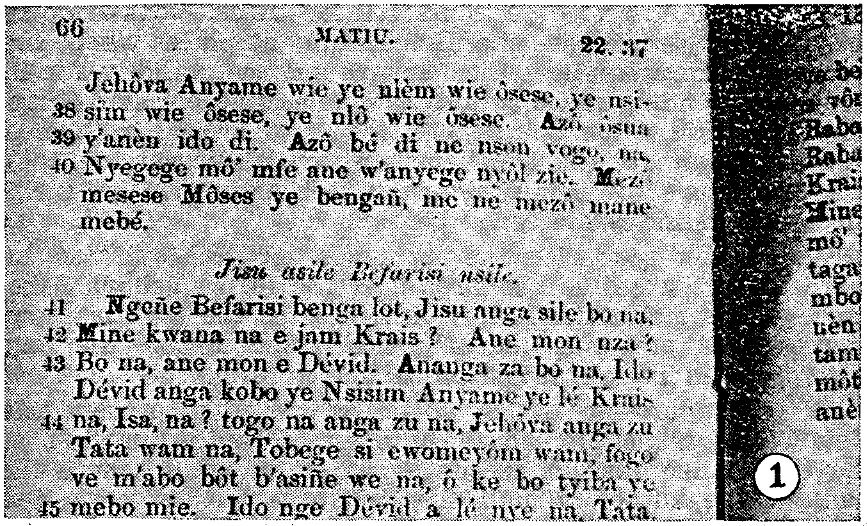
Vernacular Form	*Languages Using the Form*
1. Chihowa	Choctaw
2. Iehova	Hawaiian; Kiwai; Panaieti; Tahitian; Toaripi
3. Ieova	Gilbert Islands; New Britain; Wedau
4. Jehoba	Kipsigis; Mentawi
5. Jehova	Manus Island; Nandi; Fang; Gabun
6. Jehovah	Malagasy; Narrinyeri
7. Jeova	Kusaien
8. Jihova	Naga (Lhota dialect)
9. Jihovaá	Naga (Angami dialect)
10. Jioua	Mortlock
11. Jiova	Fiji
12. Uyehova	Zulu
13. Yahve	Ila
14. Yave	Kongo
15. Yawe	Bobangi; Dholuo; Mongo (or Lolo)
16. Yehova	Chokwe; Chuana (Tlapi dialect); Luba; Lugbara; Munchi (or Tiv); Santo (Hog Harbor)
17. Yehovah	Mohawk
18. Yekova	Zande
19. Yeoba	Kuba (Inkongo dialect)
20. Yowo	Lomwe

There can be no real objection for these translations to do so provided they reproduce the divine name at places where the Hebrew Scriptures show the background and validity for it. For corresponding reasons no reasonable mind can find Scriptural objection to our doing so in this English version. Rather, as our readers familiarize themselves with this version, they will rejoice over the added clearness it imparts to many scriptures not distinctly discerned before.

While inclining to view the pronunciation "Yah·weh" as the more correct way, we have retained the form "Jehovah" because of people's familiarity with it since the 14th century. Moreover, it preserves, equally with other forms, the four letters of the Tetragrammaton JHVH.

We count ourselves happy to be privileged to present this New World translation in the interest of Bible education, at the time when that righteous world is dawning, where the name of the Author of the Holy Scriptures will be known and honored by all who live. We shall be grateful if it guides many into right Scriptural understanding and action at this critical time when "anyone that calls upon the name of Jehovah will be saved."—Acts 2:21.

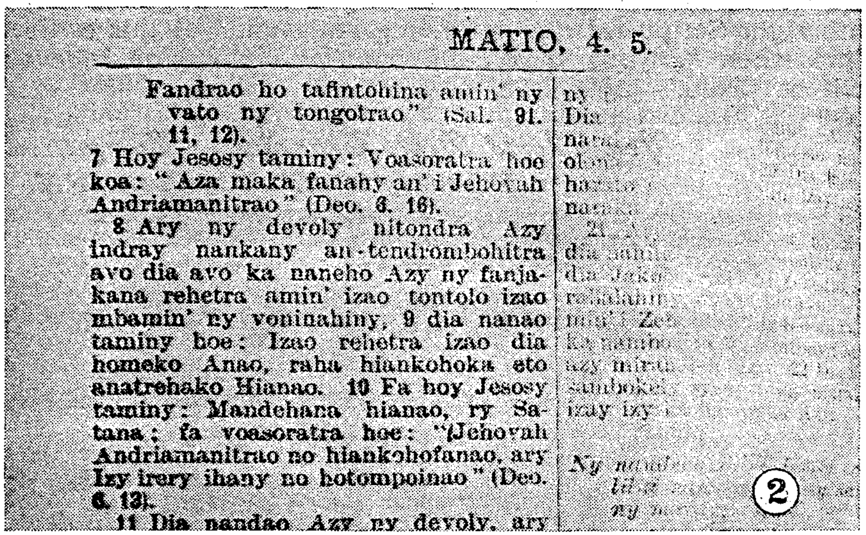
New World Bible Translation Committee.
February 9, 1950, New York, N.Y.


66 MATIU. 22. 37

Jehôva Anyame wie ye nlèm wie ôsese, ye nsi-
38 sim wie ôsese, ye nlô wie ôsese. Azô ôsua
39 y'anèn ido di. Azô bé di ne nson vogo, na,
40 Nyegege mô' mfe ane w'anyege nyôl zie. Mezi
mesese Môses ye bengañ, me ne mezô mane
mebé.

Jisu asile Befarisi asile.

41 Ngeñe Befarisi benga lot, Jisu anga sile bo na,
42 Mine kwana na e jam Krais? Ane mon nza?
43 Bo na, ane mon e Dévid. Ananga za bo na, Ido
Dévid anga kobo ye Nsisim Anyame ye lé Krais
44 na, Isa, na? togo na anga zu na, Jehôva anga zu
Tata wam na, Tobege si ewomeyôm wam, fogo
ve m'abo bôt b'asiñe we na, ô ke bo tyiba ye
45 mebo mie. Ido nge Dévid a lé nye na, Tata.

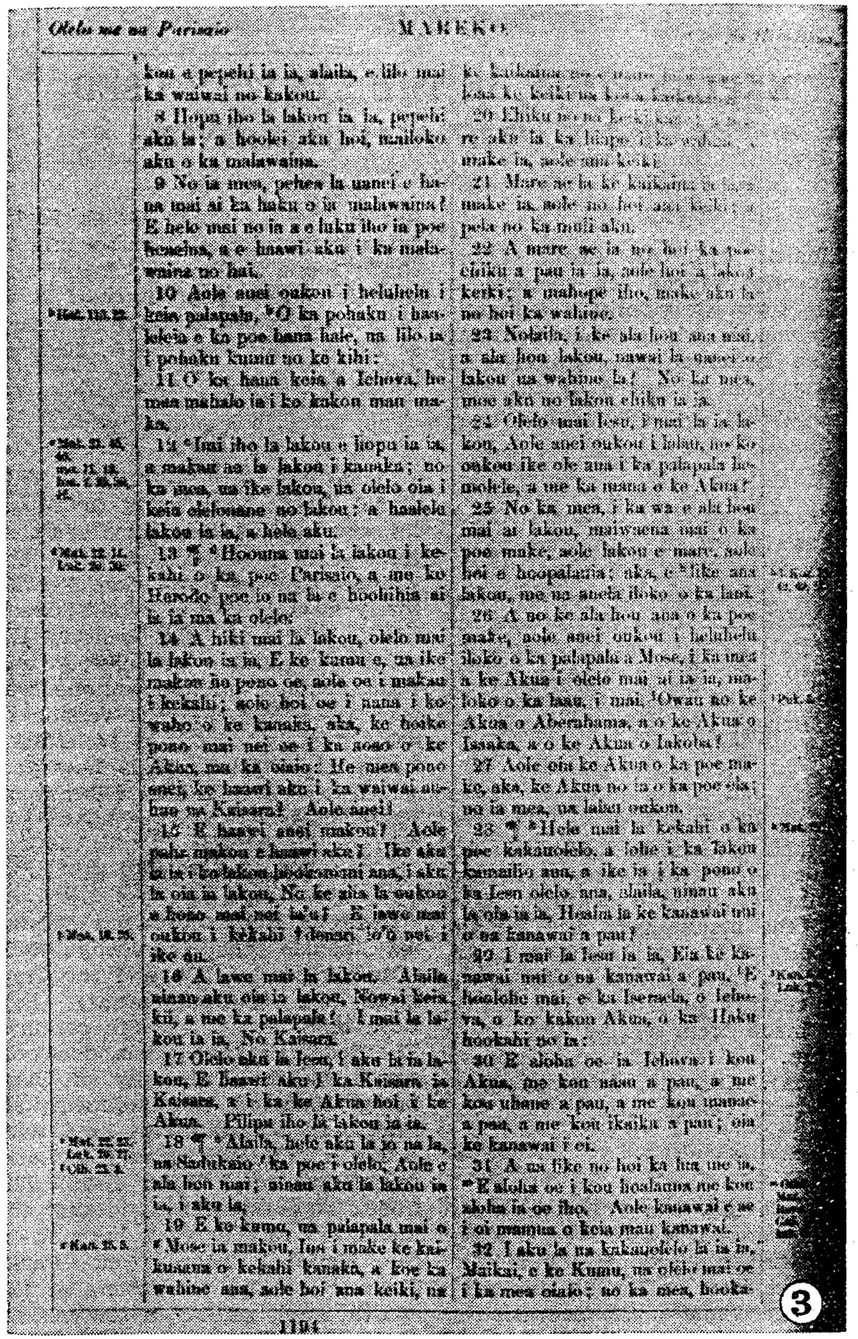

MATIO, 4. 5.

Fandrao ho tafintohina amin' ny
vato ny tongotrao" (Sal. 91.
11, 12).
7 Hoy Jesosy taminy: Voasoratra hoe
koa: "Aza maka fanahy an' i Jehovah
Andriamanitrao" (Deo. 6. 16).
8 Ary ny devoly nitondra Azy
indray nankany an-tendrombohitra
avo dia avo ka naneho Azy ny fanja-
kana rehetra amin' izao tontolo izao
mbamin' ny voninahiny, 9 dia nanao
taminy hoe: Izao rehetra izao dia
homeko Anao, raha hiankohoka eto
anatrehako Hianao. 10 Fa hoy Jesosy
taminy: Mandehana hianao, ry Sa-
tana; fa voasoratra hoe: "Jehovah
Andriamanitrao no hiankohofanao, ary
Izy irery ihany no hotompoinao" (Deo.
6. 13).
11 Dia nandao Azy ny devoly, ary

No. 1 shows part of page 66 of the 1902 version of the Gabun language, setting forth Matthew 22:37 to 23:5. Note the appearances of the name Jehovah in verses 37 and 44, in contrast with Jesus (Jisu).

No. 2 shows part of the page of the 1939 version in the Malagasy language, setting forth Matthew 4:6 to 5:8. The name Jehovah will be seen at Matthew 4:7, 10, in contrast with Jesus (Jesosy).

No. 3 shows page 1194 of the 1816 version in the Hawaiian language, setting forth Mark 12:7-32. The name Jehovah appears at verses 11, 29, 30 in contrast with Jesu (Iesu).


Olelo me na Parisaio MAREKO

kou a pepehi ia ia, alaila, e lilo mai
ka waiwai no kakou.
8 Hopu iho la lakou ia ia, pepehi
aku la; a hoolei aku hoi, mailoko
aku o ka malawaina.
9 No ia mea, pehea la ka haku o ka
malawaina? E hele mai no ia a e luku iho ia poe
hoaaina, a e haawi aku i ka mala-
waina no hai.
10 Aole anei oukou i heluhelu i
keia palapala, O ka pohaku i haa-
leleia e ka poe hana hale, ua lilo ia
i pohaku kumu no ke kihi:
11 O ka hana keia a Iehova, he
mea mahalo ia i ko kakou mau ma-
ka.
12 Imi iho la lakou e hopu ia ia,
a makau no la lakou i kanaka; no
ka mea, ua ike lakou, ua olelo oia i
keia olelonane no lakou: a haalele
lakou ia ia, a hele aku.
13 ¶ Hoouna mai la lakou i ke-
kahi o ka poe Parisaio, a me ko
Herodo poe io na la e hoohihia ai
ia ia ma ka olelo.
14 A hiki mai la lakou, olelo mai
la lakou ia ia, E ke kumu e, ua ike
makou he pono oe, aole oe i makau
i kekahi; aole hoi oe i nana i ko-
waho o ke kanaka, aka, ke hoike
pono mai nei oe i ka aoao o ke
Akua, ma ka oiaio: He mea pono
anei, ke haawi aku i ka waiwai au-
hau na Kaisara? Aole anei?
15 E haawi anei makou? Aole
paha makou e haawi aku? Ike aku
la ia i ko lakou hookamani ana, i aku
la oia ia lakou, No ke aha la oukou
e hoao mai nei ia'u? E lawe mai
oukou i kekahi denari io'u nei, i
ike au.
16 A lawe mai la lakou. Alaila
ninau aku oia ia lakou, Nowai keia
kii, a me ka palapala? I mai la la-
kou ia ia, No Kaisara.
17 Olelo aku la Iesu, i aku la ia la-
kou, E haawi aku i ka Kaisara ia
Kaisara, a i ka ke Akua hoi i ke
Akua. Pilipu iho la lakou ia ia.
18 ¶ Alaila, hele aku la io na la,
na Sadukaio ka poe i olelo, Aole e
ala hou mai; ninau aku la lakou ia
ia, i aku la,
19 E ke kumu, ua palapala mai o
Mose ia makou, Ina i make ke kai-
kuaana o kekahi kanaka, a koe ka
wahine ana, aole hoi ana keiki, na
ke kaikaina ...
...
20 Ehiku no na keiki ...
... make ia, aole ana keiki.
21 Mare ae la ke kaikaina ...
make ia, aole no hoi ana keiki; a
pela no ka mui aku.
22 A mare ae ia na hoi ka poe
ehiku a pau ia ia, aole hoi a lakou
keiki; a mahope iho, make aku la
no hoi ka wahine.
23 Nolaila, i ke ala hou ana mai,
a ala hou lakou, nawai la ...
lakou ua wahine la? No ka mea,
moe aku no lakou ehiku ia ia.
24 Olelo mai Iesu, i mai la ia la-
kou, Aole anei oukou i lalau, no ko
oukou ike ole ana i ka palapala he-
molele, a me ka mana o ke Akua?
25 No ka mea, i ka wa e ala hou
mai ai lakou, mai waena mai o ka
poe make, aole lakou e mare, aole
hoi e hoopalauia; aka, e like ana
lakou, me na anela iloko o ka lani.
26 A no ke ala hou ana o ka poe
make, aole anei oukou i heluhelu
iloko o ka palapala a Mose, i ka mea
a ke Akua i olelo mai ai ia ia, ma-
loko o ka laau, i mai, Owau no ke
Akua o Aberahama, a o ke Akua o
Isaaka, a o ke Akua o Iakoba?
27 Aole oia ke Akua o ka poe ma-
ke, aka, ke Akua no ia o ka poe ola;
no ia mea, ua lalau oukou.
28 ¶ Hele mai la kekahi o ka
poe kakauolelo, a lohe i ko lakou
kamailio ana, a ike ia i ka pono o
ka Iesu olelo ana, alaila, ninau aku
la oia ia ia, Heaha la ke kanawai mua
o na kanawai a pau?
29 I mai la Iesu ia ia, Eia ke ka-
nawai mua o na kanawai a pau, E
hoolohe mai, e ka Iseraela, o Ieho-
va, o ko kakou Akua, o ka Haku
hookahi no ia:
30 E aloha oe ia Iehova i kou
Akua, me kou naau a pau, a me
kou uhane a pau, a me kou manao
a pau, a me kou ikaika a pau; oia
ke kanawai i ei.
31 A ua like no hoi ka lua me ia,
E aloha oe i kou hoalauna me kou
aloha ia oe iho. Aole kanawai e ae
i oi mamua o keia mau kanawai.
32 I aku la na kakauolelo la ia ia,
Maikai, e ke Kumu, ua olelo mai oe
i ka mea oiaio; no ka mea, hooka-

1194

EXPLANATION OF THE SYMBOLS USED IN THE MARGINAL REFERENCES

ℵ (*Aleph*)

Sinaitic MS. An uncial Greek manuscript of the 4th century, in codex form. Originally it evidently contained the whole Bible, including all the Christian Greek Scriptures. It is at present possessed by the British Museum, London, England.

A

Alexandrine MS. An uncial Greek manuscript of the 5th century, in codex form. When complete, it contained the whole Bible, including the Christian Greek Scriptures, all now but Matthew 1:1 to 25:6; John 6:50 to 8:52; 2 Corinthians 4:13 to 12:6. It is at present possessed by the British Museum, London, England.

Arm

Armenian Version. It is of the 5th century, or even as early as the beginning of the 4th century. However, the manuscripts are, for the Gospels, of the 9th and 10th centuries, and, for the other books, of the 13th century or later. This version was made from Syriac and Greek codices. Copies are found in Moscow (Russia), Armenia, Istanbul (Turkey), and Venice (Italy).

B

Vatican MS. No. 1209. An uncial Greek manuscript of the 4th century and considered earlier than ℵ. It is in codex form and contained originally the whole of the Greek Bible, but in the Christian Greek Scriptures it now lacks Hebrews 9:14 to 13:25; 1 and 2 Timothy, Titus, and the Revelation (Apocalypse). It is catalogued as in the Vatican Library at Rome, Italy, from A.D. 1481, at least.

C

Codex Ephraemi rescriptus. This uncial Greek manuscript is a palimpsest, of the 5th century, and contains parts of the Gospels, Acts, the Epistles and the Revelation. It originally contained the whole Greek Bible, but in the 12th century the original writing was effaced, and what remains of the volume was used to receive a Greek version of some treatises by the ecclesiastic Ephraem of Syria. It is now possessed by the National Library at Paris, France.

D

Codex Bezae. Under this symbol we include the Cambridge MS. (Cantabrigensis) (D) and the Clermont MS. (Claromontanus) (D_2). Both MSS. are of the 6th century. The Codex Cantabrigensis, now possessed by the University of Cambridge, England, contains nearly all the Gospels, parts of the Acts, with a Latin translation; and a Latin translation of 3 John 11-15. The Codex Claromontanus, from the monastery of Clermont, but now in the National Library at Paris, France, contains the letters of the apostle Paul, all but a few verses, with a Latin translation. Both manuscripts were originally acquired by Theodore Beza, the 16th-century Biblical scholar.

It

"Old Latin" Version, probably originating among Latin-speaking Jews of Carthage in North Africa but later adopted by the Christians. Various Latin versions were circulated before Jerome's production of the Latin *Vulgate*, and were translations of the Greek *Septuagint* before Origen revised that Greek text about A.D. 245. Three types of Old Latin versions are identified: (1) the African, the most primitive; (2) the European; and (3) the Italian, probably a revision of the European. Usually called "Itala." The standard edition continues to be that of Pierre Sabatier, *Bibliorum Sacrorum latinae versiones antiquae seu vetus italica,* issued 1743-49. The Italian version was the text which formed the basis of Jerome's revision of the Latin Bible. The Itala represents versions of the 2d century, but the MSS. are, for the most part, of the 4th, 5th and 6th centuries. The MS. *k* (Codex Bobbiensis) comes closest to the primitive African type.

J

Reference works used principally with regard to the divine name "Jehovah" (יהוה). The 21 different reference works are distinguished by a superior number after the letter, from J^1 to J^{21}, for the list of which see below pages 28-30.

LXX

The Seventy or the Greek Septuagint Version of the inspired Hebrew Scriptures. This Greek version was begun in the 3d century B.C. (about 280), when the Pentateuch, or five books of Moses, was translated, and continued until the 1st century B.C. Copies of the LXX are found in the above-mentioned codices ℵ, B and A.

P

Papyrus fragments of the Chester Beatty collections Nos. 1, 2 and 3, and designated P^{45}, P^{46} and P^{47}.

P^{45} (Chester Beatty 1) includes fragments assigned to the 3d century A.D. and is now located at London, England. The fragments are of the Gospels principally.

P^{46} (Chester Beatty 2) includes fragments assigned to the 3d and 4th centuries and which are of Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and Hebrews. Some of these fragments are located at London, England, and some at Ann Arbor, Michigan, U.S.A.

P^{47} (Chester Beatty 3) includes fragments assigned to the 3d century and which are of the Revelation, chapters 9 to 17. These are now located at London, England.

Sy

Syriac *Peshitta Version.* Parts of it may be of Jewish origin, but it was made for Syriac Christians. It is basically a translation directly of the Hebrew Scriptures, although made with some consideration of the Greek *Septuagint.* Its most valuable manuscript for the translation of the entire Hebrew Bible is the 6th- or 7th-century codex in the Ambrosian Library, Milan, Italy. An earlier manuscript has a date corresponding with A.D. 464.

Syriac Versions. The Syriac (or Christian Aramaic) is related to the Hebrew language.

Sy^c=the Curetonian Syriac. A manuscript in this old Syriac was discovered and published by Dr. W. Cureton. It contains parts of the four Gospels and is an Old Syriac version older than Sy^p.

Sy^h=the Philoxenian Harkleian version, this being a 7th-century revision which Thomas of Harkel made of the 6th-century version of Philoxenus, of Mabug, Eastern Syria. This earlier version had been prepared for Philoxenus by one Polycarp. The revision which Thomas of Harkel made of this was to bring it from its free style into precise accord with the Greek text.

Sy^{hl}=the Jerusalem (Hierosolymitanum) version. From its resemblance to the Palestinian Targum it was called the Palestinian or Jerusalem Syriac. It includes a Gospel Lectionary (or book of readings from the Gospels) and other scriptures of the same version. It is related to the Old Syriac but is now assigned to the 6th century.

Vg

Vulgata Latina or Latin *Vulgate*. The *Vulgate* originally was a revision of the Old Latin text and was made by Eusebius Jerome, with reference to the original Hebrew and Greek of the Holy Scriptures. Begun A.D. 383, it was finished by him in 405.

We have consulted particularly the edition prepared in 1911 by J. Wordsworth and H. J. White, *Novum Testamentum Latine secundum editionem Sancti Hieronymi ad Codicum Manuscriptorum Fidem.* The footnotes of this give variant readings of the Sixtine edition and Clementine edition.

Vg^c=the Clementine recension issued in three editions 1592, 1593 and 1598 by Pope Clement VIII. It differs from the Sixtine recension in about 3,000 places.

Vg^s=the Sixtine recension issued by Pope Sixtus V in 1590, but which was recalled and suppressed 2 years later by Pope Clement VIII for the inaccuracy of its printing.

*

J^1

Matthew in Hebrew. A version published by Jean du Tillet, Bishop of Brieux, France, from an ancient manuscript of *Matthew* in Hebrew found in Rome. This version was edited by J. Mercerus in Paris, 1555. —See *An Old Hebrew Text of Matthew's Gospel* by Hugh J. Schonfield, Edinburgh, 1927, a copy of which is found at the New York Public Library.

J^2

Matthew in Hebrew. About 1385 a Jew named Shem Tob ben Shaprut of Tudela in Castile, Spain, wrote a polemical work against Christianity entitled *Eben Bohan* in which he incorporates *Matthew* in Hebrew as a separate chapter. (Cursive manuscripts of Shem Tob's *Eben Bohan* are found at the Jewish Theological Seminary of America, New York city.)

J^3

Matthew and *Hebrews* in Hebrew. Sebastian Münster revised and completed an imperfect manuscript copy of Shem Tob's *Matthew*. This he published and printed in Basel, Switzerland, in 1537. Later, in 1557, Münster published his Hebrew version of the *Epistle to the Hebrews.* (A copy is found at the New York Public Library.)

J^4

Matthew in Hebrew. A revision of Münster's *Matthew* made and published by Johannes Quinquarboreus, Paris, France, 1551. (A copy is found at the New York Public Library.)

J^5

Liturgical Gospels in Hebrew. In 1574 Frederick Petri, a converted Jew, published a Hebrew version of the *Liturgical Gospels,* which he translated from the Greek. This was later carefully revised for republication in 1581 by C. Plantin at Antwerp, Belgium. (A copy is found at the New York Public Library.)

J^6

Liturgical Gospels in Hebrew. In 1576 J. Claius published his translation of the *Liturgical Gospels* into Hebrew. (A copy is found at the New York Public Library.)

J^7

Greek Scriptures in Hebrew. In 1599 Elias Hutter of Nuremburg, Germany, published his translation of all the Christian Greek Scriptures into Hebrew. This was the first complete Hebrew version of all the canonical Christian Greek Scriptures, forming a part of Hutter's *Polyglott New Testament* of 1599. (A copy is found at the New York Public Library.)

J^8

Greek Scriptures in Hebrew. In 1661, at London, England, William Robertson, a teacher of Hebrew at Cambridge University, published his careful revision of Hutter's version of the Christian Greek Scriptures in Hebrew. (A copy is found at the New York Public Library.)

J^9

Gospels in Hebrew. In 1639 John Baptist Jonah, a Jew who joined the Roman Catholic Church, completed his translation of the four Gospels into Hebrew from the Latin *Vulgate.* Jonah was a professor of Hebrew in the Roman Academy, Rome. His Hebrew translation was finally published in Rome in 1668 by the Sacred Congregation of Propaganda (*S.C. Prop. Fidei*). It contained a page of dedication to Pope Clement IX. See page 20 for illustration. (A copy is found at the Union Theological Seminary, New York city.)

J^{10}

Gospels in Hebrew. In 1800 in London, England, Dr. Richard Caddick published his revision of the Hutter-Robertson version of the Gospels. (A copy is found at the New York Public Library.)

J^{11}

Greek Scriptures in Hebrew. Soon after the foundation of the London Jewish Society, its secretary, T. Fry, assisted by G. B. Collyer and other scholars, made a fresh translation of the Christian Greek Scriptures into Hebrew. The version was published in London, England, in 1817. (A copy is found at the New York Public Library.)

J^{12}

Greek Scriptures in Hebrew. In London, England, in 1831, W. Greenfield published his Hebrew version of the Christian Greek Scriptures. (A copy of the edition of 1851 is found in the library of the American Bible Society, New York city.)

J[13]

Greek Scriptures in Hebrew. In 1838 the London Jewish Society published another Hebrew version as translated by A. McCaul, J. C. Reichardt, S. Hoga and M. S. Alexander. (A copy of the edition of 1872 is found in the library of the American Bible Society, New York city.)

J[14]

Greek Scriptures in Hebrew. In London, England, in 1846, John Christian Reichardt's version of the Christian Greek Scriptures was published. (A copy of the edition of 1853 is found in the library of the American Bible Society, New York city.)

J[15]

Luke, Acts, Romans and *Hebrews* in Hebrew. By 1855 in Berlin, Germany, Joachim Heinrich Raphael Biesenthal had published his translations of the above four books into Hebrew. (A copy is found at the New York Public Library.)

J[16]

Greek Scriptures in Hebrew. In 1866 the London Jewish Society published yet a third Hebrew version of the Christian Greek Scriptures under its auspices as jointly translated by John Christian Reichardt and Joachim Heinrich Raphael Biesenthal. (A copy is found at the New York Public Library.)

J[17]

Greek Scriptures in Hebrew. In Leipzig, Germany, in 1877, Franz Delitzsch completed his first translation of the Christian Greek Scriptures into Hebrew. By 1892, two years after his death, there had been published ten editions containing his further revisions of the text. The editions we consulted were printed in Germany in 1892 and in 1937 for the British and Foreign Bible Society, London, England.

J[18]

Greek Scriptures in Hebrew. In London, England, in 1885, a new Hebrew translation of the Christian Greek Scriptures was published. This new translation was commenced by Isaac Salkinson and completed after his death by Christian David Ginsburg. Our oldest copy is of the third edition published in 1891. This has been compared with the small edition published by the Trinitarian Bible Society, London, England, in 1939, and also with the Hebrew-English New Testament published in 1941 by the same Society.

J[19]

John in Hebrew. In 1930 the British Jews Society of Haifa, Palestine (now in the Republic of Israel), published a Hebrew translation of the gospel of John as arranged by T. C. Horton. (A copy is found at the library of the American Bible Society, New York city.)

J[20]

A Concordance to the Greek Testament, by W. F. Moulton and A. S. Geden, published by T. & T. Clark in 1897 at Edinburgh, Scotland. Principally in the Scripture references under ΘΕΟ'Σ and ΚΥ'ΡΙΟΣ it intersperses parts of the Hebrew text containing the Tetragrammaton (יהוה) to which the Greek text refers or from which it makes a quotation.

J[21]

"*The Emphatic Diaglott* containing the Original Greek Text of what is commonly styled the New Testament (according to the Recension of Dr. J. J. Griesbach) with an Interlineary Word for Word English Translation · A New Emphatic Version" by Benjamin Wilson, a newspaper editor at Geneva, Ill. The issuing of it part by part extended over a period of seven years, ending in 1863. When afterward bound together, the whole bore the date 1864. The first edition to be issued at once in complete form (which was really the 2d edition) was published by Fowler & Wells, New York city, in 1865. In 1902 the copyright and plates of *The Emphatic Diaglott* were bought from the Fowler & Wells Company and were presented by the buyer as a gift to the Watch Tower Bible & Tract Society, who are the present owners and publishers of this emphatic translation of the Christian Greek Scriptures. The name "Diaglott" is understood to mean "interlinear." It appears to be the first American translation to introduce the name "Jehovah" into the English text of the Christian Greek Scriptures.

PLURAL NUMBER of "YOU" and VERBS

"You" printed in all capital letters denotes the plural number of this pronoun. Also where the plural number of a verb is not certainly apparent to the reader it is indicated by printing the VERB in all capitals.

NAMES AND ORDER OF THE BOOKS
of the Christian Greek Scriptures

Alphabetical Index and Marginal Abbreviations of the Books of the Christian Greek Scriptures

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

ACCORDING TO MATTHEW

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ
Book of origin of Jesus Christ son
Δαυεὶδ υἱοῦ Ἀβραάμ.
of David son of Abraham.
2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ
Abraham generated the Isaac, Isaac
δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακὼβ δὲ
but generated the Jacob, Jacob but
ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς
generated the Judah and the brothers
αὐτοῦ, 3 Ἰούδας δὲ ἐγέννησεν τὸν
of him, Judah but generated the
Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ, Φαρὲς
Perez and the Zerah out of the Tamar, Perez
δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρὼμ δὲ ἐγέννησεν
but generated the Hezron, Hezron but generated
τὸν Ἀράμ, 4 Ἀρὰμ δὲ ἐγέννησεν τὸν
the Ram, Ram but generated the
Ἀμιναδάβ, Ἀμιναδὰβ δὲ ἐγέννησεν τὸν
Amminadab, Amminadab but generated the
Ναασσών, Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών,
Nahshon, Nahshon but generated the Salmon,
5 Σαλμὼν δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς
Salmon but generated the Boaz out of the
Ῥαχάβ, Βοὲς δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς
Rahab, Boaz but generated the Obed out of the
Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
Ruth, Obed but generated the Jesse,
6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν
Jesse but generated the David the
βασιλέα.
king.

Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ
David but generated the Solomon out of
τῆς τοῦ Οὐρίου, 7 Σολομὼν δὲ ἐγέννησεν
the [wife] of Uriah, Solomon but generated
τὸν Ῥοβοάμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν
the Rehoboam, Rehoboam but generated the
Ἀβιά, Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ,
Abijah, Abijah but generated the Asa,
8 Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,
Asa but generated the Jehoshaphat,

1 The book of the history[a] of Jesus Christ, son of David, son of Abraham:

2 Abraham became father to Isaac; Isaac became father to Jacob; Jacob became father to Judah and his brothers; 3 Judah became father to Pe′rez and to Ze′rah by Ta′mar; Pe′rez became father to Hez′ron; Hez′ron became father to Ram; 4 Ram became father to Am·min′a·dab; Am·min′a·dab became father to Nah′shon; Nah′shon became father to Sal′mon; 5 Sal′mon became father to Bo′az by Ra′hab; Bo′az became father to O′bed by Ruth; O′bed became father to Jes′se; 6 Jes′se became father to David the king.

David became father to Sol′o·mon by the wife of U·ri′ah; 7 Sol′o·mon became father to Re·ho·bo′am; Re·ho·bo′am became father to A·bi′jah; A·bi′jah became father to A′sa; 8 A′sa became father to Je·hosh′a·phat; Je·hosh′a·phat

1[a] Or, "line of descent; origin." See Appendix under Matthew 1:1.

ʼΙωσαφὰτ δὲ ἐγέννησεν τὸν ʼΙωράμ, ʼΙωρὰμ
Jehoshaphat but generated the Jehoram, Jehoram
δὲ ἐγέννησεν τὸν ʼΟζείαν, 9 ʼΟζείας δὲ
but generated the Uzziah, Uzziah but
ἐγέννησεν τὸν ʼΙωαθάμ, ʼΙωαθὰμ δὲ ἐγέννησεν
generated the Jotham, Jotham but generated
τὸν ʼΑχας, ʼΑχας δὲ ἐγέννησεν τὸν ʼΕζεκίαν,
the Ahaz, Ahaz but generated the Hezekiah,
10 ʼΕζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ,
Hezekiah but generated the Manasseh,
Μανασσῆς δὲ ἐγέννησεν τὸν ʼΑμώς, ʼΑμὼς δὲ
Manasseh but generated the Amon, Amon but
ἐγέννησεν τὸν ʼΙωσείαν, 11 ʼΙωσείας δὲ
generated the Josiah, Josiah but
ἐγέννησεν τὸν ʼΙεχονίαν καὶ τοὺς ἀδελφοὺς
generated the Jechoniah and the brothers
αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
of him upon the deportation of Babylon.

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος
After but the deportation of Babylon
ʼΙεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιὴλ
Jechoniah generated the Shealtiel, Shealtiel
δὲ ἐγέννησεν τὸν Ζοροβάβελ, 13 Ζοροβάβελ
but generated the Zerubbabel, Zerubbabel
δὲ ἐγέννησεν τὸν ʼΑβιούδ, ʼΑβιοὺδ δὲ ἐγέννησεν
but generated the Abiud, Abiud but generated
τὸν ʼΕλιακείμ, ʼΕλιακεὶμ δὲ ἐγέννησεν τὸν
the Eliakim, Eliakim but generated the
ʼΑζώρ, 14 ʼΑζὼρ δὲ ἐγέννησεν τὸν Σαδώκ,
Azor, Azor but generated the Zadok,
Σαδὼκ δὲ ἐγέννησεν τὸν ʼΑχείμ, ʼΑχεὶμ δὲ
Zadok but generated the Achim, Achim but
ἐγέννησεν τὸν ʼΕλιούδ, 15 ʼΕλιοὺδ δὲ ἐγέννησεν
generated the Eliud, Eliud but generated
τὸν ʼΕλεάζαρ, ʼΕλεάζαρ δὲ ἐγέννησεν τὸν
the Eleazar, Eleazar but generated the
Μαθθάν, Μαθθὰν δὲ ἐγέννησεν τὸν ʼΙακώβ,
Matthan, Matthan but generated the Jacob,
16 ʼΙακὼβ δὲ ἐγέννησεν τὸν ʼΙωσὴφ τὸν
Jacob but generated the Joseph the
ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη
husband of Mary, out of whom was generated
ʼΙησοῦς ὁ λεγόμενος Χριστός.
Jesus the (one) being said Christ.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ
All therefore the generations from
ʼΑβραὰμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες,
Abraham until David generations fourteen,
καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας
and from David until the deportation

became father to Je·ho′ram; Je·ho′ram became father to Uz·zi′ah; 9 Uz·zi′ah became father to Jo′tham; Jo′tham became father to A′haz; A′haz became father to Hez·e·ki′ah; 10 Hez·e·ki′ah became father to Ma·nas′seh; Ma·nas′seh became father to A′mon; A′mon became father to Jo·si′ah; 11 Jo·si′ah became father to Jec·o·ni′ah and to his brothers at the time of the deportation to Babylon.

12 After the deportation to Babylon Jec·o·ni′ah became father to She·al′ti·el; She·al′ti·el became father to Ze·rub′ba·bel; 13 Ze·rub′ba·bel became father to A·bi′ud; A·bi′ud became father to E·li′a·kim; E·li′a·kim became father to A′zor; 14 A′zor became father to Za′dok; Za′dok became father to A′chim; A′chim became father to E·li′ud; 15 E·li′ud became father to El·e·a′zar; El·e·a′zar became father to Mat′than; Mat′than became father to Jacob; 16 Jacob became father to Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

17 All the generations, then, from Abraham until David were fourteen generations, and from David until the deportation to

Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ
of Babylon generations fourteen, and
ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ
from the deportation of Babylon until the
χριστοῦ γενεαὶ δεκατέσσαρες.
Christ generations fourteen.

18 Τοῦ δὲ ʼΙησοῦ Χριστοῦ ἡ γένεσις οὕτως
Of the but Jesus Christ the origin thus
ἦν. Μνηστευθείσης τῆς
was. Having been promised in marriage of the
μητρὸς αὐτοῦ Μαρίας τῷ ʼΙωσήφ, πρὶν
mother of him Mary to the Joseph, before
ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν
or to come together them she was found in
γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.
belly having out of spirit holy.
19 ʼΙωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος
Joseph but the husband of her, righteous
ὢν καὶ μὴ θέλων αὐτὴν
being and not willing her
δειγματίσαι, ἐβουλήθη λάθρᾳ
to make a public spectacle of, intended secretly
ἀπολῦσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ
to release her. These (things) but of him
ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατʼ
having thought look! angel of Lord according to
ὄναρ ἐφάνη αὐτῷ λέγων ʼΙωσὴφ υἱὸς
dream appeared to him saying Joseph son
Δαυείδ, μὴ φοβηθῇς παραλαβεῖν
of David, not you should be afraid to take along
Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν
Mary the wife of you, the (thing) for in
αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου·
her generated out of spirit is holy;
21 τέξεται δὲ υἱὸν καὶ καλέσεις
she will give birth to but son and you will call
τὸ ὄνομα αὐτοῦ ʼΙησοῦν, αὐτὸς γὰρ σώσει
the name of him Jesus, he for will save
τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
the people of him from the sins of them.
22 Τοῦτο δὲ ὅλον γέγονεν ἵνα
This but whole has happened in order that
πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου
might be fulfilled the (thing) spoken by Lord
διὰ τοῦ προφήτου λέγοντος 23 ʼΙδοὺ
through the prophet saying Look!

Babylon fourteen generations, and from the deportation to Babylon until the Christ fourteen generations.

18 But the birth of Jesus Christ was in this way. During the time his mother Mary was promised in marriage to Joseph, she was found to be pregnant by holy spirit before they were united.
19 However, Joseph her husband, because he was righteous and did not want to make her a public spectacle, intended to divorce her secretly. 20 But after he had thought these things over, look! Jehovah's[a] angel appeared to him in a dream, saying: "Joseph, son of David, do not be afraid to take Mary your wife home, for that which has been begotten in her is by holy spirit.
21 She will give birth to a son, and you must call his name Jesus,[b] for he will save his people from their sins." 22 All this actually came about for that to be fulfilled which was spoken by Jehovah[c] through his prophet, saying:
23 "Look! The virgin

20[a] יהוה (Je·ho′vah's, or, Yah′weh's), $J^{3,7-14,16-18}$; Κυρίου (Lord's), אB. See Foreword, pages 10 (under "The Divine Name") to 25. See Appendix under Matthew 1:20. 21[b] ישוע (Jesh′u·a; meaning "Jehovah is salvation"), $J^{1-14,16-18}$; ʼΙησοῦς (Jesus), אB. 22[c] Jehovah (Yahweh), $J^{1-3,7-9,11-14,16-18}$; the Lord, אB.

ἡ παρθένος ἐν γαστρὶ ἕξει καὶ
The virgin in belly will have and
τέξεται υἱόν, καὶ καλέσουσιν τὸ
will give birth to son, and they will call the
ὄνομα αὐτοῦ Ἐμμανουήλ· ὅ ἐστιν
name of him Immanuel; which is
μεθερμηνευόμενον Μεθ' ἡμῶν ὁ Θεός.
being translated With us the God.
24 Ἐγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ
Having been awakened but the Joseph from
τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ
the sleep did as directed to him
ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν
the angel of Lord and he took along the
γυναῖκα αὐτοῦ· 25 καὶ οὐκ ἐγίνωσκεν
woman of him; and not he was knowing
αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ
her until when she gave birth to son; and
ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.
he called the name of him Jesus.

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν
Of the but Jesus having been generated in
Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις
Bethlehem of the Judea in days
Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ
of Herod the king, look! magi from
ἀνατολῶν παρεγένοντο εἰς
eastern parts came to be alongside into
Ἱεροσόλυμα 2 λέγοντες Ποῦ ἐστὶν ὁ
Jerusalem saying Where is the (one)
τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ
born king of the Jews? We saw for
αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν
of him the star in the east and we came
προσκυνῆσαι αὐτῷ. 3 Ἀκούσας δὲ ὁ
to do obeisance to him. Having heard but the
βασιλεὺς Ἡρῴδης ἐταράχθη καὶ πᾶσα
King Herod was agitated and all
Ἱεροσόλυμα μετ' αὐτοῦ, 4 καὶ
Jerusalem with him, and
συναγαγὼν πάντας τοὺς ἀρχιερεῖς
having led together all the chief priests
καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο
and scribes of the people he was inquiring
παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.
beside them where the Christ is generated.
5 οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ
The (ones) but said to him In Bethlehem

will become pregnant
and will give birth to
a son, and they will
call his name Im-
man'u·el," which
means, when translat-
ed, "With Us Is God."
24 Then Joseph woke
up from his sleep and
did as the angel of
Jehovah[a] had directed
him, and he took his
wife home. 25 But he
had no intercourse
with her until she
gave birth to a son;
and he called his name
Jesus.

2 After Jesus had
been born in Beth'-
le·hem of Ju·de'a in
the days of Herod the
king, look! astrologers
from eastern parts
came to Jerusalem,
2 saying: "Where is
the one born king of
the Jews? For we saw
his star when [we
were] in the east, and
we have come to do
him obeisance." 3 At
hearing this King
Herod was agitated,
and all Jerusalem
along with him; 4 and
on gathering together
all the chief priests
and scribes of the
people he began to
inquire of them where
the Christ[b] was to be
born. 5 They said to
him: "In Beth'le·hem

24[a] Jehovah, J2-4,7-14,16-18; the Lord, אB. 4[b] Ὁ Χριστός (the Christ), אB; המשיח (the Messiah; meaning "the Anointed One"), J1-14,16-18.

τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται
of the Judea; thus for it has been written
διὰ τοῦ προφήτου 6 Καὶ σύ, Βηθλεὲμ
through the prophet And you, Bethlehem
γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ
land of Judah, by no means least are
ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ
in the governors of Judah; out of you
γὰρ ἐξελεύσεται ἡγούμενος, ὅστις
for will come forth governing one, who
ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.
will shepherd the people of me the Israel.
7 Τότε Ἡρῴδης λάθρα καλέσας τοὺς
Then Herod secretly having called the
μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν
magi carefully ascertained beside them the
χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ
time of the appearing star, and
πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν
having sent them into Bethlehem he said
Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ
Having gone on way search YOU carefully about
τοῦ παιδίου· ἐπὰν δὲ εὕρητε
the young child; whenever but YOU might find
ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν
report back to me, so that also I having come
προσκυνήσω αὐτῷ. 9 οἱ δὲ
might do obeisance to it. The (ones) but
ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ
having heard of the king went their way, and
ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ
look! the star which they saw in the east
προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη
went ahead of them, until having come it stood
ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες
above where was the young child. Having seen
δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην
but the star they rejoiced joy great
σφόδρα. 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν
very much. And having come into the house
εἶδον τὸ παιδίον μετὰ Μαρίας τῆς
they saw the young child with Mary the
μητρὸς αὐτοῦ, καὶ πεσόντες
mother of it, and having fallen down
προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες
they did obeisance to it, and having opened
τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ
the treasures of them they presented to it
δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
gifts, gold and frankincense and myrrh.

of Ju·de'a; for this
is how it has been
written through the
prophet, 6 'And you, O
Beth'le·hem of the
land of Judah, are by
no means the most
insignificant [city]
among the governors
of Judah; for out of
you will come forth a
governing one, who
will shepherd my peo-
ple, Israel.'"
7 Then Herod se-
cretly summoned the
astrologers and care-
fully ascertained from
them the time of
the star's appearing;
8 and, when sending
them to Beth'le·hem,
he said: "Go make a
careful search for the
young child, and when
you have found it
report back to me,
that I too may go
and do it obeisance."
9 When they had
heard the king, they
went their way; and,
look! the star they
had seen when [they
were] in the east
went ahead of them,
until it came to a
stop above where the
young child was. 10 On
seeing the star they
rejoiced very much
indeed. 11 And when
they went into the
house they saw the
young child with Mary
its mother, and, falling
down, they did obei-
sance to it. They also
opened their treasures
and presented it with
gifts, gold and frank-
incense and myrrh.

12 καὶ χρηματισθέντες
And having been given divine warning
κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην
according to dream not to return toward Herod
δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν
through another way they withdrew into the
χώραν αὐτῶν.
country of them.
13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ
Having withdrawn but of them look!
ἄγγελος Κυρίου φαίνεται κατ' ὄναρ
angel of Lord appears according to dream
τῷ Ἰωσὴφ λέγων Ἐγερθεὶς παράλαβε
to the Joseph saying Having got up take along
τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ
the young child and the mother of it and
φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως
be fleeing into Egypt, and be there until
ἂν εἴπω σοι· μέλλει γὰρ Ἡρῴδης
likely I might speak to you; is about for Herod
ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.
to seek the young child of the to destroy it.
14 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
The (one) but having got up took along the
παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ
young child and the mother of it of night and
ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ
withdrew into Egypt, and was there
ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα
until the decease of Herod; in order that
πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου
might be fulfilled the (thing) spoken by Lord
διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου
through the prophet saying Out of Egypt
ἐκάλεσα τὸν υἱόν μου.
I called the son of me.
16 Τότε Ἡρῴδης ἰδὼν ὅτι
Then Herod having seen that
ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη
he was outwitted by the magi was enraged
λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας
greatly, and having sent off he took up all
τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν
the boys the (ones) in Bethlehem and in
πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς
all the districts of it from two years
καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν
and down more, according to the time which

12 However, because they were given divine warning in a dream not to return to Herod, they withdrew to their country by another way.
13 After they had withdrawn, look! Jehovah's[a] angel appeared in a dream to Joseph, saying: "Get up, take the young child and its mother and flee into Egypt, and stay there until I give you word; for Herod is about to search for the young child to destroy it."
14 So he got up and took along the young child and its mother by night and withdrew into Egypt, 15 and he stayed there until the decease of Herod, for that to be fulfilled which was spoken by Jehovah[b] through his prophet, saying: "Out of Egypt I called my son."
16 Then Herod, seeing he had been outwitted by the astrologers, fell into a great rage, and he sent out and had all the boys in Beth′le·hem and in all its districts done away with, from two years of age and under, according to the time that he had

13[a] Jehovah's, J2,3,6-14,16-18; the Lord's, אB. 15[b] Jehovah, J7-14,16-18; the Lord, אB.

ἠκρίβωσεν παρὰ τῶν μάγων.
he carefully ascertained beside of the magi.
17 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ
Then was fulfilled the (thing) spoken through
Ἰερεμίου τοῦ προφήτου λέγοντος 18 Φωνὴ
Jeremiah the prophet saying Voice
ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς
in Ramah was heard, weeping and wailing
πολύς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
much; Rachel weeping for the children of her,
καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ
and not was willing to be comforted because not
εἰσίν.
they are.
19 Τελευτήσαντος δὲ τοῦ Ἡρῴδου ἰδοὺ
Having deceased but of the Herod look!
ἄγγελος Κυρίου φαίνεται κατ' ὄναρ
angel of Lord appears according to dream
τῷ Ἰωσὴφ ἐν Αἰγύπτῳ 20 λέγων
to the Joseph in Egypt saying
Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ
Having got up take along the young child and
τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς
the mother of it and be on your way into
γῆν Ἰσραήλ, τεθνήκασιν γὰρ οἱ
earth of Israel, have died for the (ones)
ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.
seeking the soul of the young child.
21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
The (one) but having got up took along the
παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν
young child and the mother of it and entered
εἰς γῆν Ἰσραήλ. 22 ἀκούσας δὲ ὅτι
into earth of Israel. Having heard but that
Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ
Archelaus is reigning of the Judea instead of
τοῦ πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ
the father of him Herod he became afraid there
ἀπελθεῖν· χρηματισθεὶς δὲ
to depart; having been given divine warning but
κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη
according to dream he withdrew into the parts
τῆς Γαλιλαίας, 23 καὶ ἐλθὼν κατῴκησεν
of the Galilee, and having come he settled
εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως
into city being said Nazareth, so that
πληρωθῇ τὸ ῥηθὲν διὰ τῶν
might be fulfilled the (thing) spoken through the

carefully ascertained from the astrologers.
17 Then that was fulfilled which was spoken through Jeremiah the prophet, saying: 18 "A voice was heard in Ra′mah, weeping and much wailing; it was Rachel weeping for her children, and she was unwilling to take comfort, because they are no more."
19 When Herod had deceased, look! Jehovah's[a] angel appeared in a dream to Joseph in Egypt 20 and said: "Get up, take the young child and its mother and be on your way into the land of Israel, for those who were seeking the soul[b] of the young child are dead."
21 So he got up and took the young child and its mother and entered into the land of Israel. 22 But hearing that Ar·che·la′us ruled as king of Ju·de′a instead of his father Herod, he became afraid to depart for there. Moreover, being given divine warning in a dream, he withdrew into the territory of Gal′i·lee, 23 and came and dwelt in a city named Naz′a·reth, that there might be fulfilled what was spoken through the prophets:

19[a] Jehovah's, J2,4,6-14,16-18; the Lord's, אB. 20[b] Or, "life." See Appendix under Matthew 2:20.

προφητῶν ὅτι Ναζωραῖος κληθήσεται.
prophets that Nazarene he will be called.
3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις
In but the days those
παραγίνεται Ἰωάνης ὁ Βαπτιστὴς
comes to be alongside John the Baptist
κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας
preaching in the wilderness of the Judea
2 λέγων Μετανοεῖτε, ἤγγικεν γὰρ ἡ
saying Be YOU repenting, has drawn near for the
βασιλεία τῶν οὐρανῶν. 3 Οὗτος γάρ ἐστιν
kingdom of the heavens. This for is
ὁ ῥηθεὶς διὰ Ἠσαίου τοῦ προφήτου
the (one) spoken of through Isaiah the prophet
λέγοντος Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
saying Voice of one crying out in the wilderness
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας
Make YOU ready the way of Lord, straight
ποιεῖτε τὰς τρίβους αὐτοῦ. 4 Αὐτὸς δὲ ὁ
be making the roads of him. He but the
Ἰωάνης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ
John was having the clothing of him from
τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ
hairs of camel and girdle leathern around
τὴν ὀσφὺν αὐτοῦ, ἡ δὲ τροφὴ ἦν αὐτοῦ
the loin of him, the but food was of him
ἀκρίδες καὶ μέλι ἄγριον. 5 Τότε
locusts and honey wild. Then
ἐξεπορεύετο πρὸς αὐτὸν Ἰεροσόλυμα
was making way out toward him Jerusalem
καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ
and all the Judea and all the
περίχωρος τοῦ Ἰορδάνου, 6 καὶ
country around of the Jordan, and
ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ
were being baptized in the Jordan River
ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς
by him (they) openly confessing the
ἁμαρτίας αὐτῶν.
sins of them.
7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων
Having seen but many of the Pharisees
καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα
and Sadducees coming upon the baptism
εἶπεν αὐτοῖς Γεννήματα ἐχιδνῶν, τίς
he said to them Generated ones of vipers, who
ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
showed to YOU to flee from the about to come

"He will be called a
Naz·a·rene'."

3 In those days
John[a] the Baptist
came preaching in
the wilderness of Ju-
de'a, 2 saying: "RE-
PENT, for the kingdom
of the heavens has
drawn near." 3 This,
in fact, is the one
spoken of through
Isaiah the prophet in
these words: "Listen!
Someone is crying out
in the wilderness,
'Prepare the way of
Jehovah,[b] YOU peo-
ple! Make his roads
straight.'" 4 But this
very John had his
clothing of camel's
hair and a leather
girdle around his
loins; his food too
was insect locusts and
wild honey. 5 Then
Jerusalem and all
Ju·de'a and all the
country around the
Jordan made their
way out to him, 6 and
people were baptized
by him in the Jordan
River, openly confess-
ing their sins.

7 When he caught
sight of many of
the Pharisees and
Sadducees coming to
the baptism, he said
to them: "YOU off-
spring of vipers, who
has shown YOU how
to flee from the

1[a] יוחנן (Jo·ha'nan, meaning "Jehovah is gracious"), J[1-14,16-18]; Ἰωάνης (John), BD. 3[b] Jehovah, J[1,2,4,7-14,16-18,20]; the Lord, ℵB.

ὀργῆς; 8 ποιήσατε οὖν καρπὸν ἄξιον
wrath? Make YOU therefore fruit worthy
τῆς μετανοίας· 9 καὶ μὴ δόξητε
of the repentance; and not YOU should presume
λέγειν ἐν ἑαυτοῖς Πατέρα ἔχομεν τὸν
to be saying in selves Father we have the
Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ
Abraham, I am saying for to YOU that is able the
θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα
God out of the stones these to raise up children
τῷ Ἀβραάμ. 10 ἤδη δὲ ἡ ἀξίνη πρὸς
to the Abraham. Already but the ax toward
τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν
the root of the trees is lying; every
οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν
therefore tree not making fruit fine
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 11 ἐγὼ
is cut out and into fire is thrown. I
μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς
indeed YOU I baptize in water into
μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος
repentance; the (one) but behind me coming
ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ
stronger of me is, of whom not I am
ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς
fit the sandals to carry off; he
ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·
YOU will baptize in spirit holy and fire;
12 οὗ τὸ πτύον ἐν τῇ χειρὶ
whose the winnowing shovel in the hand
αὐτοῦ, καὶ διακαθαριεῖ τὴν
of him, and he will completely clean up the
ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον
threshing floor of him, and will gather the wheat
αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον
of him into the storehouse, the but chaff
κατακαύσει πυρὶ ἀσβέστῳ.
he will burn up to fire inextinguishable.
13 Τότε παραγίνεται ὁ Ἰησοῦς
Then comes to be alongside the Jesus
ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς
from the Galilee upon the Jordan toward
τὸν Ἰωάνην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.
the John of the to be baptized by him.
14 ὁ δὲ διεκώλυεν αὐτὸν λέγων
The (one) but was preventing him saying
Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ
I need I have by you to get baptized, and
σὺ ἔρχῃ πρός με; 15 ἀποκριθεὶς δὲ
you are coming toward me? Having replied but

coming wrath? 8 So
then produce fruit
that befits repen-
tance; 9 and do not
presume to say to
yourselves, 'As a
father we have Abra-
ham.' For I say to
YOU that God is able
to raise up children
to Abraham from
these stones. 10 Al-
ready the ax is lying
at the root of the
trees; every tree,
then, that does not
produce fine fruit is
to be cut down and
thrown into the fire.
11 I, for my part, bap-
tize YOU with water
because of YOUR re-
pentance; but the one
coming after me is
stronger than I am,
whose sandals I am
not fit to take off.
That one will bap-
tize YOU people with
holy spirit and with
fire. 12 His winnowing
shovel is in his hand,
and he will com-
pletely clean up his
threshing floor, and
will gather his wheat
into the storehouse,
but the chaff he will
burn up with fire
that cannot be put
out."

13 Then Jesus came
from Gal'i·lee to the
Jordan to John, in
order to be baptized
by him. 14 But the
latter tried to prevent
him, saying: "I am
the one needing to be
baptized by you, and
are you coming to
me?" 15 In reply

ὁ Ἰησοῦς εἶπεν αὐτῷ Ἄφες ἄρτι, οὕτω
the Jesus said to him Let go right now, thus
γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν
for suitable is to us to fulfill all
δικαιοσύνην. τότε ἀφίησιν αὐτόν.
righteousness. Then he let go him.
16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς
Having been baptized but the Jesus immediately
ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ
came up from the water; and look!
ἠνεῴχθησαν οἱ οὐρανοί, καὶ εἶδεν πνεῦμα
were opened up the heavens, and he saw spirit
θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχόμενον
of God descending as if dove coming
ἐπ' αὐτόν· 17 καὶ ἰδοὺ φωνὴ ἐκ τῶν
upon him; and look! voice out of the
οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱός μου
heavens saying This is the Son of me
ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.
the beloved, in whom I found good pleasure.

4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν
Then the Jesus was led up into the
ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι
wilderness by the spirit, to be tempted
ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας ἡμέρας
by the Devil. And having fasted days
τεσσεράκοντα καὶ νύκτας τεσσεράκοντα
forty and nights forty
ὕστερον ἐπείνασεν. 3 Καὶ
latterly he felt hungry. And
προσελθὼν ὁ πειράζων εἶπεν αὐτῷ
having come toward the tempter said to him
Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὸν ἵνα οἱ
If son you are of the God, say in order that the
λίθοι οὗτοι ἄρτοι γένωνται.
stones these loaves of bread should become.
4 ὁ δὲ ἀποκριθεὶς εἶπεν
The (one) but having replied said
Γέγραπται Οὐκ ἐπ' ἄρτῳ μόνῳ
It has been written Not upon bread alone
ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ
will live the man, but upon every
ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.
utterance coming forth through mouth of God.
5 Τότε παραλαμβάνει αὐτὸν ὁ
Then takes along him the
διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν
Devil into the holy city, and stationed

Jesus said to him:
"Let it be, this time,
for in that way it is
suitable for us to
carry out all that is
righteous." Then he
quit preventing him.
16 After being bap-
tized Jesus immedi-
ately came up from
the water; and, look!
the heavens were
opened up, and he
saw descending like
a dove God's spirit
coming upon him.
17 Look! Also, there
was a voice from the
heavens that said:
"This is my Son, the
beloved, whom I have
approved."

4 Then Jesus was
led by the spirit
up into the wilderness
to be tempted by the
Devil. 2 After he had
fasted forty days and
forty nights, then he
felt hungry. 3 Also,
the Tempter came
and said to him: "If
you are a son of God,
tell these stones to
become loaves of
bread." 4 But in reply
he said: "It is writ-
ten, 'Man must live,
not on bread alone,
but on every utterance
coming forth through
Jehovah's[a] mouth.'"
5 Then the Devil
took him along into
the holy city, and he
stationed him upon

4[a] Jehovah's, $J^{1-5,7-12,14,16-18,20}$; the Lord's, $Sy^{s,c}$; God's, ℵB.

αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 6 καὶ
him upon the battlement of the temple, and
λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ,
he is saying to him If Son you are of the God,
βάλε σεαυτὸν κάτω· γέγραπται γὰρ
hurl yourself down; it has been written for
ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται
that To the angels of him he will give charge
περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε,
about you and upon hands they will lift you,
μή ποτε προσκόψῃς πρὸς λίθον τὸν
not ever you should strike toward stone the
πόδα σου. 7 ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν
foot of you. Said to him the Jesus Again
γέγραπται Οὐκ ἐκπειράσεις
it has been written Not you shall put to the test
Κύριον τὸν θεόν σου.
Lord the God of you.
8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος
Again takes along him the Devil
εἰς ὄρος ὑψηλὸν λίαν, καὶ
into mountain high unusually, and
δείκνυσιν αὐτῷ πάσας τὰς βασιλείας
shows to him all the kingdoms
τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, 9 καὶ
of the world and the glory of them, and
εἶπεν αὐτῷ Ταῦτά σοι πάντα
said to him These (things) to you all
δώσω ἐὰν πεσὼν
I shall give if ever having fallen down
προσκυνήσῃς μοι. 10 τότε
you should do act of worship to me. Then
λέγει αὐτῷ ὁ Ἰησοῦς Ὕπαγε,
is saying to him the Jesus Be going away,
Σατανᾶ· γέγραπται γάρ Κύριον τὸν
Satan; it has been written for Lord the
θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ
God of you you shall worship and to him alone
λατρεύσεις. 11 Τότε ἀφίησιν
you shall render sacred service. Then he lets go
αὐτὸν ὁ διάβολος καὶ ἰδοὺ ἄγγελοι
him the Devil and look! angels
προσῆλθον καὶ διηκόνουν αὐτῷ.
came toward and were ministering to him.
12 Ἀκούσας δὲ ὅτι Ἰωάνης
Having heard but that John
παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.
was given over he retired into the Galilee.

the battlement of the
temple 6 and said to
him: "If you are a
son of God, hurl your-
self down; for it is
written, 'He will give
his angels a charge
concerning you, and
they will carry you on
their hands, that you
may at no time strike
your foot against a
stone.'" 7 Jesus said
to him: "Again it is
written, 'You must
not put Jehovah[a] your
God to the test.'"
8 Again the Devil
took him along to an
unusually high moun-
tain, and showed him
all the kingdoms of
the world and their
glory, 9 and he said to
him: "All these things
I will give you if you
fall down and do an
act of worship to me."
10 Then Jesus said
to him: "Go away,
Satan! For it is writ-
ten, 'It is Jehovah[b]
your God you must
worship, and it is to
him alone you must
render sacred ser-
vice.'" 11 Then the
Devil left him, and,
look! angels came and
began to minister to
him.
12 Now when he
heard that John had
been arrested, he with-
drew into Gal'i·lee.

7[a] Jehovah, $J^{1-14,16-18,20}$; the Lord, ℵB. 10[b] Jehovah, $J^{1-4,7-14,16-18,20}$; the Lord, ℵB.

13 καὶ καταλιπὼν τὴν Ναζαρὰ ἐλθὼν
And having left the Nazareth having come
κατῴκησεν εἰς Καφαρναοὺμ τὴν
he took up residence into Capernaum the
παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ
beside the sea in districts of Zebulun and
Νεφθαλείμ· 14 ἵνα πληρωθῇ
Naphtali; in order that might be fulfilled
τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου
the (thing) spoken through Isaiah the prophet
λέγοντος 15 Γῆ Ζαβουλὼν καὶ γῆ
saying Earth of Zebulun and earth
Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ
of Naphtali, way of sea, on other side of the
Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 ὁ
Jordan, Galilee of the nations, the
λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν
people the (one) sitting in darkness light saw
μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ
great, and to the (ones) sitting in region and
σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.
shadow of death light rose up to them.
17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν
From then started the Jesus to be preaching
καὶ λέγειν Μετανοεῖτε, ἤγγικεν
and to be saying Be YOU repenting, has drawn near
γὰρ ἡ βασιλεία τῶν οὐρανῶν.
for the kingdom of the heavens.

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν
Walking but beside the sea
τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα
of the Galilee he saw two brothers, Simon
τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν
the (one) being said Peter and Andrew
τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον
the brother of him, casting fishing net
εἰς τὴν θάλασσαν, ἦσαν γὰρ ἁλεεῖς·
into the sea, they were for fishers;
19 καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω μου, καὶ
and is saying to them Hither behind me, and
ποιήσω ὑμᾶς ἁλεεῖς ἀνθρώπων. 20 οἱ
I shall make YOU fishers of men. The (ones)
δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν
but at once having let go the nets they followed
αὐτῷ. 21 Καὶ προβὰς ἐκεῖθεν εἶδεν
to him. And having gone on from there he saw
ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν
others two brothers, James the (one)
τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν
of the Zebedee and John the brother

13 Further, after leav-
ing Naz′a·reth, he
came and took up
residence in Ca·per′-
na·um beside the sea
in the districts of
Zeb′u·lun and Naph′-
ta·li, 14 that there
might be fulfilled
what was spoken
through Isaiah the
prophet, saying: 15 “O
land of Zeb′u·lun and
land of Naph′ta·li,
along the road of the
sea, on the other side
of the Jordan, Gal′i-
lee of the nations!
16 the people sitting
in darkness saw a
great light, and as for
those sitting in a re-
gion of deathly shad-
ow, light rose upon
them.” 17 From that
time on Jesus com-
menced preaching and
saying: “Repent YOU
people, for the king-
dom of the heavens
has drawn near.”

18 Walking alongside
the sea of Gal′i·lee he
saw two brothers, Si-
mon who is called
Peter and Andrew his
brother, letting down
a fishing net into the
sea, for they were
fishers. 19 And he said
to them: “Come after
me, and I will make
YOU fishers of men.”
20 At once abandon-
ing the nets, they
followed him. 21 Go-
ing on also from there
he saw two others
[who were] brothers,
James [the son] of
Zeb′e·dee and John

αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ
of him, in the boat with Zebedee the
πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα
father of them repairing the nets
αὐτῶν, καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ
of them, and he called them. The (ones) but
εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα
at once having let go the boat and the father
αὐτῶν ἠκολούθησαν αὐτῷ.
of them they followed to him.
23 Καὶ περιῆγεν ἐν ὅλῃ τῇ
And he was going around in whole the
Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
Galilee, teaching in the synagogues of them
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
and preaching the good news of the kingdom
καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
and curing every disease and every
μαλακίαν ἐν τῷ λαῷ. 24 καὶ ἀπῆλθεν
infirmity in the people. And went off
ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ
the hearing of him into whole the Syria; and
προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς
they brought to him all the badly
ἔχοντας ποικίλαις νόσοις καὶ βασάνοις
having to various diseases and torments
συνεχομένους, δαιμονιζομένους καὶ
being afflicted, being demon-possessed and
σεληνιαζομένους καὶ παραλυτικούς, καὶ
being moonstruck and paralytics, and
ἐθεράπευσεν αὐτούς. 25 καὶ ἠκολούθησαν
he cured them. And followed
αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας
to him crowds many from the Galilee
καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας
and Decapolis and Jerusalem and Judea
καὶ πέραν τοῦ Ἰορδάνου.
and the other side of the Jordan.

5 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς
Having seen but the crowds he went up into
τὸ ὄρος· καὶ καθίσαντος αὐτοῦ
the mountain; and having sat down of him
προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· 2 καὶ
came toward to him the disciples of him; and
ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν
having opened the mouth of him he was teaching
αὐτοὺς λέγων
them saying
3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,
Happy the poor ones (as) to the spirit,

his brother, in the
boat with Zeb′e·dee
their father, mending
their nets, and he
called them. 22 At
once leaving the boat
and their father, they
followed him.

23 Then he went
around throughout
the whole of Gal′i·lee,
teaching in their syn-
agogues and preach-
ing the good news
of the kingdom and
curing every sort of
disease and every sort
of infirmity among
the people. 24 And the
report about him went
out into all Syria;
and they brought him
all those faring badly,
distressed with various
diseases and torments,
demon-possessed and
epileptic and para-
lyzed persons, and he
cured them. 25 Conse-
quently great crowds
followed him from
Gal′i·lee and De·cap′-
o·lis and Jerusalem
and Ju·de′a and from
the other side of the
Jordan.

5 When he saw the
crowds he went up
into the mountain;
and after he sat down
his disciples came to
him; 2 and he opened
his mouth and began
teaching them, saying:

3 “Happy are those
conscious of their
spiritual need, since

ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.
that of them is the kingdom of the heavens.
4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ
Happy the (ones) mourning, that they
παρακληθήσονται.
will be comforted.
5 μακάριοι οἱ πραεῖς, ὅτι
Happy the mild-tempered (ones), that
αὐτοὶ κληρονομήσουσι τὴν γῆν.
they will inherit the earth.
6 μακάριοι οἱ πεινῶντες καὶ
Happy the (ones) hungering for and
διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ
thirsting for the righteousness, that they
χορτασθήσονται.
will be satisfied.
7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ
Happy the merciful ones, that they
ἐλεηθήσονται.
will be shown mercy.
8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,
Happy the pure ones (as) to the heart,
ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
that they the God will see.
9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ
Happy the peacemakers, that they sons
θεοῦ κληθήσονται.
of God will be called.
10 μακάριοι οἱ δεδιωγμένοι
Happy the (ones) having been persecuted
ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν
on account of righteousness, that of them is
ἡ βασιλεία τῶν οὐρανῶν.
the kingdom of the heavens.
11 μακάριοί ἐστε ὅταν
Happy are you whenever
ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ
they might reproach you and might persecute and
εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν
might say every wicked (thing) down you
ψευδόμενοι ἕνεκεν ἐμοῦ· 12 χαίρετε καὶ
lying on account of me; be rejoicing and
ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν
be exulting, that the reward of you much in
τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς
the heavens; thus for they persecuted the
προφήτας τοὺς πρὸ ὑμῶν.
prophets the (ones) before you.
13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν
You are the salt of the earth; if ever

the kingdom of the
heavens belongs to
them.
4 "Happy are those
who mourn, since
they will be comforted.
5 "Happy are the
mild-tempered ones,
since they will inherit
the earth.
6 "Happy are those
hungering and thirst-
ing for righteousness,
since they will be
filled.
7 "Happy are the
merciful, since they
will be shown mercy.
8 "Happy are the
pure in heart, since
they will see God.
9 "Happy are the
peaceable, since they
will be called 'sons of
God.'
10 "Happy are those
who have been per-
secuted for righteous-
ness' sake, since the
kingdom of the heav-
ens belongs to them.
11 "Happy are YOU
when people reproach
YOU and persecute
YOU and lyingly say
every sort of wicked
thing against YOU for
my sake. 12 Rejoice
and leap for joy,
since YOUR reward
is great in the heav-
ens; for in that way
they persecuted the
prophets prior to YOU.
13 "YOU are the
salt of the earth; but

δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι
but the salt should lose strength, in what
ἁλισθήσεται; εἰς οὐδὲν ἰσχύει
will it be made salty? Into nothing it is strong
ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι
yet if not thrown outside to be trampled on
ὑπὸ τῶν ἀνθρώπων.
by the men.
14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ
You are the light of the world. Not
δύναται πόλις κρυβῆναι ἐπάνω ὄρους
is able city to be hid on top of mountain
κειμένη· 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν
lying; neither they light lamp and they set
αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν
it under the measuring basket but upon the
λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν
lampstand, and it shines to all the (ones) in
τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν
the house. Thus let shine the light of you
ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν
in front of the men, so that they might see
ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν
of you the fine works and they might glorify the
πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
Father of you the (one) in the heavens.
17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι
Not should you think that I came to destroy
τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον
the Law or the Prophets; not I came
καταλῦσαι ἀλλὰ πληρῶσαι· 18 ἀμὴν γὰρ
to destroy but to fulfill; amen for
λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ
I am saying to you, until likely might pass away the
οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία
heaven and the earth, iota one or one
κερέα οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου
little horn not not should pass away from the Law
ἕως ἂν πάντα γένηται. 19 ὃς
until likely all (things) should take place. Who
ἐὰν οὖν λύσῃ μίαν τῶν
if ever therefore should loose one of the
ἐντολῶν τούτων τῶν ἐλαχίστων καὶ
commandments these the least ones and
διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος
should teach thus the men, least one
κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς
will be called in the kingdom of the heavens; who
δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας
but likely should do and should teach, this great

if the salt loses its
strength, how will its
saltness be restored?
It is no longer usable
for anything but to
be thrown outside to
be trampled on by
men.
14 "YOU are the
light of the world. A
city cannot be hid
when situated upon a
mountain. 15 People
light a lamp and set
it, not under the mea-
suring basket, but
upon the lampstand,
and it shines upon all
those in the house.
16 Likewise let YOUR
light shine before
men, that they may
see YOUR fine works
and give glory to YOUR
Father who is in the
heavens.
17 "Do not think I
came to destroy the
Law or the Prophets.
I came, not to destroy,
but to fulfill; 18 for
truly I say to YOU
that sooner would
heaven and earth pass
away than for one
smallest letter or one
particle of a letter to
pass away from the
Law by any means
and not all things
take place. 19 Who-
ever, therefore, breaks
one of these least
commandments and
teaches mankind to
that effect, he will be
called 'least' in rela-
tion to the kingdom
of the heavens. As for
anyone who does them
and teaches them,

κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
will be called in the kingdom of the heavens.

20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ
I am saying for to YOU that if ever not

περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον
might abound of YOU the righteousness more

τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ
of the scribes and Pharisees, not not

εἰσέλθητε εἰς τὴν βασιλείαν τῶν
YOU should enter into the kingdom of the

οὐρανῶν.
heavens.

21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις
You heard that it was said to the ancients

Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ,
Not you shall murder; who but likely might murder,

ἔνοχος ἔσται τῇ κρίσει. 22 Ἐγὼ δὲ
accountable will be to the judgment. I but

λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος
am saying to YOU that everyone the being wrathful

τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ
to the brother of him accountable will be to the

κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ
judgment; who but likely might say to the brother

αὐτοῦ Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ·
of him Raca, accountable will be to the Sanhedrin;

ὃς δ' ἂν εἴπῃ Μωρέ, ἔνοχος
who but likely might say Fool, accountable

ἔσται εἰς τὴν γέενναν τοῦ πυρός.
will be into the Gehenna of the fire.

23 ἐὰν οὖν προσφέρῃς
If ever therefore you might bring toward

τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κἀκεῖ
the gift of you upon the altar and there

μνησθῇς ὅτι ὁ ἀδελφός σου
you might remember that the brother of you

ἔχει τι κατὰ σοῦ, 24 ἄφες ἐκεῖ
is having something down on you, let go off there

τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου,
the gift of you in front of the altar,

καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ
and go away first be reconciled to the brother

σου, καὶ τότε ἐλθὼν πρόσφερε
of you, and then having come be bringing toward

τὸ δῶρόν σου.
the gift of you.

this one will be called 'great' in relation to the kingdom of the heavens. 20 For I say to YOU that if YOUR righteousness does not abound more than that of the scribes and Pharisees, YOU will by no means enter into the kingdom of the heavens.

21 "YOU heard that it was said to those of ancient times, 'You must not murder; but whoever commits a murder will be accountable to the court of justice.' 22 However, I say to YOU that everyone who continues wrathful with his brother will be accountable to the court of justice; but whoever addresses his brother with an unspeakable word of contempt will be accountable to the Supreme Court; whereas whoever says, 'You despicable fool!' will be liable to the fiery Ge·hen'na.[a]

23 "If, then, you are bringing your gift to the altar and you there remember that your brother has something against you, 24 leave your gift there in front of the altar, and go away; first make your peace with your brother, and then, when you have come back, offer up your gift.

22[a] Γέεννα (Ge·hen'na), אB; גיהנם (*Ge'i-Hin·nom'*, or, Valley of Hin'-nom), J1-14,16-18. The incinerator for refuse outside of Jerusalem. See Appendix under Matthew 5:22.

25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ
Be well-minded to the adversary

σου ταχὺ ἕως ὅτου εἶ
of you quickly until when you are

μετ' αὐτοῦ ἐν τῇ ὁδῷ, μή ποτέ σε
with him in the way, not at any time you

παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ
might give over the adversary to the judge, and

ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν
the judge to the subordinate, and into prison

βληθήσῃ· 26 ἀμὴν λέγω σοι,
you might be thrown; amen I am saying to you,

οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν
not not you should come out from there until likely

ἀποδῷς τὸν ἔσχατον
you should have given back the last

κοδράντην.
quadrans.

27 Ἠκούσατε ὅτι ἐρρέθη Οὐ
You heard that it was said Not

μοιχεύσεις. 28 Ἐγὼ δὲ λέγω
you shall commit adultery. I but am saying

ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα
to YOU that everyone the (one) looking at woman

πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἤδη
toward the to desire her already

ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ
he committed adultery with her in the heart

αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμός σου ὁ
of him. If but the eye of you the

δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ
right stumbles you, take out it and

βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι
throw away from you, it is advantageous for to you

ἵνα ἀπόληται ἓν τῶν μελῶν
in order that should be lost one of the members

σου καὶ μὴ ὅλον τὸ σῶμά σου
of you and not whole the body of you

βληθῇ εἰς γέενναν· 30 καὶ εἰ ἡ
should be thrown into Gehenna; and if the

δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον
right of you hand stumbles you, cut off

αὐτὴν καὶ βάλε ἀπὸ σοῦ, συμφέρει
it and throw away from you, it is advantageous

γάρ σοι ἵνα ἀπόληται ἓν
for to you in order that should be lost one

τῶν μελῶν σου καὶ μὴ ὅλον τὸ
of the members of you and not whole the

25 "Be about settling matters quickly with the one complaining against you at law, while you are with him on the way there, that somehow the complainant may not turn you over to the judge, and the judge to the court attendant, and you get thrown into prison. 26 I say to you for a fact, You will certainly not come out from there until you have paid over the last coin of very little value.

27 "YOU heard that it was said, 'You must not commit adultery.' 28 But I say to YOU that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart. 29 If, now, that right eye of yours is making you stumble, tear it out and throw it away from you. For it is more beneficial to you for one of your members to be lost to you than for your whole body to be pitched into Gehen'na.[a] 30 Also, if your right hand is making you stumble, cut it off and throw it away from you. For it is more beneficial for one of your members to be lost to you than for your whole

29[a] Γέεννα (Ge·hen'na), אB; גיהנם (*Ge'i-Hin·nom'*, or, Valley of Hin'-nom), J1-14,16-18. The incinerator for refuse outside of Jerusalem. See Appendix under Matthew 5:22.

σῶμά σου εἰς γέενναν ἀπέλθῃ.
body of you into Gehenna should go off.

31 Ἐρρέθη δέ Ὃς ἂν ἀπολύσῃ τὴν
It was said but Who likely might divorce the

γυναῖκα αὐτοῦ, δότω αὐτῇ
woman of him, let him give to her

ἀποστάσιον. 32 Ἐγὼ δὲ λέγω
certificate of divorce. I but am saying

ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν
to YOU that everyone the (one) divorcing the

γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας
woman of him except of word of fornication

ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς
is making her to commit adultery, and who

ἐὰν ἀπολελυμένην γαμήσῃ
if ever [woman] having been divorced might marry

μοιχᾶται.
commits adultery.

33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς
Again YOU heard that it was said to the

ἀρχαίοις Οὐκ ἐπιορκήσεις,
ancients Not you shall make oath falsely,

ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους
you shall give back but to the Lord the oaths

σου. 34 Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι
of you. I but am saying to YOU not to swear

ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος
wholly; neither in the heaven, because throne

ἐστὶν τοῦ θεοῦ· 35 μήτε ἐν τῇ γῇ, ὅτι
it is of the God; nor in the earth, because

ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς
footstool it is of the feet of him; nor into

Ἰεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου
Jerusalem, because city it is of the great

Βασιλέως· 36 μήτε ἐν τῇ κεφαλῇ σου
King; nor in the head of you

ὀμόσῃς, ὅτι οὐ δύνασαι μίαν
you should swear, because not you are able one

τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. 37 ἔστω
hair white to make or black. Let be

δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὒ οὔ· τὸ δὲ
but the word of YOU yes yes, no no; the but

περισσὸν τούτων ἐκ τοῦ
(thing) in excess of these out of the

πονηροῦ ἐστίν.
wicked (one) is.

body to land in Gehen′na.[a]

31 "Moreover it was said, 'Whoever divorces his wife, let him give her a certificate of divorce.' 32 However, I say to YOU that everyone divorcing his wife, except on account of fornication, makes her a subject for adultery, seeing that whoever marries a divorced woman commits adultery.

33 "Again YOU heard that it was said to those of ancient times, 'You must not swear without performing, but you must pay your vows to Jehovah.'[b] 34 However, I say to YOU: Do not swear at all, neither by heaven, because it is God's throne; 35 nor by earth, because it is the footstool of his feet; nor by Jerusalem, because it is the city of the great King. 36 Nor by your head must you swear, because you cannot turn one hair white or black. 37 Just let YOUR word *Yes* mean Yes, YOUR *No*, No; for what is in excess of these is from the wicked one.

30[a] Γέεννα (Ge·hen′na), אB; גיהנם (*Ge′i-Hin·nom′*, or, Valley of Hin′nom), $J^{1-14,16-18}$. The incinerator for refuse outside of Jerusalem. See Appendix under Matthew 5:22. 33[b] Jehovah, $J^{1,2,7-14,16-18}$; the Lord, אB.

38 Ἠκούσατε ὅτι ἐρρέθη Ὀφθαλμὸν
YOU heard that it was said Eye

ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.
instead of eye and tooth instead of tooth.

39 Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι
I but am saying to YOU not to resist

τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει
to the wicked (one); but whoever you slaps

εἰς τὴν δεξιὰν σιαγόνα σου, στρέψον αὐτῷ
into the right cheek of you, turn to him

καὶ τὴν ἄλλην· 40 καὶ τῷ θέλοντί
also the other; and to the (one) willing

σοι κριθῆναι καὶ τὸν χιτῶνά σου
to you to be judged also the inner garment of you

λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·
to take, let go off to him also the outer garment;

41 καὶ ὅστις σε ἀγγαρεύσει
and whoever you will impress into going

μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο.
mile one, be going away with him two.

42 τῷ αἰτοῦντί σε δός, καὶ τὸν
To the (one) asking you give, and the (one)

θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ
willing from you to borrow not

ἀποστραφῇς.
you should be turned away.

43 Ἠκούσατε ὅτι ἐρρέθη Ἀγαπήσεις
YOU heard that it was said You shall love

τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν
the neighbor of you and you shall hate the enemy

σου. 44 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε
of you. I but am saying to YOU, be loving

τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ
the enemies of YOU and be praying over

τῶν διωκόντων ὑμᾶς· 45 ὅπως
the (ones) persecuting YOU; so that

γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν
YOU might prove to be sons of the Father of YOU

τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ
of the (one) in heavens, because the sun of him

ἀνατέλλει ἐπὶ πονηροὺς καὶ
he is making rise upon wicked (ones) and

ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους
good (ones) and he is raining upon righteous (ones)

καὶ ἀδίκους. 46 ἐὰν γὰρ
and unrighteous (ones). If ever for

ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα
YOU might love the (ones) loving YOU, what

μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι
reward are having YOU? Not also the tax collectors

38 "YOU heard that it was said, 'Eye for eye and tooth for tooth.' 39 However, I say to YOU: Do not resist him that is wicked; but whoever slaps you on your right cheek, turn the other also to him. 40 And if a person wants to go to court with you and get possession of your inner garment, let your outer garment also go to him; 41 and if someone under authority impresses you into service for a mile, go with him two miles. 42 Give to the one asking you, and do not turn away from one that wants to borrow from you [without interest].

43 "YOU heard that it was said, 'You must love your neighbor and hate your enemy.' 44 However, I say to YOU: Continue to love YOUR enemies and to pray for those persecuting YOU; 45 that YOU may prove yourselves sons of YOUR Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. 46 For if YOU love those loving YOU, what reward do YOU have? Are not also the tax collectors do-

τὸ αὐτὸ ποιοῦσιν; 47 καὶ ἐὰν ἀσπάσησθε
the very are doing? And if ever you might greet
τοὺς ἀδελφοὺς ὑμῶν μόνον, τί
the brothers of you only, what
περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ
(thing) in excess are doing you? Not also the
ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; 48 Ἔσεσθε
nationals the very are doing? You shall be
οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ
therefore you perfect as the Father of you the
οὐράνιος τέλειός ἐστιν.
heavenly perfect is.

6 Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν
Be attentive but the righteousness of you
μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς
not to be doing in front of the men toward
τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν
the to be observed to them; if but not, reward
οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν
not you are having beside the Father of you
τῷ ἐν τοῖς οὐρανοῖς. 2 Ὅταν οὖν
the (one) in the heavens. Whenever therefore
ποιῇς ἐλεημοσύνην, μὴ
you may make gift of mercy, not
σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ
you should trumpet in front of you, as-even the
ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ
hypocrites are doing in the synagogues and
ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν
in the streets, so that they might be glorified
ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν,
by the men; amen I am saying to you,
ἀπέχουσιν τὸν μισθὸν αὐτῶν. 3 σοῦ
they have in full the reward of them. Of you
δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω
but making gift of mercy not let know
ἡ ἀριστερά σου τί ποιεῖ ἡ
the left [hand] of you what is doing the
δεξιά σου, 4 ὅπως ᾖ σου
right [hand] of you, so that may be of you
ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ
the gift of mercy in the secret; and the Father
σου ὁ βλέπων ἐν τῷ κρυπτῷ
of you the (one) looking at in the secret
ἀποδώσει σοι.
will give back to you.
5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε
And whenever you might pray, not shall you be
ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς
as the hypocrites; because they like in the

ing the same thing?
47 And if YOU greet
YOUR brothers only,
what extraordinary
thing are YOU doing?
Are not also the peo-
ple of the nations do-
ing the same thing?
48 YOU must accord-
ingly be perfect, as
YOUR heavenly Father
is perfect.

6 "Take good care
not to practice
YOUR righteousness in
front of men in order
to be observed by
them; otherwise YOU
will have no reward
with YOUR Father who
is in the heavens.
2 Hence when you go
making gifts of mercy,
do not blow a trumpet
ahead of you, just as
the hypocrites do in
the synagogues and in
the streets, that they
may be glorified by
men. Truly I say to
YOU, They are having
their reward in full.
3 But you, when mak-
ing gifts of mercy, do
not let your left hand
know what your right
is doing, 4 that your
gifts of mercy may be
in secret; then your
Father who is looking
on in secret will repay
you.
5 "Also, when YOU
pray, YOU must not be
as the hypocrites; be-
cause they like to pray

συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν
synagogues and in the corners of the
πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως
broad ways standing to pray, so that
φανῶσιν τοῖς ἀνθρώποις· ἀμὴν
they might appear to the men; amen
λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν
I am saying to you, they have in full the reward
αὐτῶν. 6 σὺ δὲ ὅταν προσεύχῃ,
of them. You but whenever you may pray,
εἴσελθε εἰς τὸ ταμεῖόν σου καὶ
enter into the private room of you and
κλείσας τὴν θύραν σου πρόσευξαι τῷ
having shut the door of you pray to the
πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ
Father of you the (one) in the secret; and
ὁ πατήρ σου ὁ βλέπων ἐν
the Father of you the (one) looking at in
τῷ κρυπτῷ ἀποδώσει σοι.
the secret will give back to you.
7 Προσευχόμενοι δὲ μὴ βατταλογήσητε
Praying but not you should multiply words
ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι
as-even the nationals, they are imagining for that
ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται·
in the much speaking of them they will be heard;
8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς,
not therefore you should be made like to them,
οἶδεν γὰρ ὁ θεὸς ὁ πατὴρ ὑμῶν
has known for the God the Father of you
ὧν χρείαν ἔχετε πρὸ
of what (things) need you are having before
τοῦ ὑμᾶς αἰτῆσαι αὐτόν.
of the you to ask him.

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς
Thus therefore be praying you
Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
Father of us the (one) in the heavens;
ἁγιασθήτω τὸ ὄνομά σου, 10 ἐλθάτω
let be sanctified the name of you, let come
ἡ βασιλεία σου, γενηθήτω τὸ θέλημά
the kingdom of you, let take place the will
σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· 11 τὸν
of you, as in heaven also upon earth; the
ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν
bread of us the for [the day] being give to us
σήμερον· 12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα
today; and let go off to us the debts
ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς
of us, as also we have let go off to the

standing in the syna-
gogues and on the
corners of the broad
ways to be visible to
men. Truly I say to
YOU, They are having
their reward in full.
6 You, however, when
you pray, go into your
private room and,
after shutting your
door, pray to your
Father who is in se-
cret; then your Father
who looks on in secret
will repay you. 7 But
when praying, do not
say the same things
over and over again,
just as the people of
the nations do, for
they imagine they will
get a hearing for their
use of many words.
8 So, do not make
yourselves like them,
for God YOUR Father
knows what things
YOU are needing be-
fore ever YOU ask him.
9 "YOU must pray,
then, this way:
"'Our Father in the
heavens, let your
name be sanctified.
10 Let your kingdom
come. Let your will
take place, as in
heaven, also upon
earth. 11 Give us to-
day our bread for this
day; 12 and forgive
us our debts, as we
also have forgiven our

ὀφειλέταις ἡμῶν· 13 καὶ μὴ εἰσενέγκῃς
debtors of us; and not you should bring

ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ
us into temptation, but rescue us from

τοῦ πονηροῦ.
the wicked (one).

14 Ἐὰν γὰρ ἀφῆτε τοῖς
If ever for you might let go off to the

ἀνθρώποις τὰ παραπτώματα αὐτῶν,
men the trespasses of them,

ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ
will let go off also to you the Father of you the

οὐράνιος· 15 ἐὰν δὲ μὴ ἀφῆτε
heavenly; if ever but not you might let go off

τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
to the men the trespasses of them,

οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ
neither the Father of you will let go off the

παραπτώματα ὑμῶν.
trespasses of you.

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε
Whenever but you may fast, not be becoming

ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν
as the hypocrites sad-faced, they disfigure

γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν
for the faces of them so that they might appear

τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν
to the men fasting; amen

λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν
I am saying to you, they have in full the reward

αὐτῶν. 17 σὺ δὲ νηστεύων ἄλειψαί σου
of them. You but fasting oil of you

τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,
the head and the face of you wash,

18 ὅπως μὴ φανῇς τοῖς
so that not you might appear to the

ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί σου
men fasting but to the Father of you

τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατήρ
the (one) in the secret; and the Father

σου ὁ βλέπων ἐν τῷ κρυφαίῳ
of you the (one) looking at in the secret

ἀποδώσει σοι.
will give back to you.

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ
Not be treasuring up to you treasures upon

τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει,
the earth, where moth and rust consumes,

καὶ ὅπου κλέπται διορύσσουσιν καὶ
and where thieves are breaking in and

debtors. 13 And do not
bring us into tempta-
tion, but deliver us
from the wicked one.'
14 "For if YOU for-
give men their tres-
passes, YOUR heavenly
Father will also for-
give YOU; 15 whereas
if YOU do not forgive
men their trespasses,
neither will YOUR
Father forgive YOUR
trespasses.
16 "When YOU are
fasting, stop becoming
sad-faced like the
hypocrites, for they
disfigure their faces
that they may appear
to men to be fasting.
Truly I say to YOU,
They are having their
reward in full. 17 But
you, when fasting,
grease your head
and wash your face,
18 that you may ap-
pear to be fasting,
not to men, but to
your Father who is in
secrecy; then your
Father who is looking
on in secrecy will re-
pay you.
19 "Stop storing up
for yourselves trea-
sures upon the earth,
where moth and rust
consume, and where
thieves break in and

κλέπτουσιν· 20 θησαυρίζετε δὲ ὑμῖν
are stealing; be treasuring up but to you

θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε
treasures in heaven, where neither moth nor

βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ
rust consumes, and where thieves not

διορύσσουσιν οὐδὲ κλέπτουσιν· 21 ὅπου γάρ
are breaking in nor are stealing; where for

ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ
is the treasure of you, there will be also

ἡ καρδία σου.
the heart of you.

22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ
The lamp of the body is the

ὀφθαλμός. ἐὰν οὖν ᾖ ὁ ὀφθαλμός
eye. If ever therefore may be the eye

σου ἁπλοῦς, ὅλον τὸ σῶμά σου φωτινὸν
of you simple, whole the body of you bright

ἔσται· 23 ἐὰν δὲ ὁ ὀφθαλμός σου
will be; if ever but the eye of you

πονηρὸς ᾖ, ὅλον τὸ σῶμά σου
wicked may be, whole the body of you

σκοτινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ
dark will be. If therefore the light the (one)

ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.
in you darkness is, the darkness how much.

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν·
No one is able to two lords to be slaving;

ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον
either for the one he will hate and the different

ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ
he will love, or of (the) one he will take hold and

τοῦ ἑτέρου καταφρονήσει· οὐ
of the different (one) he will despise; not

δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.
you are able to God to be slaving and to mammon.

25 Διὰ τοῦτο λέγω ὑμῖν, μὴ
Through this I am saying to you, not

μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί
be being anxious to the soul of you what

φάγητε ἢ τί πίητε, μηδὲ τῷ
you might eat or what you might drink, nor to the

σώματι ὑμῶν τί ἐνδύσησθε· οὐχὶ
body of you what might you be clothed; not

ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς καὶ
the soul more is of the food and

τὸ σῶμα τοῦ ἐνδύματος;
the body of the clothing?

steal. 20 Rather, store
up for yourselves trea-
sures in heaven,
where neither moth
nor rust consumes,
and where thieves do
not break in and steal.
21 For where your
treasure is, there your
heart will be also.
22 "The lamp of the
body is the eye. If,
then, your eye is
simple, your whole
body will be bright;
23 but if your eye is
wicked, your whole
body will be dark. If
in reality the light
that is in you is dark-
ness, how great that
darkness is!
24 "No one can
slave for two masters;
for either he will hate
the one and love the
other, or he will stick
to the one and de-
spise the other. YOU
cannot slave for God
and for Riches.
25 "On this account
I say to YOU: Stop
being anxious about
YOUR souls[a] as to
what YOU will eat
or what YOU will
drink, or about YOUR
bodies as to what YOU
will wear. Does not
the soul mean more
than food and the
body than clothing?

25[a] Or, "lives." See Appendix under Matthew 2:20.

26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ
Observe intently into the birds of the
οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν
heaven that not they sow nor they reap
οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ
nor they gather into storehouses, and the Father
ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς
of YOU the heavenly feeds them; not YOU
μᾶλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἐξ
rather you differ of them? Who but out of
ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ
YOU being anxious is able to add upon
τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; 28 καὶ περὶ
the life-span of him cubit one? And about
ἐνδύματος τί μεριμνᾶτε;
clothing why are YOU being anxious?
καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς
Learn accurately the lilies of the field how
αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν·
they grow; not they toil nor they spin;
29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν
I am saying but to YOU that not-but Solomon
ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν
in all the glory of him was arrayed as one
τούτων. 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ
of these. If but the vegetation of the field
σήμερον ὄντα καὶ αὔριον εἰς κλίβανον
today being and tomorrow into oven
βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν,
being thrown the God thus clothes,
οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
not to much rather YOU, ones with little faith?
31 μὴ οὖν μεριμνήσητε λέγοντες
Not therefore YOU should be anxious saying
Τί φάγωμεν; ἤ Τί πίωμεν; ἤ
What might we eat? or What might we drink? or
Τί περιβαλώμεθα; 32 πάντα γὰρ
What might we put on? All for
ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν
these (things) the nations eagerly pursue; knows
γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
for the Father of YOU the heavenly that
χρῄζετε τούτων ἁπάντων.
YOU have need of these (things) of all.
33 ζητεῖτε δὲ πρῶτον τὴν
Be YOU seeking but first the
βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ,
kingdom and the righteousness of him,
καὶ ταῦτα πάντα προστεθήσεται
and these (things) all will be added

26 Observe intently
the birds of heaven,
because they do not
sow seed or reap or
gather into store-
houses; still YOUR
heavenly Father feeds
them. Are YOU not
worth more than they
are? 27 Who of YOU
by being anxious can
add one cubit to his
life span? 28 Also,
on the matter of
clothing, why are YOU
anxious? Take a les-
son from the lilies
of the field, how they
are growing; they do
not toil, nor do they
spin; 29 but I say to
YOU that not even
Sol′o·mon in all his
glory was arrayed as
one of these. 30 If,
now, God thus clothes
the vegetation of the
field, which is here
today and tomorrow
is thrown into the
oven, will he not
much rather clothe
YOU, YOU with little
faith? 31 So never be
anxious and say,
'What are we to eat?'
or, 'What are we to
drink?' or, 'What are
we to put on?' 32 For
all these are the things
the nations are ea-
gerly pursuing. For
YOUR heavenly Father
knows YOU need all
these things.
33 "Keep on, then,
seeking first the king-
dom and his righ-
teousness, and all
these [other] things
will be added to YOU.

ὑμῖν. 34 μὴ οὖν μεριμνήσητε
to YOU. Not therefore YOU should be anxious
εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει
into the morrow, the for morrow will be anxious
αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία
of itself; sufficient to the day the badness
αὐτῆς.
of it.

7 Μὴ κρίνετε, ἵνα μὴ
Not be YOU judging, in order that not
κριθῆτε· 2 ἐν ᾧ γὰρ κρίματι
YOU should be judged; in what for judgment
κρίνετε κριθήσεσθε, καὶ ἐν ᾧ
YOU are judging YOU will be judged, and in what
μέτρῳ μετρεῖτε μετρηθήσεται
measure YOU are measuring it will be measured
ὑμῖν. 3 τί δὲ βλέπεις τὸ κάρφος
to YOU. Why but you look at the straw
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
the (one) in the eye of the brother of you,
τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ
the but in the your eye rafter not
κατανοεῖς; 4 ἢ πῶς ἐρεῖς
you are considering? Or how will you say
τῷ ἀδελφῷ σου Ἄφες ἐκβάλω
to the brother of you Let go off I might throw out
τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ
the straw out of the eye of you, and
ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ;
look! the rafter in the eye of you?
5 ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ
Hypocrite, throw out first out of the
ὀφθαλμοῦ σοῦ τὴν δοκόν, καὶ τότε
eye of you the rafter, and then
διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ
you will clearly see to throw out the straw out of
τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
the eye of the brother of you.
6 Μὴ δῶτε τὸ ἅγιον τοῖς
Not you should give the holy (thing) to the
κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας
dogs, neither should YOU throw the pearls
ὑμῶν ἔμπροσθεν τῶν χοίρων, μή ποτε
of YOU in front of the swine, not at any time
καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν
they will trample them in the feet
αὐτῶν καὶ στραφέντες ῥήξωσιν
of them and having turned around they should rip
ὑμᾶς.
YOU.

34 So, never be anx-
ious about the next
day, for the next day
will have its own
anxieties. Sufficient
for each day is its
own evil.

7 "Stop judging that
YOU may not be
judged; 2 for with
what judgment YOU
are judging, YOU will
be judged; and with
the measure that YOU
are measuring out,
they will measure out
to YOU. 3 Why, then,
do you look at the
straw in your broth-
er's eye, but do not
consider the rafter
in your own eye?
4 Or how can you say
to your brother, 'Al-
low me to extract
the straw from your
eye'; when, look! a
rafter is in your
own eye? 5 Hypocrite!
First extract the raft-
er from your own
eye, and then you will
see clearly how to ex-
tract the straw from
your brother's eye.
6 "Do not give what
is holy to dogs,
neither throw YOUR
pearls before swine,
that they may never
trample them under
their feet and turn
around and rip YOU
open.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
Be you asking, and it will be given to you;
ζητεῖτε, καὶ εὑρήσετε· κρούετε,
be you seeking, and you will find; be you knocking,
καὶ ἀνοιγήσεται ὑμῖν. 8 πᾶς γὰρ
and it will be opened to you. Everyone for
ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν
the (one) asking is receiving and the (one) seeking
εὑρίσκει καὶ τῷ κρούοντι
is finding and to the (one) knocking
ἀνοιγήσεται. 9 ἢ τίς ἐξ ὑμῶν
it will be opened. Or who out of you
ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς
man, whom will ask the son
αὐτοῦ ἄρτον — μὴ λίθον ἐπιδώσει αὐτῷ;
of him bread — not stone he will give upon him?
10 ἢ καὶ ἰχθὺν αἰτήσει — μὴ ὄφιν
Or and fish he will ask — not serpent
ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς
he will give upon him? If therefore you
πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι
wicked being know gifts good to be giving
τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ
to the children of you, how much rather the Father
ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει
of you the (one) in the heavens will give
ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.
good (things) to the (ones) asking him.
12 Πάντα οὖν ὅσα ἐὰν
All (things) therefore as many as if ever
θέλητε ἵνα ποιῶσιν ὑμῖν οἱ
you might will in order that may do to you the
ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς·
men, thus also you be doing to them;
οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.
this for is the Law and the Prophets.
13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι
Enter you through the narrow gate; because
πλατεῖα καὶ εὐρύχωρος ἡ ὁδὸς ἡ
broad and spacious the way the (one)
ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί
leading off into the destruction, and many
εἰσιν οἱ εἰσερχόμενοι δι᾽ αὐτῆς·
are the (ones) entering through it;
14 ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη
because narrow the gate and cramped
ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν,
the way the (one) leading off into the life,
καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.
and few are the (ones) finding it.

7 "Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you. 8 For everyone asking receives, and everyone seeking finds, and to everyone knocking it will be opened. 9 Indeed, who is the man among you whom his son asks for bread—he will not hand him a stone, will he? 10 Or, perhaps, he will ask for a fish—he will not hand him a serpent, will he? 11 Therefore, if you, although being wicked, know how to give good gifts to YOUR children, how much more so will YOUR Father who is in the heavens give good things to those asking him?

12 "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean.

13 "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; 14 whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it.

15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν,
Be you attentive from the false prophets,
οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι
whoever are coming toward you in clothes
προβάτων ἔσωθεν δέ εἰσιν λύκοι ἅρπαγες.
of sheep inside but are wolves ravenous.
16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε
From the fruits of them you will recognize
αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν
them; not what they gather from thorns
σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; 17 οὕτω
grapes or from thistles figs? Thus
πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ,
every tree good fruits fine is making,
τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς
the but rotten tree fruits wicked
ποιεῖ· 18 οὐ δύναται δένδρον ἀγαθὸν
is making; not is able tree good
καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον
fruits wicked to bear, neither tree
σαπρὸν καρποὺς καλοὺς ποιεῖν.
rotten fruits fine to be making.
19 πᾶν δένδρον μὴ ποιοῦν καρπὸν
Every tree not making fruit
καλὸν ἐκκόπτεται καὶ εἰς πῦρ
fine is being cut out and into fire
βάλλεται. 20 ἄραγε ἀπὸ τῶν καρπῶν
it is thrown. Really then from the fruits
αὐτῶν ἐπιγνώσεσθε αὐτούς.
of them you will recognize them.
21 Οὐ πᾶς ὁ λέγων μοι Κύριε
Not everyone the (one) saying to me Lord
κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν
Lord will enter into the kingdom of the
οὐρανῶν, ἀλλ᾽ ὁ ποιῶν τὸ θέλημα τοῦ
heavens, but the (one) doing the will of the
πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
Father of me the (one) in the heavens.
22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ
Many will say to me in that the
ἡμέρᾳ Κύριε κύριε, οὐ τῷ
day Lord Lord, not to the
σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ
your name prophesied we, and to the
σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ
your name demons threw we out, and
τῷ σῷ ὀνόματι δυνάμεις πολλὰς
to the your name powerful works many
ἐποιήσαμεν; 23 καὶ τότε ὁμολογήσω αὐτοῖς
did we? And then I shall confess to them

15 "Be on the watch for the false prophets that come to you in sheep's covering, but inside they are ravenous wolves. 16 By their fruits you will recognize them. Never do people gather grapes from thorns or figs from thistles, do they? 17 Likewise every good tree produces fine fruit, but every rotten tree produces worthless fruit; 18 a good tree cannot bear worthless fruit, neither can a rotten tree produce fine fruit. 19 Every tree not producing fine fruit gets cut down and thrown into the fire. 20 Really, then, by their fruits you will recognize those [men].

21 "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will. 22 Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' 23 And yet then I will confess

ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ'
that Never I knew you; be getting away from
ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
me the (ones) working the lawlessness.

24 Πᾶς οὖν ὅστις ἀκούει μου
Everyone therefore whoever hears of me
τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς,
the words these and does them,
ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις
will be likened to male person discreet, whoever
ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν
built of him the house upon the
πέτραν. 25 καὶ κατέβη ἡ βροχὴ καὶ
rock-mass. And came down the rain and
ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ
came the rivers and blew the winds and
προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν,
fell toward the house that, and not it fell,
τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. 26 Καὶ
it had been founded for upon the rock-mass. And
πᾶς ὁ ἀκούων μου τοὺς λόγους
everyone the (one) hearing of me the words
τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται
these and not doing them will be likened
ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν
to male foolish, whoever built of him the
οἰκίαν ἐπὶ τὴν ἄμμον. 27 καὶ κατέβη ἡ
house upon the sand. And came down the
βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ
rain and came the rivers and blew the
ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ
winds and struck toward the house that, and
ἔπεσεν, καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.
it fell, and was the fall of it great.

28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus
τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ
the words these, were being astounded the
ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· 29 ἦν γὰρ
crowds upon the teaching of him; he was for
διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ
teaching them as authority having and not
ὡς οἱ γραμματεῖς αὐτῶν.
as the scribes of them.

8 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ
Having gone down but of him from the
ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.
mountain followed to him crowds many.

to them: I never knew YOU! Get away from me, YOU workers of lawlessness.

24 "Therefore everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-
mass. 25 And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass.
26 Furthermore, everyone hearing these sayings of mine and not doing them will be likened to a foolish man, who built his house upon the
sand. 27 And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great."

28 Now when Jesus finished these sayings, the effect was that the crowds were astounded at his way of teaching;
29 for he was teaching them as a person having authority, and not as their scribes.

8 After he had come down from the mountain great crowds followed him.

2 Καὶ ἰδοὺ λεπρὸς προσελθὼν
And look! leper having come toward
προσεκύνει αὐτῷ λέγων Κύριε, ἐὰν
was doing obeisance to him saying Lord, if ever
θέλῃς δύνασαί με καθαρίσαι. 3 καὶ
you may will you are able me to cleanse. And
ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ
having stretched out the hand he touched of him
λέγων Θέλω, καθαρίσθητι· καὶ
saying I am willing, be you cleansed; and
εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.
immediately was cleansed of him the leprosy.
4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ὅρα μηδενὶ
And is saying to him the Jesus See to no one
εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ
you should tell, but go away yourself show to the
ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ
priest, and offer the gift which
προσέταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς.
appointed Moses into witness to them.

5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ
Having entered but of him into Capernaum
προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν
came toward him centurion entreating
αὐτὸν 6 καὶ λέγων Κύριε, ὁ παῖς μου
him and saying Lord, the boy of me
βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς
has been cast in the house paralytic, terribly
βασανιζόμενος. 7 λέγει αὐτῷ Ἐγὼ
being tormented. He is saying to him I
ἐλθὼν θεραπεύσω αὐτόν. 8 ἀποκριθεὶς
having come shall cure him. Having answered
δὲ ὁ ἑκατόνταρχος ἔφη Κύριε, οὐκ εἰμὶ ἱκανὸς
but the centurion said Lord, not I am fit
ἵνα μου ὑπὸ τὴν στέγην
in order that of me under the roof
εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ,
you should enter; but only say to word,
καὶ ἰαθήσεται ὁ παῖς μου· 9 καὶ
and will be healed the boy of me; and
γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν
for I man am under authority
τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας,
being placed, having under myself soldiers,
καὶ λέγω τούτῳ Πορεύθητι, καὶ
and I am saying to this (one) Go your way, and
πορεύεται, καὶ ἄλλῳ Ἔρχου,
he goes his way, and to another Be you coming,
καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον
and he is coming, and to the slave of me Do

2 And, look! a leprous man came up and began doing obeisance to him, saying: "Lord, if you just want to, you can make me clean."
3 And so, stretching out [his] hand, he touched him, saying: "I want to. Be made clean." And immediately his leprosy was cleansed away.
4 Then Jesus said to him: "See that you tell no one, but go, show yourself to the priest, and offer the gift that Moses appointed, for the purpose of a witness to them."

5 When he entered into Ca·per′na·um, an army officer came to him, entreating him
6 and saying: "Sir, my manservant is laid up in the house with paralysis, being terribly tormented."
7 He said to him: "When I get there I will cure him."
8 In reply the army officer said: "Sir, I am not a fit man for you to enter under my roof, but just say the word and my manservant will be healed.
9 For I too am a man placed under authority, having soldiers under me, and I say to this one, 'Be on your way!' and he is on his way, and to another, 'Come!' and he comes, and to my slave, 'Do this!'

τοῦτο, καὶ ποιεῖ. 10 ἀκούσας δὲ ὁ
this, and he is doing. Having heard but the
Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς
Jesus wondered and said to the (ones)
ἀκολουθοῦσιν Ἀμὴν λέγω ὑμῖν, παρ'
following Amen I am saying to you, beside
οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον.
no one so much faith in the Israel I found.
11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ
I am saying but to you that many from
ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ
risings and settings will come and
ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ
will recline with Abraham and Isaac and
Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·
Jacob in the kingdom of the heavens;
12 οἱ δὲ υἱοὶ τῆς βασιλείας
the but sons of the kingdom
ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον·
will be thrown out into the darkness the outer;
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
there will be the weeping and the gnashing
τῶν ὀδόντων. 13 καὶ εἶπεν ὁ Ἰησοῦς
of the teeth. And said the Jesus
τῷ ἑκατοντάρχῃ Ὕπαγε, ὡς
to the centurion Be going away, as
ἐπίστευσας γενηθήτω σοι· καὶ ἰάθη
you believed let it occur to you; and was healed
ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.
the boy in the hour that.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν
And having come the Jesus into the
οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ
house of Peter he saw the mother-in-law of him
βεβλημένην καὶ πυρέσσουσαν· 15 καὶ
having been cast and burning with fever; and
ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν
he touched of the hand of her, and left
αὐτὴν ὁ πυρετός, καὶ ἠγέρθη, καὶ
her the fever, and she got up, and
διηκόνει αὐτῷ. 16 Ὀψίας δὲ
was serving to him. Of evening but
γενομένης προσήνεγκαν αὐτῷ
having come to be they brought toward him
δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ
demon-possessed many; and he threw out the
πνεύματα λόγῳ, καὶ πάντας τοὺς
spirits to word, and all the (ones)
κακῶς ἔχοντας ἐθεράπευσεν· 17 ὅπως
badly having he cured; so that

and he does it."
10 Hearing that, Jesus
became amazed and
said to those follow-
ing him: "I tell you
the truth, With no
one in Israel have I
found so great a faith.
11 But I tell you that
many from eastern
parts and western
parts will come and
recline at the table
with Abraham and
Isaac and Jacob in
the kingdom of the
heavens; 12 whereas
the sons of the king-
dom will be thrown
into the darkness out-
side. There is where
[their] weeping and
the gnashing of
[their] teeth will be."
13 Then Jesus said to
the army officer: "Go.
Just as it has been
your faith, so let it
come to pass for you."
And the manservant
was healed in that
hour.

14 And Jesus, on
coming into Peter's
house, saw his mother-
in-law lying down and
sick with fever. 15 So
he touched her hand,
and the fever left her,
and she got up and
began ministering to
him. 16 But after it
became evening, peo-
ple brought him many
demon-possessed per-
sons; and he expelled
the spirits with a
word, and he cured
all who were faring
badly; 17 that there

πληρωθῇ τὸ ῥηθὲν διὰ
might be fulfilled the (thing) spoken through
Ἠσαΐου τοῦ προφήτου λέγοντος Αὐτὸς τὰς
Isaiah the prophet saying He the
ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους
sicknesses of us he took and the diseases
ἐβάστασεν.
he carried.
18 Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ
Having seen but the Jesus crowd about
αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.
him commanded to go off into the other side.
19 Καὶ προσελθὼν εἷς γραμματεὺς
And having come alongside one scribe
εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι
said to him Teacher, I will follow to you
ὅπου ἐὰν ἀπέρχῃ. 20 καὶ λέγει
where if ever you may go off. And is saying
αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς
to him the Jesus The foxes dens
ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
are having and the birds of the heaven
κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου
roosts, the but Son of the man
οὐκ ἔχει ποῦ τὴν κεφαλὴν
not is having where the head
κλίνῃ. 21 Ἕτερος δὲ τῶν
he may incline. Different (one) but of the
μαθητῶν εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι
disciples said to him Lord, permit to me
πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
first to go off and to bury the father of me.
22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ Ἀκολούθει
The but Jesus is saying to him Be following
μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς
to me, and let the dead (ones) to bury the
ἑαυτῶν νεκρούς.
of themselves dead (ones).

23 Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον
And having stepped in to him into boat
ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ
followed to him the disciples of him. And
ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ,
look! shaking great occurred in the sea,
ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν
as-and the boat to be covered by the
κυμάτων· αὐτὸς δὲ ἐκάθευδεν. 25 καὶ
waves; he but was sleeping. And
προσελθόντες ἤγειραν αὐτὸν λέγοντες
having come toward they woke up him saying

might be fulfilled what
was spoken through
Isaiah the prophet,
saying: "He himself
took our sicknesses
and carried our dis-
eases."

18 When Jesus saw
a crowd around him,
he gave the command
to shove off for the
other side. 19 And a
certain scribe came
up and said to him:
"Teacher, I will fol-
low you wherever
you are about to go."
20 But Jesus said to
him: "Foxes have
dens and birds of
heaven have roosts,
but the Son of man
has nowhere to lay
down his head."
21 Then another of
the disciples said to
him: "Lord, permit
me first to leave
and bury my father."
22 Jesus said to him:
"Keep following me,
and let the dead
bury their dead."

23 And when he
got aboard a boat,
his disciples followed
him. 24 Now, look! a
great agitation arose
in the sea, so that
the boat was being
covered by the waves;
he, however, was
sleeping. 25 And they
came and woke him
up, saying: "Lord,

Κύριε, σῶσον, ἀπολλύμεθα. 26 καὶ
Lord, save, we are being destroyed. And

λέγει αὐτοῖς Τί δειλοί ἐστε,
he is saying to them Why fainthearted are YOU,

ὀλιγόπιστοι; τότε ἐγερθεὶς
ones with little faith? Then having got up

ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ,
he rebuked to the winds and to the sea,

καὶ ἐγένετο γαλήνη μεγάλη. 27 Οἱ δὲ
and occurred calm great. The but

ἄνθρωποι ἐθαύμασαν λέγοντες Ποταπός
men wondered saying What kind

ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ
is this (one) that also the winds and the

θάλασσα αὐτῷ ὑπακούουσιν;
sea to him are obeying?

28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν
And having come of him into the other side

εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν
into the country of the Gadarenes met

αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν
to him two demon-possessed (ones) out of the

μνημείων ἐξερχόμενοι, χαλεποὶ λίαν
memorial tombs coming out, fierce unusually

ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ
as-and not to be strong anyone to pass by through

τῆς ὁδοῦ ἐκείνης. 29 καὶ ἰδοὺ ἔκραξαν
the way that. And look! they cried aloud

λέγοντες Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ;
saying What to us and to you, Son of the God?

ἦλθες ὧδε πρὸ καιροῦ βασανίσαι
Did you come here before appointed time to torment

ἡμᾶς; 30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν
us? Was but long [way] from them

ἀγέλη χοίρων πολλῶν βοσκομένη. 31 οἱ
herd of swine many (one) being fed. The

δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες Εἰ
but demons were entreating him saying If

ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς
you are throwing out us, send off us into

τὴν ἀγέλην τῶν χοίρων. 32 καὶ εἶπεν αὐτοῖς
the herd of the swine. And he said to them

Ὑπάγετε. οἱ δὲ ἐξελθόντες
Go YOU away. The (ones) but having come out

ἀπῆλθαν εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν
went off into the swine; and look! rushed

πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν
all the herd down the precipice into the

save us, we are about
to perish!" 26 But he
said to them: "Why
are YOU fainthearted,
YOU with little faith?"
Then, getting up, he
rebuked the winds
and the sea, and a
great calm set in.
27 So the men became
amazed and said:
"What sort of per-
son is this, that even
the winds and the
sea obey him?"

28 When he got to
the other side, into
the country of the
Gad·a·renes', there
met him two demon-
possessed men coming
out from among the
memorial tombs, un-
usually fierce, so
that nobody had the
courage to pass by
on that road. 29 And,
look! they screamed,
saying: "What have
we to do with you,[a]
Son of God? Did you
come here to tor-
ment us before the
appointed time?"
30 But a long way off
from them a herd of
many swine was at
pasture. 31 So the de-
mons began to entreat
him, saying: "If you
expel us, send us forth
into the herd of
swine." 32 Accordingly
he said to them:
"Go!" They came out
and went off into the
swine; and, look! the
entire herd rushed
over the precipice into

29[a] See the Appendix under Matthew 8:29.

θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν.
sea, and they died in the waters.

33 Οἱ δὲ βόσκοντες ἔφυγον, καὶ
The (ones) but pasturing fled, and

ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν
having gone off into the city they reported

πάντα καὶ τὰ τῶν
all (things) and the (things) of the

δαιμονιζομένων. 34 καὶ ἰδοὺ πᾶσα ἡ
demon-possessed (ones). And look! all the

πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ,
city came out into meeting to the Jesus,

καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως
and having seen him they entreated so that

μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
he might go across from the districts of them.

9 Καὶ ἐμβὰς εἰς πλοῖον
And having stepped in into boat

διεπέρασεν, καὶ ἦλθεν εἰς τὴν ἰδίαν
he crossed through, and came into the own

πόλιν. 2 Καὶ ἰδοὺ προσέφερον
city. And look! they were bringing toward

αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον.
him paralytic upon bed having been cast.

καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
And having seen the Jesus the faith of them

εἶπεν τῷ παραλυτικῷ Θάρσει, τέκνον·
said to the paralytic Take courage, child;

ἀφίενταί σου αἱ ἁμαρτίαι. 3 Καὶ
let go off are of you the sins. And

ἰδού τινες τῶν γραμματέων εἶπαν ἐν
look! certain ones of the scribes said in

ἑαυτοῖς Οὗτος βλασφημεῖ. 4 καὶ
themselves This (one) blasphemes. And

εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν
having known the Jesus the thoughts of them

εἶπεν Ἵνα τί ἐνθυμεῖσθε πονηρὰ
said In order that what you think wicked (things)

ἐν ταῖς καρδίαις ὑμῶν; 5 τί γάρ ἐστιν
in the hearts of YOU? Which for is

εὐκοπώτερον, εἰπεῖν Ἀφίενταί σου
easier, to say Are being let go off of you

αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἔγειρε καὶ
the sins, or to say Be getting up and

περιπάτει; 6 ἵνα δὲ εἰδῆτε ὅτι
be walking? In order that but you might know that

ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
authority is having the Son of the man

ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας —
upon the earth to let go off sins —

the sea and died in
the waters. 33 But the
herders fled and, go-
ing into the city,
they reported every-
thing, including the
affair of the demon-
possessed men. 34 And,
look! all the city
turned out to meet
Jesus; and after hav-
ing seen him, they
earnestly urged him
to move out from
their districts.

9 So, boarding the
boat, he proceeded
across and went into
his own city. 2 And,
look! they were bring-
ing him a paralyzed
man lying on a bed.
On seeing their faith
Jesus said to the
paralytic: "Take cour-
age, child; your sins
are forgiven." 3 And,
look! certain of the
scribes said to them-
selves: "This fellow
is blaspheming."
4 And Jesus, know-
ing their thoughts,
said: "Why are YOU
thinking wicked things
in YOUR hearts? 5 For
instance, which is
easier, to say, Your
sins are forgiven, or
to say, Get up and
walk? 6 However, in
order for YOU to
know that the Son
of man has authority
on earth to for-
give sins—" then he

τότε λέγει τῷ παραλυτικῷ
then he is saying to the paralytic
Ἔγειρε ἆρόν σου τὴν κλίνην
Be getting up pick up of you the bed
καὶ ὕπαγε εἰς τὸν οἶκόν σου. 7 καὶ
and be going away into the home of you. And
ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
having got up he went off into the home of him.
8 Ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ
Having seen but the crowds became afraid and
ἐδόξασαν τὸν θεὸν τὸν δόντα
glorified the God the (one) having given
ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.
authority such to the men.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν
And passing on the Jesus from there saw
ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον,
man sitting upon the tax office,
Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ
Matthew being said, and is saying to him
Ἀκολούθει μοι· καὶ ἀναστὰς
Be following to me; and having risen up
ἠκολούθησεν αὐτῷ. 10 Καὶ ἐγένετο αὐτοῦ
he followed to him. And it happened of him
ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ
lying up in the house, and look! many
τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες
tax collectors and sinners having come
συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
were lying up with the Jesus and the disciples
αὐτοῦ. 11 καὶ ἰδόντες οἱ Φαρισαῖοι
of him. And having seen the Pharisees
ἔλεγον τοῖς μαθηταῖς αὐτοῦ Διὰ
were saying to the disciples of him Through
τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
what with the tax collectors and sinners
ἐσθίει ὁ διδάσκαλος ὑμῶν; 12 ὁ
eats the teacher of YOU? The (one)
δὲ ἀκούσας εἶπεν Οὐ χρείαν ἔχουσιν
but having heard said Not need are having
οἱ ἰσχύοντες ἰατροῦ ἀλλὰ
the (ones) being strong of healer but
οἱ κακῶς ἔχοντες.
the (ones) badly having.
13 πορευθέντες δὲ μάθετε τί
Having gone YOUR way but learn YOU what
ἐστιν Ἔλεος θέλω καὶ οὐ
is Mercy I am willing and not
θυσίαν· οὐ γὰρ ἦλθον καλέσαι
sacrifice; not for I came to call

said to the paralytic:
"Get up, pick up
your bed, and go to
your home." 7 And
he got up and went
off to his home. 8 At
the sight of this the
crowds were struck
with fear, and they
glorified God, who
gave such authority
to men.
9 Next, while pass-
ing along from there,
Jesus caught sight
of a man named Mat-
thew seated at the
tax office, and he
said to him: "Be
my follower." There-
upon he did rise
up and follow him.
10 Later, while he was
reclining at the table
in the house, look!
many tax collectors
and sinners came and
began reclining with
Jesus and his disci-
ples. 11 But on seeing
this the Pharisees be-
gan to say to his
disciples: "Why is it
that YOUR teacher
eats with tax collec-
tors and sinners?"
12 Hearing [them], he
said: "Persons in
health do not need a
physician, but the
ailing do. 13 Go, then,
and learn what this
means, 'I want mercy,
and not sacrifice.'
For I came to call,

δικαίους ἀλλὰ ἁμαρτωλούς.
righteous (ones) but sinners.
14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ
Then are coming toward him the disciples
Ἰωάνου λέγοντες Διὰ τί ἡμεῖς καὶ
of John saying Through what we and
οἱ Φαρισαῖοι νηστεύομεν, οἱ δὲ μαθηταὶ
the Pharisees we are fasting, the but disciples
σοῦ οὐ νηστεύουσιν; 15 καὶ εἶπεν αὐτοῖς
of you not are fasting? And said to them
ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ
the Jesus Not are able the sons of the
νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν
bridechamber to mourn upon how long with them
ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι
is the bridegroom? Will come but days
ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ
whenever might be lifted up away from them the
νυμφίος, καὶ τότε νηστεύσουσιν. 16 οὐδεὶς
bridegroom, and then they will fast. Nobody
δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ
but puts upon patch of cloth unshrunk upon
ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ
outer garment old; is lifting up for the
πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ
fullness of it from the outer garment, and
χεῖρον σχίσμα γίνεται. 17 οὐδὲ βάλλουσιν
worse tear becomes. Neither do they put
οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε,
wine new into skin bags old; if but not,
ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος
are bursting the skin bags, and the wine
ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ
is spilled out and the skin bags are ruined; but
βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς,
they do put wine new into skin bags new,
καὶ ἀμφότεροι συντηροῦνται.
and both are preserved.
18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς
These (things) of him speaking to them
ἰδοὺ ἄρχων εἷς προσελθὼν
look! ruler one having come toward
προσεκύνει αὐτῷ λέγων ὅτι Ἡ
was doing obeisance to him saying that The
θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ
daughter of me right now deceased; but
ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ'
having come put upon the hand of you upon
αὐτήν, καὶ ζήσεται.
her, and she will live.

not righteous people,
but sinners."
14 Then John's dis-
ciples came to him
and asked: "Why is
it that we and the
Pharisees practice
fasting but your dis-
ciples do not fast?"
15 At this Jesus said
to them: "The friends
of the bridegroom
have no reason to
mourn as long as the
bridegroom is with
them, do they? But
days will come when
the bridegroom will
be taken away from
them, and then they
will fast. 16 Nobody
sews a patch of un-
shrunk cloth upon an
old outer garment;
for its full strength
would pull from the
outer garment and
the tear would be-
come worse. 17 Neither
do people put new
wine into old wine-
skins; but if they do,
then the wineskins
burst and the wine
spills out and the
wineskins are ruined.
But people put new
wine into new wine-
skins, and both things
are preserved."
18 While he was tell-
ing them these things,
look! a certain ruler
who had approached
began to do obeisance
to him, saying: "By
now my daughter
must be dead; but
come and lay your
hand upon her and
she will come to life."

19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει
And having got up the Jesus was following
αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 20 Καὶ ἰδοὺ
to him and the disciples of him. And look!
γυνὴ αἱμορροοῦσα δώδεκα ἔτη
woman having flux of blood twelve years
προσελθοῦσα ὄπισθεν ἥψατο τοῦ
having come toward behind touched of the
κρασπέδου τοῦ ἱματίου αὐτοῦ·
fringe of the outer garment of him;
21 ἔλεγεν γὰρ ἐν ἑαυτῇ Ἐὰν μόνον
she was saying for in herself If ever only
ἅψωμαι τοῦ ἱματίου αὐτοῦ
I might touch of the outer garment of him
σωθήσομαι. 22 ὁ δὲ Ἰησοῦς στραφεὶς
I shall be saved. The but Jesus having turned
καὶ ἰδὼν αὐτὴν εἶπεν Θάρσει,
and having seen her said Take courage,
θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ
daughter; the faith of you has saved you. And
ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.
was saved the woman from the hour that.
23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν
And having come the Jesus into the
οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς
house of the ruler and having seen the
αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον
flute players and the crowd making uproar
24 ἔλεγεν Ἀναχωρεῖτε, οὐ γὰρ
he was saying Be YOU withdrawing, not for
ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει· καὶ
died the little girl but she is sleeping; and
κατεγέλων αὐτοῦ. 25 ὅτε δὲ
they were laughing scornfully of him. When but
ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν
was thrust out the crowd, having entered
ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη
he took hold of the hand of her, and got up
τὸ κοράσιον. 26 Καὶ ἐξῆλθεν ἡ φήμη αὕτη
the little girl. And came out the fame this
εἰς ὅλην τὴν γῆν ἐκείνην.
into whole the earth that.
27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ
And passing along from there to the Jesus
ἠκολούθησαν δύο τυφλοὶ κράζοντες καὶ
followed two blind (ones) crying out and
λέγοντες Ἐλέησον ἡμᾶς, υἱὲ Δαυείδ.
saying Have mercy upon us, Son of David.
28 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθαν
Having come but into the house came toward

19 Then Jesus, get-
ing up, began to
follow him; also his
disciples did. 20 And,
look! a woman suf-
fering twelve years
from a flow of blood
came up behind and
touched the fringe
of his outer garment;
21 for she kept say-
ing to herself: "If
I only touch his outer
garment I shall get
well." 22 Jesus turned
around and, noticing
her, said: "Take cour-
age, daughter; your
faith has made you
well." And from that
hour the woman be-
came well.
23 When, now, he
came into the ruler's
house and caught
sight of the flute
players and the crowd
in noisy confusion,
24 Jesus began to say:
"Leave the place, for
the little girl did not
die, but she is sleep-
ing." At this they
began to laugh at
him scornfully. 25 As
soon as the crowd
had been sent out-
side, he went in and
took hold of her
hand, and the little
girl got up. 26 Of
course, the talk about
this spread out into
all that region.
27 As Jesus was
passing along from
there, two blind men
followed him, crying
out and saying: "Have
mercy on us, Son of
David." 28 After he
had gone into the

αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ
to him the blind (ones), and is saying to them the
Ἰησοῦς Πιστεύετε ὅτι δύναμαι τοῦτο
Jesus Do YOU believe that I am able this
ποιῆσαι; λέγουσιν αὐτῷ Ναί, κύριε.
to do? They are saying to him Yes, Lord.
29 τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν
Then he touched of the eyes of them
λέγων Κατὰ τὴν πίστιν ὑμῶν γενηθήτω
saying According to the faith of YOU let it happen
ὑμῖν. 30 καὶ ἠνεῴχθησαν αὐτῶν οἱ
to YOU. And were opened of them the
ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐτοῖς
eyes. And sternly charged to them
ὁ Ἰησοῦς λέγων Ὁρᾶτε μηδεὶς
the Jesus saying Be seeing YOU nobody
γινωσκέτω· 31 οἱ δὲ ἐξελθόντες
let be knowing; the (ones) but having gone out
διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
publicized him in whole the earth that.
32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ
Of them but going out look!
προσήνεγκαν αὐτῷ κωφὸν
they brought toward him dumb one
δαιμονιζόμενον· 33 καὶ ἐκβληθέντος
demon-possessed; and having been thrown out
τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ
of the demon spoke the dumb one. And
ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε
wondered the crowds saying Never
ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. 34 οἱ δὲ
it appeared thus in the Israel. The but
Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν
Pharisees were saying In the ruler of the
δαιμονίων ἐκβάλλει τὰ δαιμόνια.
demons he throws out the demons.
35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς
And was going about the Jesus the
πόλεις πάσας καὶ τὰς κώμας,
cities all and the villages,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
teaching in the synagogues of them
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς
and preaching the good news of the
βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ
kingdom and curing every disease and
πᾶσαν μαλακίαν. 36 Ἰδὼν δὲ τοὺς
every softness. Having seen but the
ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι
crowds he felt tender affection about them because

house, the blind men
came to him, and
Jesus asked them:
"Do YOU have faith
that I can do this?"
They answered him:
"Yes, Lord." 29 Then
he touched their eyes,
saying: "According to
YOUR faith let it hap-
pen to YOU." 30 And
their eyes received
sight. Moreover, Jesus
sternly charged them,
saying: "See that no-
body gets to know
it." 31 But they, after
getting outside, made
it public about him
in all that region.
32 Now when they
were leaving, look!
people brought him
a dumb man pos-
sessed of a demon;
33 and after the de-
mon had been expelled
the dumb man spoke.
Well, the crowds felt
amazement and said:
"Never was anything
like this seen in
Israel." 34 But the
Pharisees began to
say: "It is by the
ruler of the demons
that he expels the
demons."
35 And Jesus set out
on a tour of all the
cities and villages,
teaching in their syn-
agogues and preach-
ing the good news
of the kingdom and
curing every sort of
disease and every sort
of infirmity. 36 On
seeing the crowds he
felt pity for them,

ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι
they were skinned (ones) and tossed about (ones)
ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.
as if sheep not having shepherd.
37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ
Then he is saying to the disciples of him
Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται
The indeed harvest much, the but workers
ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ
few; beg YOU therefore of the Lord of the
θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς
harvest so that he might thrust out workers into
τὸν θερισμὸν αὐτοῦ.
the harvest of him.

10 Καὶ προσκαλεσάμενος τοὺς δώδεκα
And having called toward self the twelve
μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν
disciples of him he gave to them authority
πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν
of spirits unclean as-and to be throwing out
αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
them and to be curing every disease and every
μαλακίαν.
softness.
2 Τῶν δὲ δώδεκα ἀποστόλων τὰ
Of the but twelve apostles the
ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ
names is these; first Simon the (one)
λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς
being said Peter and Andrew the brother
αὐτοῦ καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου
of him and James the (one) of the Zebedee
καὶ Ἰωάνης ὁ ἀδελφὸς αὐτοῦ, 3 Φίλιππος
and John the brother of him, Philip
καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ
and Bartholomew, Thomas and Matthew the
τελώνης, Ἰάκωβος ὁ τοῦ Ἁλφαίου
tax collector, James the (one) of the Alphaeus
καὶ Θαδδαῖος, 4 Σίμων ὁ Καναναῖος καὶ
and Thaddaeus, Simon the Cananaean and
Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ
Judas the Iscariot the (one) also
παραδοὺς αὐτόν.
having given over him.
5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ
These the *twelve* sent off the
Ἰησοῦς παραγγείλας αὐτοῖς λέγων Εἰς
Jesus having given orders to them saying Into
ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς
way of nations not YOU should go off, and into

because they were
skinned and thrown
about like sheep
without a shepherd.
37 Then he said to
his disciples: "Yes,
the harvest is great,
but the workers are
few. 38 Therefore, beg
the Master of the
harvest to send out
workers into his har-
vest."

10 So he summoned
his twelve disci-
ples and gave them
authority over unclean
spirits, in order to
expel these and to
cure every sort of
disease and every
sort of infirmity.
2 The names of the
twelve apostles are
these: First, Simon,
the one called Peter,
and Andrew his broth-
er; and James the
[son] of Zeb'e·dee
and John his brother;
3 Philip and Bar-
thol'o·mew; Thomas
and Matthew the tax
collector; James the
[son] of Al·phae'us,
and Thad·dae'us;
4 Simon the Ca·na-
nae'an, and Judas
Is·car'i·ot, who later
betrayed him.
5 These twelve Jesus
sent forth, giving them
these orders: "Do not
go off into the road
of the nations, and

πόλιν Σαμαρειτῶν μὴ εἰσέλθητε·
city of Samaritans not YOU should enter;
6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ
be going YOUR way but rather toward the
πρόβατα τὰ ἀπολωλότα οἴκου
sheep the (ones) having been lost of house
Ἰσραήλ. 7 πορευόμενοι δὲ κηρύσσετε
of Israel. Going YOUR way but be YOU preaching
λέγοντες ὅτι Ἤγγικεν ἡ βασιλεία τῶν
saying that Has drawn near the kingdom of the
οὐρανῶν. 8 ἀσθενοῦντας θεραπεύετε,
heavens. (Ones) being sick be YOU curing,
νεκροὺς ἐγείρετε, λεπροὺς
dead (ones) be YOU raising up, lepers
καθαρίζετε, δαιμόνια ἐκβάλλετε·
be YOU cleansing, demons be YOU throwing out;
δωρεὰν ἐλάβετε, δωρεὰν δότε. 9 Μὴ
free YOU received, free give YOU. Not
κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ
YOU should procure gold nor silver nor
χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10 μὴ πήραν
copper into the girdles of YOU, not pouch
εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ
into way nor two undergarments nor
ὑποδήματα μηδὲ ῥάβδον· ἄξιος γὰρ ὁ
sandals nor staff; worthy for the
ἐργάτης τῆς τροφῆς αὐτοῦ.
worker of the food of him.
11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην
Into what but likely city or village
εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός
YOU might enter, search out who in it worthy
ἐστιν· κἀκεῖ μείνατε ἕως ἂν
is; and there stay until likely
ἐξέλθητε. 12 εἰσερχόμενοι δὲ εἰς τὴν
YOU might go out. Entering but into the
οἰκίαν ἀσπάσασθε αὐτήν· 13 καὶ ἐὰν μὲν
house greet YOU it; and if ever indeed
ᾖ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη
may be the house worthy, let come the peace
ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία,
of YOU upon it; if ever but not it be worthy,
ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἐπιστραφήτω.
the peace of YOU upon YOU let return.
14 καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ
And who likely not might receive YOU nor
ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι
might hear the words of YOU, going out
ἔξω τῆς οἰκίας ἢ τῆς πόλεως
outside the house or the city

do not enter into
a Sa·mar'i·tan city;
6 but, instead, go con-
tinually to the lost
sheep of the house
of Israel. 7 As YOU
go, preach, saying,
'The kingdom of the
heavens has drawn
near.' 8 Cure sick peo-
ple, raise up dead
persons, make lepers
clean, expel demons.
YOU received free,
give free. 9 Do not
procure gold or sil-
ver or copper for
YOUR girdle purses,
10 or a food pouch
for the trip, or two
undergarments, or
sandals or a staff;
for the worker de-
serves his food.
11 "Into whatever
city or village YOU
enter, search out who
in it is deserving,
and stay there until
YOU leave. 12 When
YOU are entering into
the house, greet the
household; 13 and if
the house is deserving,
let the peace YOU
wish it come upon
it; but if it is not
deserving, let the
peace from YOU
return upon YOU.
14 Wherever anyone
does not take YOU in
or listen to YOUR
words, on going out
of that house or

ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν
that shake YOU off the dust of the
ποδῶν ὑμῶν. 15 ἀμὴν λέγω ὑμῖν,
feet of YOU. Amen I am saying to YOU,
ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ
more endurable it will be to earth of Sodom and
Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ
Gomorrah in day of judgment than to the
πόλει ἐκείνῃ.
city that.

16 Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα
Look! I am sending off YOU as sheep
ἐν μέσῳ λύκων· γίνεσθε οὖν
in midst of wolves; be proving yourselves therefore
φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ
cautious as the serpents and innocent as the
περιστεραί. 17 προσέχετε δὲ ἀπὸ τῶν
doves. Be YOU attentive but from the
ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς
men; they will give over for YOU into
συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν
local courts, and in the synagogues of them
μαστιγώσουσιν ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας
they will scourge YOU; and upon governors
δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν
but and kings YOU will be led on account
ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.
of me into witness to them and to the nations.
19 ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ
Whenever but they might give over YOU, not
μεριμνήσητε πῶς ἢ τί λαλήσητε·
be YOU anxious how or what YOU should speak;
δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί
it will be given for to YOU in that the hour what
λαλήσητε· 20 οὐ γὰρ ὑμεῖς ἐστὲ
YOU should speak; not for YOU are
οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ
the (ones) speaking but the spirit of the
πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
Father of YOU the (thing) speaking in YOU.
21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς
Will give over but brother brother into
θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται
death and father child, and will stand up upon
τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.
children upon parents and will cause to die them.
22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
And YOU will be being hated by all (ones)

that city shake the
dust off YOUR feet.
15 Truly I say to YOU,
It will be more en-
durable for the land
of Sod′om and Go-
mor′rah on Judgment
Day than for that
city.
16 "Look! I am
sending YOU forth as
sheep amidst wolves;
therefore prove your-
selves cautious as
serpents and yet in-
nocent as doves. 17 Be
on YOUR guard against
men; for they will
deliver YOU up to lo-
cal courts,[a] and they
will scourge YOU in
their synagogues.
18 Why, YOU will be
haled before gover-
nors and kings for
my sake, for a wit-
ness to them and the
nations. 19 However,
when they deliver
YOU up, do not be-
come anxious about
how or what YOU are
to speak; for what
YOU are to speak will
be given YOU in that
hour; 20 for the ones
speaking are not just
YOU, but it is the
spirit of YOUR Father
that speaks by YOU.
21 Further, brother
will deliver up broth-
er to death, and a
father his child, and
children will rise up
against parents and
will have them put
to death. 22 And YOU
will be objects of
hatred by all people

17[a] Or, "to Lesser San′he·drins." סנהדרין (*San·he·drin′*), J[18].

διὰ τὸ ὄνομά μου· ὁ δὲ
through the name of me; the (one) but
ὑπομείνας εἰς τέλος οὗτος σωθήσεται.
having endured into end this (one) will be saved.
23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ
Whenever but they may persecute YOU in the
πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν·
city this, be fleeing into the different (one);
ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ
amen for I am saying to YOU, not not
τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ
YOU might complete the cities of the Israel
ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.
until might come the Son of the man.
24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον
Not is disciple over the teacher
οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.
nor slave over the lord of him.
25 ἀρκετὸν τῷ μαθητῇ ἵνα
Sufficient to the disciple in order that
γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ
he might become as the teacher of him, and the
δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην
slave as the lord of him. If the householder
Βεεζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον
Beelzebul they called upon, to how much rather
τοὺς οἰκιακοὺς αὐτοῦ. 26 μὴ οὖν
the ones of the household of him. Not therefore
φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν
YOU should fear them; nothing for is
κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ
(thing) covered which not will be uncovered, and
κρυπτὸν ὃ οὐ γνωσθήσεται. 27 ὃ
hidden which not will become known. What
λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ
I am saying to YOU in the darkness, say YOU in the
φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε,
light; and what into the ear YOU are hearing,
κηρύξατε ἐπὶ τῶν δωμάτων. 28 καὶ μὴ
preach YOU upon the housetops. And not
φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ
YOU should fear from the (ones) killing the
σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι·
body the but soul not being able to kill;
φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ
be fearing but rather the (one) being able also
ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.
soul and body to destroy in Gehenna.

on account of my
name; but he that
has endured to the
end is the one that
will be saved. 23 When
they persecute YOU
in one city, flee to
another; for truly
I say to YOU, YOU
will by no means
complete the circuit
of the cities of Israel
until the Son of man
arrives.
24 "A disciple is
not above his teacher,
nor a slave above
his lord. 25 It is
enough for the dis-
ciple to become as
his teacher, and the
slave as his lord.
If people have called
the householder Be-
el′ze·bub, how much
more [will they call]
those of his house-
hold so? 26 Therefore
do not fear them;
for there is nothing
covered over that will
not become uncovered,
and secret that will
not become known.
27 What I tell YOU
in the darkness, say
in the light; and
what YOU hear whis-
pered, preach from
the housetops. 28 And
do not become fear-
ful of those who kill
the body but cannot
kill the soul;[a] but
rather be in fear of
him that can de-
stroy both soul[a] and
body in Ge·hen′na.[b]

28[a] Or, "life." See Appendix under Matthew 2:20. 28[b] See Appendix under Matthew 5:22.

29 οὐχὶ δύο στρουθία ἀσσαρίου
Not two sparrows of assarion
πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ
are sold? And one out of them not
πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς
will fall upon the earth without of the Father
ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς
of YOU. Of YOU but also the hairs of the
κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν.
head all having been numbered are.
31 μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων
Not therefore be fearing; of many sparrows
διαφέρετε ὑμεῖς.
are differing YOU.

32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν
Everyone therefore who will confess in
ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω
me in front of the men, shall confess
κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου
also I in him in front of the Father of me
τοῦ ἐν τοῖς οὐρανοῖς· 33 ὅστις δὲ
the (one) in the heavens; whoever but
ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων,
might disown me in front of the men,
ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός
shall disown also I him in front of the Father
μου τοῦ ἐν τοῖς οὐρανοῖς. 34 Μὴ
of me the (one) in the heavens. Not
νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ
YOU should think that I came to throw peace upon
τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ
the earth; not I came to throw peace but
μάχαιραν. 35 ἦλθον γὰρ διχάσαι
sword. I came for to divide
ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ
man down on the father of him and
θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην
daughter down on the mother of her and bride
κατὰ τῆς πενθερᾶς αὐτῆς, 36 καὶ ἐχθροὶ
down on the mother-in-law of her, and enemies
τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.
of the man the ones of the household of him.
37 Ὁ φιλῶν πατέρα ἢ
The (one) having affection for father or
μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ
mother over me not is of me worthy; and
ὁ φιλῶν υἱὸν ἢ θυγατέρα
the (one) having affection for son or daughter
ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·
over me not is of me worthy;

29 Do not two spar-
rows sell for a coin of
small value? Yet not
one of them will fall
to the ground without
YOUR Father's [knowl-
edge]. 30 But the very
hairs of YOUR head
are all numbered.
31 Therefore have no
fear: YOU are worth
more than many spar-
rows.
32 "Everyone, then,
that confesses union
with me before men,
I will also confess
union with him be-
fore my Father who
is in the heavens;
33 but whoever dis-
owns me before men,
I will also disown
him before my Father
who is in the heavens.
34 Do not think I
came to put peace
upon the earth; I
came to put, not
peace, but a sword.
35 For I came to
cause division, with
a man against his
father, and a daugh-
ter against her moth-
er, and a young wife
against her mother-
in-law. 36 Indeed, a
man's enemies will
be persons of his own
household. 37 He that
has greater affection
for father or mother
than for me is not
worthy of me; and
he that has greater
affection for son or
daughter than for me
is not worthy of me.

38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
and who not is taking the stake of him
καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου
and is following behind me, not is of me
ἄξιος. 39 ὁ εὑρὼν τὴν ψυχὴν
worthy. The (one) having found the soul
αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας
of him will lose it, and the (one) having lost
τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει
the soul of him on account of me will find
αὐτήν.
it.
40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται,
The (one) receiving YOU me receives,
καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν
and the (one) me receiving receives the (one)
ἀποστείλαντά με. 41 ὁ δεχόμενος
having sent off me. The (one) receiving
προφήτην εἰς ὄνομα προφήτου μισθὸν
prophet into name of prophet reward
προφήτου λήμψεται, καὶ ὁ δεχόμενος
of prophet will get, and the (one) receiving
δίκαιον εἰς ὄνομα δικαίου
righteous (one) into name of righteous (one)
μισθὸν δικαίου λήμψεται. 42 καὶ ὃς
reward of righteous (one) will get. And who
ἂν ποτίσῃ ἕνα τῶν μικρῶν
likely might cause to drink one of the little (ones)
τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα
these cup of cold [water] only into name
μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ
of disciple, amen I am saying to YOU, not not
ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
he should lose the reward of him.
11 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus
διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ,
giving instructions to the twelve disciples of him,
μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ
he went across from there of the to be teaching and
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.
to be preaching in the cities of them.
2 Ὁ δὲ Ἰωάνης ἀκούσας ἐν τῷ
The but John having heard in the
δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ πέμψας
jail the works of the Christ having sent
διὰ τῶν μαθητῶν αὐτοῦ 3 εἶπεν αὐτῷ
through the disciples of him said to him

38 And whoever does
not accept his tor-
ture stake[a] and fol-
low after me is not
worthy of me. 39 He
that finds his soul
will lose it, and he
that loses his soul
for my sake will
find it.
40 "He that receives
YOU receives me also,
and he that receives
me receives him also
that sent me forth.
41 He that receives
a prophet because
he is a prophet will
get a prophet's re-
ward, and he that
receives a righteous
man because he is
a righteous man will
get a righteous man's
reward. 42 And who-
ever gives one of
these little ones only
a cup of cold water
to drink because he
is a disciple, I tell
YOU truly, he will by
no means lose his
reward."

11 Now when Jesus
had finished giv-
ing instructions to
his twelve disciples,
he set out from there
to teach and preach
in their cities.
2 But John, having
heard in jail about
the works of the
Christ, sent by means
of his own disciples
3 and said to him:

38[a] "Torture stake"=σταυρός (stau·ros'), אB. See Appendix under Matthew 10:38.

Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον
You are the (one) coming or different (one)

προσδοκῶμεν; 4 καὶ ἀποκριθεὶς ὁ
are we expecting? And having answered the

Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες
Jesus said to them Having gone YOUR way

ἀπαγγείλατε Ἰωάνει ἃ ἀκούετε καὶ
report back to John what YOU are hearing and

βλέπετε· 5 τυφλοὶ ἀναβλέπουσιν καὶ
are seeing; blind (ones) are seeing again and

χωλοὶ περιπατοῦσιν, λεπροὶ
lame (ones) are walking about, lepers

καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ
are being cleansed and deaf (ones) are hearing, and

νεκροὶ ἐγείρονται καὶ πτωχοὶ
dead (ones) are being raised up and poor (ones)

εὐαγγελίζονται· 6 καὶ μακάριός ἐστιν
are being given good news; and happy is

ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.
who likely not might have been stumbled in me.

7 Τούτων δὲ πορευομένων ἤρξατο ὁ
Of these but going their way started the

Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάνου
Jesus to be saying to the crowds about John

Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι;
What came YOU out into the wilderness to observe?

κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 8 ἀλλὰ
Reed by wind being shaken? But

τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
what came YOU out to see? Man in soft things

ἠμφιεσμένον; ἰδοὺ οἱ τὰ
having been clothed? Look! The (ones) the

μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν
soft things wearing in the houses of the

βασιλέων. 9 ἀλλὰ τί ἐξήλθατε; προφήτην
kings. But why came YOU out? Prophet

ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσότερον
to see? Yes, I am saying to YOU, and more abundant

προφήτου. 10 οὗτός ἐστιν περὶ οὗ
of prophet. This (one) is about whom

γέγραπται Ἰδοὺ ἐγὼ ἀποστέλλω τὸν
it has been written Look! I am sending off the

ἄγγελόν μου πρὸ προσώπου σου,
messenger of me before face of you,

ὃς κατασκευάσει τὴν ὁδόν σου
who will prepare the way of you

ἔμπροσθέν σου. 11 ἀμὴν λέγω
in front of you. Amen I am saying

ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς
to YOU, not has been raised up in generated ones

"Are you the Coming
One, or are we to
expect a different
one?" 4 In reply Jesus
said to them: "Go
YOUR way and report
to John what YOU
are hearing and see-
ing: 5 The blind are
seeing again, and the
lame are walking
about, the lepers are
being cleansed and
the deaf are hearing,
and the dead are
being raised up, and
the poor are having
the good news de-
clared to them; 6 and
happy is he that finds
no cause for stum-
bling in me."
7 While these were
on their way, Jesus
started to say to
the crowds respecting
John: "What did YOU
go out into the wil-
derness to behold? A
reed being tossed by
a wind? 8 What, then,
did YOU go out to see?
A man dressed in soft
garments? Why, those
wearing soft garments
are in the houses of
kings. 9 Really, then,
why did YOU go out?
To see a prophet?
Yes, I tell YOU, and
far more than a
prophet. 10 This is
he concerning whom
it is written, 'Look!
I myself am sending
forth my messenger
before your face, who
will prepare your
way ahead of you!'
11 Truly I say to YOU
people, Among those
born of women there
has not been raised

γυναικῶν μείζων Ἰωάνου τοῦ βαπτιστοῦ·
of women greater one of John the Baptist;

ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν
the but lesser one in the kingdom of the

οὐρανῶν μείζων αὐτοῦ ἐστιν. 12 ἀπὸ δὲ
heavens greater of him is. From but

τῶν ἡμερῶν Ἰωάνου τοῦ βαπτιστοῦ ἕως
the days of John the Baptist until

ἄρτι ἡ βασιλεία τῶν οὐρανῶν
right now the kingdom of the heavens

βιάζεται, καὶ βιασταὶ
is being pressed toward, and pressers forward

ἁρπάζουσιν αὐτήν. 13 πάντες γὰρ οἱ
are snatching it. All for the

προφῆται καὶ ὁ νόμος ἕως Ἰωάνου
Prophets and the Law until John

ἐπροφήτευσαν· 14 καὶ εἰ θέλετε δέξασθαι,
prophesied; and if YOU will to receive,

αὐτός ἐστιν Ἠλείας ὁ μέλλων
he is Elijah the (one) being about

ἔρχεσθαι. 15 Ὁ ἔχων ὦτα
to be coming. The (one) having ears

ἀκουέτω.
let him be hearing.

16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν
To whom but shall I liken the generation

ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις
this? Like it is to young children sitting

ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς
in the marketplaces who sounding toward the

ἑτέροις 17 λέγουσιν Ηὐλήσαμεν
different (ones) are saying We played the flute

ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ
to YOU and not YOU danced; we wailed and

οὐκ ἐκόψασθε· 18 ἦλθεν γὰρ
not YOU beat yourselves; came for

Ἰωάνης μήτε ἐσθίων μήτε πίνων, καὶ
John neither eating nor drinking, and

λέγουσιν Δαιμόνιον ἔχει· 19 ἦλθεν
they are saying Demon he is having; came

ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
the Son of the man eating and drinking,

καὶ λέγουσιν Ἰδοὺ ἄνθρωπος φάγος καὶ
and they are saying Look! man gluttonous and

οἰνοπότης, τελωνῶν φίλος καὶ
wine drinker, of tax collectors friend and

ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
of sinners. And was justified the wisdom from

τῶν ἔργων αὐτῆς.
the works of it.

up a greater than
John the Baptist; but
a person that is a
lesser one in the
kingdom of the heav-
ens is greater than
he is. 12 But from
the days of John the
Baptist until now the
kingdom of the heav-
ens is the goal toward
which men press, and
those pressing for-
ward are seizing it.
13 For all, the Proph-
ets and the Law,
prophesied until John;
14 and if YOU want
to accept it, He him-
self is 'E·li'jah who
is destined to come.'
15 Let him that has
ears listen.
16 "With whom shall
I compare this gen-
eration? It is like
young children sitting
in the market places
who cry out to their
playmates, 17 saying,
'We played the flute
for YOU, but YOU
did not dance; we
wailed, but YOU did
not beat yourselves in
grief.' 18 Correspond-
ingly, John came
neither eating nor
drinking, yet people
say, 'He has a demon';
19 the Son of man
did come eating and
drinking, still people
say, 'Look! A man
gluttonous and given
to drinking wine, a
friend of tax collec-
tors and sinners.' All
the same, wisdom is
proved righteous by
its works."

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν
Then he started to reproach the cities in
αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις
which took place the most powerful works
αὐτοῦ, ὅτι οὐ μετενόησαν· 21 Οὐαί
of him, because not they repented; Woe
σοι, Χοραζείν· οὐαί σοι, Βηθσαιδάν·
to you, Chorazin; Woe to you, Bethsaida;
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ
because if in Tyre and Sidon took place the
δυνάμεις αἱ γενόμεναι ἐν
powerful works the (ones) having taken place in
ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
YOU, of old likely in sackcloth and ashes
μετενόησαν. 22 πλὴν λέγω ὑμῖν,
they repented. Besides I am saying to YOU,
Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται
to Tyre and to Sidon more endurable it will be
ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. 23 Καὶ σύ,
in day of judgment than to YOU. And you,
Καφαρναούμ, μὴ ἕως οὐρανοῦ
Capernaum, not until heaven
ὑψωθήσῃ; ἕως ᾅδου
you will be put high up? Until of Hades
καταβήσῃ. ὅτι εἰ ἐν Σοδόμοις
you will come down. Because if in Sodom
ἐγενήθησαν αἱ δυνάμεις αἱ
took place the powerful works the (ones)
γενόμεναι ἐν σοί, ἔμεινεν ἂν
having taken place in you, it remained likely
μέχρι τῆς σήμερον. 24 πλὴν
until of the today. Besides
λέγω ὑμῖν ὅτι γῇ Σοδόμων
I am saying to YOU that to earth of Sodom
ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως
more endurable it will be in day of judgment
ἢ σοί.
than to you.
25 Ἐν ἐκείνῳ τῷ καιρῷ
In that the appointed time
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
having answered the Jesus said
Ἐξομολογοῦμαί σοι, πάτερ κύριε
I am confessing out to you, Father Lord
τοῦ οὐρανοῦ καὶ τῆς γῆς,
of the heaven and of the earth,
ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν
because you hid these (things) from wise ones

20 Then he started
to reproach the cities
in which most of
his powerful works
had taken place, be-
cause they did not
repent: 21 "Woe to
you, Cho·ra′zin! Woe
to you, Beth·sa′i·da!
because if the power-
ful works had taken
place in Tyre and
Si′don that took place
in YOU, they would
long ago have re-
pented in sackcloth
and ashes. 22 Conse-
quently I say to YOU,
It will be more en-
durable for Tyre and
Si′don on Judgment
Day than for YOU.
23 And you, Ca·per′-
na·um, will you per-
haps be exalted to
heaven? Down to
Ha′des[a] you will
come; because if the
powerful works that
took place in you
had taken place in
Sod′om, it would have
remained until this
very day. 24 Conse-
quently I say to YOU
people, It will be
more endurable for
the land of Sod′om
on Judgment Day
than for you."
25 At that time Je-
sus said in response:
"I publicly praise you,
Father, Lord of heav-
en and earth, because
you have hidden these
things from the wise

23[a] Ha′des=ᾅδης, ℵB; שאול (She′ol), $J^{7-14,16-18}$. See Appendix under Matthew 11:23.

καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ
and intellectual ones, and you uncovered them
νηπίοις· 26 ναί, ὁ πατήρ, ὅτι οὕτως
to babes; yes, the Father, because thus
εὐδοκία ἐγένετο ἔμπροσθέν σου. 27 Πάντα
goodwill it became in front of you. All (things)
μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ
to me were given over by the Father of me, and
οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ
no one accurately knows the Son if not the
πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει
Father, nor the Father anyone accurately knows
εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται
if not the Son and to whom if ever may be wishing
ὁ υἱὸς ἀποκαλύψαι. 28 Δεῦτε πρός με
the Son to uncover. Hither toward me
πάντες οἱ κοπιῶντες καὶ
all the (ones) laboring and
πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.
having been loaded down, and I shall refresh YOU.
29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ
Lift YOU up the yoke of me upon YOU and
μάθετε ἀπ' ἐμοῦ, ὅτι πραΰς εἰμι
learn from me, because mild-tempered I am
καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε
and lowly to the heart, and YOU will find
ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· 30 ὁ γὰρ
refreshment to the souls of YOU; the for
ζυγός μου χρηστὸς καὶ τὸ φορτίον μου
yoke of me kindly and the load of me
ἐλαφρόν ἐστιν.
light is.

12 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη
In that the appointed time went his way
ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν
the Jesus to the sabbaths through the
σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν,
grainfields; the but disciples of him hungered,
καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν.
and started to pluck heads of grain and to eat.
2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ
The but Pharisees having seen said to him
Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ
Look! The disciples of you are doing what not
ἔξεστιν ποιεῖν ἐν σαββάτῳ. 3 ὁ
is allowed to be doing in sabbath. The (one)
δὲ εἶπεν αὐτοῖς Οὐκ ἀνέγνωτε τί
but said to them Not did YOU read what

and intellectual ones
and have revealed
them to babes. 26 Yes,
O Father, because to
do thus came to be
the way approved
by you. 27 All things
have been delivered
to me by my Father,
and no one fully
knows the Son but
the Father, neither
does anyone fully
know the Father but
the Son and anyone
to whom the Son
is willing to reveal
him. 28 Come to me,
all YOU who are toil-
ing and loaded down,
and I will refresh
YOU. 29 Take my yoke
upon YOU and be-
come my disciples,
for I am mild-tem-
pered and lowly in
heart, and YOU will
find refreshment for
YOUR souls.[a] 30 For
my yoke is kindly and
my load is light."

12 At that sea-
son Jesus went
through the grain-
fields on the sabbath.
His disciples got hun-
gry and started to
pluck heads of grain
and to eat. 2 At see-
ing this the Pharisees
said to him: "Look!
Your disciples are
doing what it is not
lawful to do on the
sabbath." 3 He said
to them: "Have YOU
not read what David

29[a] Or, "lives." See Appendix under Matthew 2:20.

ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν καὶ
did David when he got hungry and

οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς
the (ones) with him? How he entered into

τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς
the house of the God and the loaves of the

προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν
presentation they ate, which not being allowed

ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ'
was to him to eat nor to the (ones) with

αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; 5 ἢ οὐκ
him, if not to the priests alone? Or not

ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν
did you read in the Law that to the sabbaths

οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον
the priests in the temple the sabbath

βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; 6 λέγω
are profaning and guiltless are? I am saying

δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν
but to you that of the temple greater (thing) is

ὧδε. 7 εἰ δὲ ἐγνώκειτε τί ἐστιν Ἔλεος
here. If but you had known what is Mercy

θέλω καὶ οὐ θυσίαν, οὐκ ἂν
I am willing and not sacrifice, not likely

κατεδικάσατε τοὺς ἀναιτίους. 8 κύριος
you condemned the guiltless ones. Lord

γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ
for is of the sabbath the Son of the

ἀνθρώπου.
man.

9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν
And having gone across from there he came

εἰς τὴν συναγωγὴν αὐτῶν· 10 καὶ ἰδοὺ
into the synagogue of them; and look!

ἄνθρωπος χεῖρα ἔχων ξηράν. Καὶ ἐπηρώτησαν
man hand having dry. And they asked

αὐτὸν λέγοντες Εἰ ἔξεστι τοῖς σάββασιν
him saying If is it allowed to the sabbaths

θεραπεύειν; ἵνα κατηγορήσωσιν
to be curing? in order that they might accuse

αὐτοῦ. 11 ὁ δὲ εἶπεν αὐτοῖς Τίς
of him. The (one) but said to them Who

ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει
will be out of you man who will have

πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο
sheep one, and if ever might fall in this

τοῖς σάββασιν εἰς βόθυνον, οὐχὶ
to the sabbaths into pit, not

κρατήσει αὐτὸ καὶ ἐγερεῖ;
will he get hold of it and will raise up?

did when he and
the men with him
got hungry? 4 How
he entered into the
house of God and
they ate the loaves
of presentation, some-
thing that it was not
lawful for him to eat,
nor for those with
him, but for the
priests only? 5 Or,
have YOU not read
in the Law that on
the sabbaths the
priests in the temple
treat the sabbath as
not sacred and con-
tinue guiltless? 6 But
I tell YOU that some-
thing greater than
the temple is here.
7 However, if YOU had
understood what this
means, 'I want mercy,
and not sacrifice,' YOU
would not have con-
demned the guiltless
ones. 8 For Lord of
the sabbath is what
the Son of man is."

9 After departing
from that place he
went into their syn-
agogue; 10 and, look!
a man with a with-
ered hand! So they
asked him, "Is it law-
ful to cure on the
sabbath?" that they
might get an accu-
sation against him.
11 He said to them:
"Who will be the man
among YOU that has
one sheep and, if
this falls into a pit
on the sabbath, will
not get hold of
it and lift it out?

12 πόσῳ οὖν διαφέρει ἄνθρωπος
To how much therefore differs man

προβάτου. ὥστε ἔξεστιν τοῖς
of sheep. As-and it is allowed to the

σάββασιν καλῶς ποιεῖν. 13 Τότε
sabbaths finely to be doing. Then

λέγει τῷ ἀνθρώπῳ Ἔκτεινόν
he is saying to the man Stretch out

σου τὴν χεῖρα· καὶ ἐξέτεινεν,
of you the hand; and he stretched out,

καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη.
and it was restored sound as the other.

14 Ἐξελθόντες δὲ οἱ Φαρισαῖοι
Having come out but the Pharisees

συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν
counsel took down on him so that him

ἀπολέσωσιν. 15 Ὁ δὲ Ἰησοῦς
they might destroy. The but Jesus

γνοὺς ἀνεχώρησεν ἐκεῖθεν. Καὶ
having known withdrew from there. And

ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν
followed to him many, and he cured

αὐτοὺς πάντας, 16 καὶ ἐπετίμησεν
them all, and he rebuked

αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν
to them in order that not manifest him

ποιήσωσιν· 17 ἵνα πληρωθῇ
should make; in order that might be fulfilled

τὸ ῥηθὲν διὰ Ἠσαίου τοῦ
the (thing) spoken through Isaiah the

προφήτου λέγοντος
prophet saying

18 Ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα,
Look! The boy of me whom I chose,

ὁ ἀγαπητός μου ὃν εὐδόκησεν
the beloved one of me whom thought well of

ἡ ψυχή μου· θήσω τὸ πνεῦμά μου
the soul of me; I shall put the spirit of me

ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν
upon him, and judgment to the nations

ἀπαγγελεῖ. 19 Οὐκ ἐρίσει οὐδὲ
he will report back. Not he will wrangle nor

κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς
will cry aloud, nor will hear anyone in the

πλατείαις τὴν φωνὴν αὐτοῦ. 20 κάλαμον
broad ways the voice of him. Reed

συντετριμμένον οὐ κατεάξει καὶ λίνον
having been bruised not he will crush and flax

τυφόμενον οὐ σβέσει, ἕως ἂν
smouldering not he will extinguish, until likely

12 All considered, of
how much more worth
is a man than a sheep!
So it is lawful to do a
fine thing on the sab-
bath." 13 Then he said
to the man: "Stretch
out your hand." And
he stretched it out,
and it was restored
sound like the other
hand. 14 But the
Pharisees went out
and took counsel
against him that they
might destroy him.
15 Having come to
know [this], Jesus
withdrew from there.
Many also followed
him, and he cured
them all, 16 but he
strictly charged them
not to make him
manifest; 17 that there
might be fulfilled
what was spoken
through Isaiah the
prophet, who said:

18 "Look! My ser-
vant whom I chose,
my beloved, whom my
soul approved! I will
put my spirit upon
him, and what justice
is he will make clear
to the nations. 19 He
will not wrangle, nor
cry aloud, nor will
anyone hear his voice
in the broad ways.
20 No bruised reed
will he crush, and
no smoldering flaxen
wick will he extin-
guish, until he sends

ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.
he might thrust out into victory the judgment.
21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.
And to the name of him nations will hope.

22 Τότε προσήνεγκαν αὐτῷ
Then they brought toward him
δαιμονιζόμενον τυφλὸν καὶ κωφόν· καὶ
being demonized blind and dumb (one); and
ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν
he cured him, as-and the dumb to speak
καὶ βλέπειν. 23 Καὶ ἐξίσταντο
and to be seeing. And were put out of themselves
πάντες οἱ ὄχλοι καὶ ἔλεγον Μήτι
all the crowds and were saying Not what
οὗτός ἐστιν ὁ υἱὸς Δαυείδ; 24 οἱ δὲ
this (one) is the Son of David? The but
Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ
Pharisees having heard said This (one) not
ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ
is throwing out the demons if not in the
Βεεζεβοὺλ ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς
Beelzebul ruler of the demons. Knowing
δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς Πᾶσα
but the thoughts of them he said to them Every
βασιλεία μερισθεῖσα καθ' ἑαυτῆς
kingdom having been divided down on itself
ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία
is being desolated, and every city or house
μερισθεῖσα καθ' ἑαυτῆς οὐ
having been divided down on itself not
σταθήσεται. 26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν
will stand. And if the Satan the Satan
ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη·
is throwing out, upon himself he was divided;
πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;
how therefore will stand the kingdom of him?
27 καὶ εἰ ἐγὼ ἐν Βεεζεβοὺλ ἐκβάλλω τὰ
And if I in Beelzebul am throwing out the
δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
demons, the sons of YOU in whom are throwing out?
διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.
Through this they judges will be of YOU.
28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω
If but in spirit of God I am throwing out
τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ
the demons, really overtook upon YOU the
βασιλεία τοῦ θεοῦ. 29 ἢ πῶς δύναταί τις
kingdom of the God. Or how is able anyone
εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ
to enter into the house of the strong (one) and

out justice with suc-
cess. 21 Indeed, in
his name nations will
hope."
22 Then they brought
him a demon-pos-
sessed man, blind and
dumb; and he cured
him, so that the
dumb man spoke and
saw. 23 Well, all the
crowds were simply
carried away and be-
gan to say: "May
this not perhaps be
the Son of David?"
24 At hearing this, the
Pharisees said: "This
fellow does not expel
the demons except by
means of Be·el′ze·bub,
the ruler of the
demons." 25 Knowing
their thoughts, he
said to them: "Ev-
ery kingdom divided
against itself comes to
desolation, and every
city or house divided
against itself will not
stand. 26 In the same
way, if Satan expels
Satan, he has become
divided against him-
self; how, then, will
his kingdom stand?
27 Moreover, if I ex-
pel the demons by
means of Be·el′ze·bub,
by means of whom
do YOUR sons expel
them? This is why
they will be judges
of YOU. 28 But if it
is by means of God's
spirit that I expel the
demons, the kingdom
of God has really
overtaken YOU. 29 Or
how can anyone in-
vade the house of a
strong man and seize

τὰ σκεύη αὐτοῦ ἁρπάσαι, ἐὰν μὴ πρῶτον
the vessels of him to snatch, if ever not first
δήσῃ τὸν ἰσχυρόν; καὶ τότε τὴν
he might bind the strong (one)? And then the
οἰκίαν αὐτοῦ διαρπάσει. 30 ὁ
house of him he will snatch through. The (one)
μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ
not being with me down on me is, and
ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.
the (one) not gathering with me scatters.

31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα
Through this I am saying to YOU, every
ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς
sin and blasphemy will be let go off to the
ἀνθρώποις, ἡ δὲ τοῦ πνεύματος
men, the but of the spirit
βλασφημία οὐκ ἀφεθήσεται. 32 καὶ ὃς
blasphemy not will be let go off. And who
ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ
if ever might say word down on the Son of the
ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ'
man, it will be let go off to him; who but
ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ
likely might speak down on the spirit of the
ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν
holy, not it will be let go off to him neither in
τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ
this the age nor in the
μέλλοντι.
(one) being about (to come).

33 Ἢ ποιήσατε τὸ δένδρον καλὸν καὶ
Either make YOU the tree fine and
τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ
the fruit of it fine, or make YOU the
δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν·
tree rotten and the fruit of it rotten;
ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον
out of for the fruit the tree
γινώσκεται. 34 γεννήματα ἐχιδνῶν,
is being known. Generated ones of vipers,
πῶς δύνασθε ἀγαθὰ λαλεῖν
how are YOU able good (things) to be speaking
πονηροὶ ὄντες; ἐκ γὰρ τοῦ
wicked ones being? Out of for the
περισσεύματος τῆς καρδίας τὸ στόμα
abundance of the heart the mouth
λαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ
is speaking. The good man out of the

his movable goods,
unless first he binds
the strong man? And
then he will plunder
his house. 30 He that
is not on my side
is against me, and
he that does not
gather with me scat-
ters.
31 "On this account
I say to YOU, Every
sort of sin and blas-
phemy will be for-
given men, but the
blasphemy against the
spirit will not be for-
given. 32 For exam-
ple, whoever speaks a
word against the Son
of man, it will be for-
given him; but who-
ever speaks against
the holy spirit, it will
not be forgiven him,
no, not in this system
of things[a] nor in that
to come.
33 "Either YOU peo-
ple make the tree
fine and its fruit fine
or make the tree
rotten and its fruit
rotten; for by its fruit
the tree is known.
34 Offspring of vipers,
how can YOU speak
good things, when
YOU are wicked? For
out of the abundance
of the heart the
mouth speaks. 35 The
good man out of his

32[a] System of things=αἰών (ai·on′), ℵB; עולם (o·lahm′), J1-14,16-18.

ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά,
good treasure is thrusting out good (things),
καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ
and the wicked man out of the wicked
θησαυροῦ ἐκβάλλει πονηρά.
treasure is thrusting out wicked (things).
36 Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα
I am saying but to you that every saying
ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι,
unprofitable which will speak the men,
ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ
will give back about it word in day
κρίσεως· 37 ἐκ γὰρ τῶν λόγων σου
of judgment; out of for the words of you
δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου
you will be justified, and out of the words of you
καταδικασθήσῃ.
you will be condemned.

38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν
Then answered to him some of the
γραμματέων καὶ Φαρισαίων λέγοντες
scribes and Pharisees saying
Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον
Teacher, we are willing from you sign
ἰδεῖν. 39 ὁ δὲ ἀποκριθεὶς εἶπεν
to see. The (one) but having answered said
αὐτοῖς Γενεὰ πονηρὰ καὶ μοιχαλὶς
to them Generation wicked and adulterous
σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ
sign is seeking upon, and sign not
δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ
will be given to it if not the sign of Jonah
τοῦ προφήτου. 40 ὥσπερ γὰρ ἦν Ἰωνᾶς
the prophet. As-even for was Jonah
ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ
in the belly of the huge fish three days and
τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ
three nights, thus will be the Son of the
ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς
man in the heart of the earth three
ἡμέρας καὶ τρεῖς νύκτας. 41 ἄνδρες
days and three nights. Male persons
Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ
Ninevites will stand up in the judgment with
τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·
the generation this and will condemn it;
ὅτι μετενόησαν εἰς τὸ κήρυγμα
because they repented into the preaching
Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ
of Jonah, and look! something more of Jonah

good treasure sends
out good things,
whereas the wicked
man out of his wick-
ed treasure sends out
wicked things. 36 I
tell you that every
unprofitable saying
that men speak, they
will render an ac-
count concerning it
on Judgment Day;
37 for by your words
you will be declared
righteous, and by
your words you will
be condemned."

38 Then as an an-
swer to him some of
the scribes and Phar-
isees said: "Teacher,
we want to see a
sign from you." 39 In
reply he said to
them: "A wicked and
adulterous generation
keeps on seeking for
a sign, but no sign
will be given it ex-
cept the sign of
Jo'nah the prophet.
40 For just as Jo'nah
was in the belly
of the huge fish
three days and three
nights, so the Son
of man will be in
the heart of the
earth three days and
three nights. 41 Men
of Nin'e·veh will rise
up in the judgment
with this generation
and will condemn
it; because they re-
pented at what Jo'-
nah preached, but,
look! something more
than Jo'nah is here.

ὧδε. 42 βασίλισσα νότου ἐγερθήσεται
here. Queen of south will be raised up
ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης
in the judgment with the generation this
καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ
and will condemn it; because she came out of
τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
the limits of the earth to hear the wisdom
Σολομῶνος, καὶ ἰδοὺ πλεῖον
of Solomon, and look! something more
Σολομῶνος ὧδε.
of Solomon here.

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα
Whenever but the unclean spirit
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
should come out from the man, it passes
δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ
through waterless places seeking resting-place, and
οὐχ εὑρίσκει. 44 τότε λέγει Εἰς τὸν
not it is finding. Then it is saying Into the
οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον·
house of me I shall turn back from where I came out;
καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ
and having come it is finding unoccupied and
σεσαρωμένον καὶ κεκοσμημένον.
having been swept and having been adorned.
45 τότε πορεύεται καὶ παραλαμβάνει μεθ'
Then it goes its way and takes along with
ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα
itself seven different spirits more wicked
ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ
of itself, and having entered it dwells there; and
γίνεται τὰ ἔσχατα τοῦ
becomes the final [circumstances] of the
ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.
man that worse of the first (ones).
Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ
Thus it will be also to the generation this
τῇ πονηρᾷ.
the wicked.

46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ
Yet of him speaking to the crowds look!
ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἱστήκεισαν
the mother and the brothers of him had stood
ἔξω ζητοῦντες αὐτῷ λαλῆσαι. 47 εἶπεν
outside seeking to him to speak. Said
δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου
but someone to him Look! The mother of you
καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν
and the brothers of you outside have stood

42 The queen of the
south will be raised
up in the judgment
with this generation
and will condemn
it; because she came
from the ends of the
earth to hear the
wisdom of Sol'o·mon,
but, look! something
more than Sol'o·mon
is here.

43 "When an un-
clean spirit comes
out of a man, it pass-
es through parched
places in search of
a resting place, and
finds none. 44 Then
it says, 'I will go
back to my house
out of which I
moved'; and on ar-
riving it finds it un-
occupied but swept
clean and adorned.
45 Then it goes its
way and takes along
with it seven dif-
ferent spirits more
wicked than itself,
and, after getting
inside, they dwell
there; and the final
circumstances of that
man become worse
than the first. That
is how it will be also
with this wicked gen-
eration."

46 While he was
yet speaking to the
crowds, look! his
mother and brothers
took up a position
outside seeking to
speak to him. 47 So
someone said to him:
"Look! Your mother
and your brothers
are standing outside,

ζητοῦντές σοι λαλῆσαι. 48 ὁ δὲ
seeking to you to speak. The (one) but
ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ
having answered said to the (one) saying to him
Τίς ἐστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν
Who is the mother of me, and who are
οἱ ἀδελφοί μου; 49 καὶ ἐκτείνας
the brothers of me? And having stretched out
τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ
the hand of him upon the disciples of him
εἶπεν Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί
he said Look! The mother of me and the brothers
μου· 50 ὅστις γὰρ ἂν ποιήσῃ τὸ
of me; whoever for likely should do the
θέλημα τοῦ πατρός μου τοῦ ἐν
will of the Father of me of the (one) in
οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ
heavens, he of me brother and sister
καὶ μήτηρ ἐστίν.
and mother is.

13 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν
In the day that having come out
ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ
the Jesus of the house was sitting beside
τὴν θάλασσαν· 2 καὶ συνήχθησαν πρὸς
the sea; and were led together toward
αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον
him crowds many, as-and him into boat
ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ
having stepped into to sit down, and all the
ὄχλος ἐπὶ τὸν αἰγιαλὸν ἱστήκει. 3 καὶ
crowd upon the beach had stood. And
ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς
he spoke to them many (things) in parables
λέγων Ἰδοὺ ἐξῆλθεν ὁ σπείρων
saying Look! Came out the (one) sowing
τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν
of the to be sowing. And in the to be sowing
αὐτὸν ἃ μὲν ἔπεσεν παρὰ
him which (ones) indeed fell beside
τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ
the way, and having come the birds
κατέφαγεν αὐτά. 5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ
ate down them. Others but fell upon the
πετρώδη ὅπου οὐκ εἶχεν γῆν
rocky [places] where not it was having earth
πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ
much, and immediately it sprang up through
τὸ μὴ ἔχειν βάθος γῆς, 6 ἡλίου δὲ
the not to be having depth of earth, of sun but

seeking to speak to
you." 48 As an an-
swer he said to the
one telling him:
"Who is my mother,
and who are my
brothers?" 49 And ex-
tending his hand
toward his disciples,
he said: "Look! My
mother and my broth-
ers! 50 For whoever
does the will of my
Father who is in
heaven, the same is
my brother, and sis-
ter, and mother."

13 On that day
Jesus, having
left the house, was
sitting by the sea;
2 and great crowds
gathered to him, so
that he went aboard
a boat and sat down,
and all the crowd
was standing on the
beach. 3 Then he told
them many things
by illustrations, say-
ing: "Look! A sower
went out to sow;
4 and as he was sow-
ing, some [seeds] fell
alongside the road,
and the birds came
and ate them up.
5 Others fell upon the
rocky places where
they did not have
much soil, and at
once they sprang up
because of not hav-
ing depth of soil.
6 But when the sun

ἀνατείλαντος ἐκαυματίσθη καὶ διὰ
having risen up it was scorched and through
τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.
the not to be having root it was dried up.
7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ
Others but fell upon the thorns, and
ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά.
came up the thorns and choked off them.
8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν
Others but fell upon the earth the fine
καὶ ἐδίδου καρπόν, ὃ
and it was giving fruit, which (one)
μὲν ἑκατὸν ὃ δὲ ἑξήκοντα
indeed one hundred which (one) but sixty
ὃ δὲ τριάκοντα. 9 Ὁ ἔχων
which (one) but thirty. The (one) having
ὦτα ἀκουέτω.
ears let him be hearing.
10 Καὶ προσελθόντες οἱ μαθηταὶ
And having come toward the disciples
εἶπαν αὐτῷ Διὰ τί ἐν
said to him Through what in
παραβολαῖς λαλεῖς αὐτοῖς;
parables are speaking you to them?
11 ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι
The (one) but having answered said that
Ὑμῖν δέδοται γνῶναι τὰ μυστήρια
To you it has been given to know the mysteries
τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ
of the kingdom of the heavens, to those but
οὐ δέδοται. 12 ὅστις γὰρ ἔχει,
not it has been given. Whoever for is having,
δοθήσεται αὐτῷ καὶ
it will be given to him and
περισσευθήσεται· ὅστις δὲ οὐκ
he will be made to abound; whoever but not
ἔχει, καὶ ὃ ἔχει ἀρθήσεται
is having, also which he is having will be lifted up
ἀπ' αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς
from him. Through this in parables
αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ
to them I am speaking, because looking at not
βλέπουσιν καὶ ἀκούοντες οὐκ
they are looking at and hearing not
ἀκούουσιν οὐδὲ συνίουσιν· 14 καὶ
they are hearing nor they are comprehending; and
ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἠσαίου
is being filled up to them the prophecy of Isaiah
ἡ λέγουσα Ἀκοῇ ἀκούσετε
the [prophecy] saying To hearing you will hear

rose they were
scorched, and be-
cause of not having
root they withered.
7 Others, too, fell
among the thorns,
and the thorns came
up and choked them.
8 Still others fell up-
on the fine soil and
they began to yield
fruit, this one a
hundredfold, that one
sixty, the other thirty.
9 Let him that has
ears listen."
10 So the disciples
came up and said to
him: "Why is it you
speak to them by
the use of illustra-
tions?" 11 In reply
he said: "To you it
is granted to under-
stand the sacred
secrets of the king-
dom of the heavens,
but to those people
it is not granted.
12 For whoever has,
more will be given
him and he will be
made to abound; but
whoever does not
have, even what he
has will be taken
from him. 13 This is
why I speak to them
by the use of illustra-
tions, because, look-
ing, they look in
vain, and hearing,
they hear in vain,
neither do they get
the sense of it;
14 and toward them
the prophecy of Isa-
iah is having fulfill-
ment, which says,
'By hearing, you will

καὶ οὐ μὴ συνῆτε, καὶ βλέποντες
and not not you should comprehend, and looking at
βλέψετε καὶ οὐ μὴ ἴδητε.
you will look at and not not you should see.
15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ
Was made thick for the heart of the people
τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ
this, and to the ears heavily they heard, and
τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μή
the eyes of them they closed; not
ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ
at any time they might see to the eyes and
τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ
to the ears they might hear and to the heart
συνῶσιν καὶ ἐπιστρέψωσιν,
they might comprehend and they might turn back,
καὶ ἰάσομαι αὐτούς.
and I shall heal them.
16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ
Of you but happy the eyes
ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν
because they are looking at, and the ears of you
ὅτι ἀκούουσιν. 17 ἀμὴν γὰρ
because they are hearing. Amen for
λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ
I am saying to you that many prophets and
δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ
righteous ones desired to see what
βλέπετε καὶ οὐκ εἶδαν, καὶ
you are looking at and not they saw, and
ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.
to hear what you are hearing and not they heard.
18 Ὑμεῖς οὖν ἀκούσατε τὴν
You therefore hear you the
παραβολὴν τοῦ σπείραντος.
parable of the (one) having sown.
19 Παντὸς ἀκούοντος τὸν λόγον τῆς
Of anyone hearing the word of the
βασιλείας καὶ μὴ συνιέντος, ἔρχεται
kingdom and not comprehending, is coming
ὁ πονηρὸς καὶ ἁρπάζει τὸ
the wicked (one) and snatches the (thing)
ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός
having been sown in the heart of him; this
ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.
is the (one) beside the way sown.
20 ὁ δὲ ἐπὶ τὰ πετρώδη
The (one) but upon the rocky [places]
σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον
sown, this is the (one) the word

hear but by no means get the sense of it; and, looking, YOU will look but by no means
see. 15 For the heart of this people has grown thick, and with their ears they have heard with annoyance, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them.'
16 "However, happy are YOUR eyes because they behold, and YOUR ears because they hear.
17 For I truly say to YOU, Many prophets and righteous men desired to see the things YOU are beholding and did not see them, and to hear the things YOU are hearing and did not hear them.
18 "YOU, then, listen to the illustration of the man that
sowed. 19 Where anyone hears the word of the kingdom but does not get the sense of it, the wicked one comes and snatches away what has been sown in his heart; this is the one sown alongside the road.
20 As for the one sown upon the rocky places, this is the one hearing the word

ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων
hearing and at once with joy receiving
αὐτόν· 21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ
it; not he is having but root in himself
ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ
but temporary is, having occurred but
θλίψεως ἢ διωγμοῦ διὰ τὸν
of tribulation or of persecution through the
λόγον εὐθὺς σκανδαλίζεται. 22 ὁ
word at once he is stumbled. The (one)
δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν
but into the thorns sown, this is
ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα
the (one) the word hearing and the anxiety
τοῦ αἰῶνος καὶ ἡ ἀπάτη
of the age and the deceitfulness
τοῦ πλούτου συνπνίγει τὸν λόγον, καὶ
of the riches chokes together the word, and
ἄκαρπος γίνεται. 23 ὁ δὲ ἐπὶ
unfruitful he becomes. The (one) but upon
τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ
the fine earth sown, this is the (one)
τὸν λόγον ἀκούων καὶ συνιείς, ὃς
the word hearing and comprehending, who
δὴ καρποφορεῖ καὶ ποιεῖ ὃ
actually bears fruit and is making which (one)
μὲν ἑκατὸν ὃ δὲ ἑξήκοντα
indeed one hundred which (one) but sixty
ὃ δὲ τριάκοντα.
which (one) but thirty.
24 Ἄλλην παραβολὴν παρέθηκεν
Another parable he put alongside
αὐτοῖς λέγων Ὡμοιώθη ἡ βασιλεία
to them saying Was likened the kingdom
τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν
of the heavens to man having sown fine
σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. 25 ἐν δὲ τῷ
seed in the field of him. In but the
καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ
to be sleeping the men came of him
ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια
the enemy and oversowed darnel [weeds]
ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.
up through midst of the wheat and went off.
26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ
When but sprouted the blade and
καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ
fruit made, then appeared also the
ζιζάνια. 27 προσελθόντες δὲ οἱ
darnel [weeds]. Having come toward but the

and at once accepting it with joy.
21 Yet he has no root in himself but continues for a time, and after tribulation or persecution has arisen on account of the word he is at once stumbled.
22 As for the one sown among the thorns, this is the one hearing the word, but the anxiety of this system of things and the deceptive power of riches choke the word, and he becomes unfruitful.
23 As for the one sown upon the fine soil, this is the one hearing the word and getting the sense of it, who really does bear fruit and produces, this one a hundredfold, that one sixty, the other thirty."
24 Another illustration he set before them, saying: "The kingdom of the heavens has become like a man that sowed fine seed in his field.
25 While men were sleeping, his enemy came and oversowed weeds in among the wheat, and left.
26 When the blade sprouted and produced fruit, then the weeds appeared also.
27 So the slaves of

δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ Κύριε,
slaves of the householder said to him Lord,
οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ;
not fine seed you sowed in the your field?
πόθεν οὖν ἔχει ζιζάνια;
From where therefore it is having darnel [weeds]?
28 ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς
The (one) but said to them Enemy
ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ αὐτῷ
man this did. The (ones) but to him
λέγουσιν Θέλεις οὖν ἀπελθόντες
are saying Are you willing therefore having gone off
συλλέξωμεν αὐτά; 29 ὁ δέ φησιν
we should collect them? The (one) but says
Οὔ, μή ποτε συλλέγοντες τὰ
No, not at any time collecting the
ζιζάνια ἐκριζώσητε ἅμα
darnel [weeds] YOU might uproot along with
αὐτοῖς τὸν σῖτον· 30 ἄφετε
them the wheat; let YOU go off
συναυξάνεσθαι ἀμφότερα ἕως τοῦ
to be growing together both until the
θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ
harvest; and in appointed time of the harvest
ἐρῶ τοῖς θερισταῖς Συλλέξατε πρῶτον τὰ
I will tell to the harvesters Collect first the
ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας
darnel [weeds] and bind them into bundles
πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον
toward the to burn up them, the but wheat
συνάγετε εἰς τὴν ἀποθήκην μου.
be gathering YOU into the storehouse of me.
31 Ἄλλην παραβολὴν παρέθηκεν
Another parable he put alongside
αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ βασιλεία
to them saying Like is the kingdom
τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν
of the heavens to grain of mustard, which
λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ
having taken man sowed in the field
αὐτοῦ· 32 ὃ μικρότερον μέν ἐστιν
of him; which smaller indeed is
πάντων τῶν σπερμάτων, ὅταν δὲ
of all the seeds, whenever but
αὐξηθῇ μεῖζον τῶν λαχάνων
it might grow greater of the vegetables
ἐστὶν καὶ γίνεται δένδρον, ὥστε
it is and it becomes tree, as-and
ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ
to come the birds of the heaven and

the householder came
up and said to him,
'Master, did you not
sow fine seed in your
field? How, then, does
it come to have
weeds?' 28 He said to
them, 'An enemy, a
man, did this.' They
said to him, 'Do
you want us, then,
to go out and collect
them?' 29 He said,
'No; that by no
chance, while collect-
ing the weeds, YOU
uproot the wheat
with them. 30 Let
both grow together
until the harvest;
and in the harvest
season I will tell the
reapers, First collect
the weeds and bind
them in bundles to
burn them up, then
go to gathering the
wheat into my store-
house.'"
31 Another illustra-
tion he set before
them, saying: "The
kingdom of the heav-
ens is like a mustard
grain, which a man
took and planted in
his field; 32 which
is, in fact, the tini-
est of all the seeds,
but when it has
grown it is the larg-
est of the vegetables
and becomes a tree,
so that the birds of
heaven come and

κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ.
to find lodging in the branches of it.
33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς·
Another parable he spoke to them;
Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
Like is the kingdom of the heavens
ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν
to leaven, which having taken woman hid
εἰς ἀλεύρου σάτα τρία ἕως
into of flour seah measures three until
οὗ ἐζυμώθη ὅλον.
where it was leavened whole.
34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς
These (things) all spoke the Jesus
ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς
in parables to the crowds, and apart from
παραβολῆς οὐδὲν ἐλάλει αὐτοῖς·
parable nothing he was speaking to them;
35 ὅπως πληρωθῇ τὸ
so that might be fulfilled the (thing)
ῥηθὲν διὰ τοῦ προφήτου λέγοντος
spoken through the prophet saying
Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
I shall open in parables the mouth of me,
ἐρεύξομαι κεκρυμμένα ἀπὸ
I shall utter (things) having been hidden from
καταβολῆς.
founding.
36 Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν
Then having let go off the crowds he came
εἰς τὴν οἰκίαν. Καὶ προσῆλθαν αὐτῷ οἱ
into the house. And came toward to him the
μαθηταὶ αὐτοῦ λέγοντες Διασάφησον ἡμῖν
disciples of him saying Explain to us
τὴν παραβολὴν τῶν ζιζανίων τοῦ
the parable of the darnel [weeds] of the
ἀγροῦ. 37 ὁ δὲ ἀποκριθεὶς εἶπεν
field. The (one) but having answered said
Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ
The (one) sowing the fine seed is the
υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἀγρός ἐστιν
Son of the man; the but field is
ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν
the world; the but fine seed, these are
οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά
the sons of the kingdom; the but darnel [weeds]
εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, 39 ὁ δὲ
are the sons of the wicked (one), the but
ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ
enemy the (one) having sown them is the

find lodging among
its branches."
33 Another illustra-
tion he spoke to
them: "The kingdom
of the heavens is
like leaven, which a
woman took and hid
in three large mea-
sures of flour, until
the whole mass was
fermented."
34 All these things
Jesus spoke to the
crowds by illustra-
tions. Indeed, without
an illustration he
would not speak to
them; 35 that there
might be fulfilled
what was spoken
through the prophet
who said: "I will
open my mouth with
illustrations, I will
publish things hidden
since the founding."
36 Then after dis-
missing the crowds
he went into the
house. And his dis-
ciples came to him
and said: "Explain
to us the illustration
of the weeds in the
field." 37 In response
he said: "The sower
of the fine seed is
the Son of man;
38 the field is the
world; as for the fine
seed, these are the
sons of the kingdom;
but the weeds are
the sons of the wick-
ed one, 39 and the
enemy that sowed

διάβολος· ὁ δὲ θερισμὸς συντέλεια
Devil; the but harvest conclusion
αἰῶνός ἐστιν, οἱ δὲ θερισταὶ
of age is, the but harvesters
ἄγγελοί εἰσιν. 40 ὥσπερ οὖν
angels are. As-even therefore
συλλέγεται τὰ ζιζάνια καὶ πυρὶ
is collected the darnel [weeds] and to fire
κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ
is burned down, thus will be in the conclusion
τοῦ αἰῶνος· 41 ἀποστελεῖ ὁ
of the age; will send off the
υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ
Son of the man the angels of him, and
συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ
they will collect out of the kingdom of him
πάντα τὰ σκάνδαλα καὶ τοὺς
all the things causing to fall and the (ones)
ποιοῦντας τὴν ἀνομίαν, 42 καὶ
doing the lawlessness, and
βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ
they will throw them into the furnace of the
πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
fire; there will be the weeping and the
βρυγμὸς τῶν ὀδόντων. 43 Τότε οἱ
gnashing of the teeth. Then the
δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος
righteous (ones) will shine out as the sun
ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ
in the kingdom of the Father of them. The (one)
ἔχων ὦτα ἀκουέτω.
having ears let him be hearing.

44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
Like is the kingdom of the heavens
θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ,
to treasure having been hidden in the field,
ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ
which having found man hid, and from
τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ
the joy of him he is going away and sells
ὅσα ἔχει καὶ ἀγοράζει τὸν
as many things as he is having and buys the
ἀγρὸν ἐκεῖνον.
field that.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
Again like is the kingdom of the
οὐρανῶν ἐμπόρῳ ζητοῦντι καλοὺς
heavens to traveling merchant seeking fine

them is the Devil.
The harvest is a conclusion of a system
of things, and the reapers are angels.
40 Therefore, just as
the weeds are collected and burned
with fire, so it will be in the conclusion
of the system of things.[a]
41 The Son
of man will send forth his angels, and
they will collect out from his kingdom all
things that cause stumbling and persons
who are doing lawlessness,
42 and they
will pitch them into the fiery furnace. There is where
[their] weeping and the gnashing of
[their] teeth will be.
43 At that time the
righteous ones will shine as brightly as
the sun in the kingdom of their Father.
Let him that has ears listen.

44 "The kingdom of the heavens is like
a treasure hidden in the field, which a
man found and hid; and for the joy he
has he goes and sells what things he has
and buys that field.

45 "Again the kingdom of the heavens
is like a traveling merchant seeking fine

40[a] System of things=αἰών (ai·on'), ℵB; עולם (o·lahm'), J[1-14,16-18].

μαργαρίτας· 46 εὑρὼν δὲ ἕνα
pearls; having found but one
πολύτιμον μαργαρίτην ἀπελθὼν
much valued pearl having gone off
πέπρακεν πάντα ὅσα εἶχεν
he has sold all as many things as he was having
καὶ ἠγόρασεν αὐτόν.
and bought it.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
Again like is the kingdom of the
οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν
heavens to dragnet thrown into the sea
καὶ ἐκ παντὸς γένους συναγαγούσῃ·
and out of every kind gathering together;
48 ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες
which when it was filled having hauled up
ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες
upon the beach and having sat down
συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ
they collected the fine (ones) into vessels, the
δὲ σαπρὰ ἔξω ἔβαλον. 49 οὕτως
but rotten (ones) outside they threw. Thus
ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·
it will be in the conclusion of the age;
ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς
will go out the angels and will separate the
πονηροὺς ἐκ μέσου τῶν δικαίων
wicked (ones) out of midst of the righteous (ones)
50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον
and will throw them into the furnace
τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
of the fire; there will be the weeping and
ὁ βρυγμὸς τῶν ὀδόντων.
the gnashing of the teeth.

51 Συνήκατε ταῦτα πάντα;
Did YOU comprehend these (things) all?
λέγουσιν αὐτῷ Ναί. 52 ὁ δὲ
They are saying to him Yes. The (one) but
εἶπεν αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς
said to them Through this every scribe
μαθητευθεὶς τῇ βασιλείᾳ τῶν
having been made learner to the kingdom of the
οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ
heavens like is to man householder
ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ
whoever is throwing out out of the treasure
αὐτοῦ καινὰ καὶ παλαιά.
of him new (things) and old (things).

pearls.
46 Upon finding one pearl of
high value, away he went and promptly
sold all the things he had and bought
it.

47 "Again the kingdom of the heavens
is like a dragnet let down into the sea
and gathering up [fish] of every kind.
48 When it got full
they hauled it up onto the beach and,
sitting down, they collected the fine
ones into vessels, but the unsuitable they
threw away.
49 That is how it will be in
the conclusion of the system of things:[a]
the angels will go out and separate the
wicked from among the righteous
50 and will cast them into the fiery furnace. There is where
[their] weeping and the gnashing of
[their] teeth will be.

51 "Did YOU get the sense of all
these things?" They said to him: "Yes."
52 Then he said to
them: "That being the case, every public
instructor, when taught respecting the
kingdom of the heavens, is like a man,
a householder, who brings out of his
treasure store things new and old."

49[a] System of things=αἰών (ai·on'), ℵB; עולם (o·lahm'), J[1-14,16-18].

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus
τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.
the parables these, he transferred from there.
54 καὶ ἐλθὼν εἰς τὴν πατρίδα
And having come into the father (place)
αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ
of him he was teaching them in the
συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς
synagogue of them, as-and to be astounded them
καὶ λέγειν Πόθεν τούτῳ ἡ
and to be saying From where to this (one) the
σοφία αὕτη καὶ αἱ δυνάμεις; 55 οὐχ
wisdom this and the powerful works? Not
οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ
this (one) is the of the carpenter son? Not
ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ
the mother of him is being said Mary and the
ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ
brothers of him James and Joseph and
Σίμων καὶ Ἰούδας; 56 καὶ αἱ ἀδελφαὶ αὐτοῦ
Simon and Judas? And the sisters of him
οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; πόθεν
not all toward us are? From where
οὖν τούτῳ ταῦτα πάντα;
therefore to this (one) these (things) all?
57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ
And they were being stumbled in him. The
δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν προφήτης
but Jesus said to them Not is prophet
ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ
unhonored if not in the father (place) and
ἐν τῇ οἰκίᾳ αὐτοῦ. 58 Καὶ οὐκ ἐποίησεν ἐκεῖ
in the house of him. And not he did there
δυνάμεις πολλὰς διὰ τὴν
powerful works many through the
ἀπιστίαν αὐτῶν.
lack of faith of them.

14 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν
In that the appointed time heard
Ἡρῴδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ,
Herod the tetrarch the hearing of Jesus,
2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οὗτός
and said to the boys of him This (one)
ἐστιν Ἰωάνης ὁ βαπτιστής· αὐτὸς ἠγέρθη
is John the Baptist; he was raised up
ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ
from the dead (ones), and through this the
δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. 3 Ὁ γὰρ
powerful works are operating in him. The for

53 Now when Jesus
had finished these
illustrations he went
across country from
there. 54 And after
coming into his home
territory he began to
teach them in their
synagogue, so that
they were astounded
and said: "Where did
this man get this
wisdom and these
powerful works? 55 Is
this not the carpen-
ter's son? Is not his
mother called Mary,
and his brothers
James and Joseph
and Simon and Ju-
das? 56 And his sis-
ters, are they not all
with us? Where, then,
did this man get all
these things?" 57 So
they began to stumble
at him. But Jesus
said to them: "A
prophet is not un-
honored except in
his home territory
and in his own
house." 58 And he
did not do many
powerful works there
on account of their
lack of faith.

14 At that partic-
ular time Herod,
the district ruler,
heard the report
about Jesus 2 and said
to his servants: "This
is John the Baptist.
He was raised up
from the dead, and
this is why the pow-
erful works are oper-
ating in him." 3 For

Ἡρῴδης κρατήσας τὸν Ἰωάνην ἔδησεν
Herod having laid hold of the John bound
καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρῳδιάδα
and in prison he put off through Herodias
τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
the woman of Philip the brother of him,
4 ἔλεγεν γὰρ ὁ Ἰωάνης αὐτῷ Οὐκ
was saying for the John to him Not
ἔξεστίν σοι ἔχειν αὐτήν· 5 καὶ
it is lawful to you to be having her; and
θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν
being willing him to kill he feared the
ὄχλον, ὅτι ὡς προφήτην αὐτὸν
crowd, because as prophet him
εἶχον. 6 γενεσίοις δὲ
they were having. To birthday celebrations but
γενομένοις τοῦ Ἡρῴδου ὠρχήσατο ἡ
having come to be of the Herod danced the
θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ
daughter of the Herodias in the midst and
ἤρεσεν τῷ Ἡρῴδῃ,
she gave pleasure to the Herod,
7 ὅθεν μετὰ ὅρκου
from which [fact] with oath
ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν
he confessed to her to give which if ever
αἰτήσηται. 8 ἡ δὲ προβιβασθεῖσα
she might ask. The (one) but having been coached
ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι, φησίν,
by the mother of her Give to me, she is saying,
ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάνου τοῦ
here upon plate the head of John the
βαπτιστοῦ. 9 καὶ λυπηθεὶς ὁ
Baptist. And having been grieved the
βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς
king through the oaths and the (ones)
συνανακειμένους ἐκέλευσεν δοθῆναι,
reclining with he commanded to be given,
10 καὶ πέμψας ἀπεκεφάλισεν Ἰωάνην ἐν
and having sent he beheaded John in
τῇ φυλακῇ· 11 καὶ ἠνέχθη ἡ κεφαλὴ
the prison; and was brought the head
αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ,
of him upon platter and was given to the maiden,
καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. 12 Καὶ
and she brought to the mother of her. And
προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν
having come toward the disciples of him lifted up
τὸ πτῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες
the corpse and buried him, and having come

Herod had arrested
John and bound him
and put him away in
prison on account of
He·ro'di·as the wife
of Philip his brother.
4 For John had been
saying to him: "It
is not lawful for you
to be having her."
5 However, although
he wanted to kill him,
he feared the crowd,
because they took
him for a prophet.
6 But when Herod's
birthday was being
celebrated the daugh-
ter of He·ro'di·as
danced at it and
pleased Herod so
much 7 that he prom-
ised with an oath to
give her whatever
she asked. 8 Then
she, under her moth-
er's coaching, said:
"Give me here upon
a platter the head
of John the Baptist."
9 Grieved though he
was, the king out of
regard for his oaths
and for those reclin-
ing with him com-
manded it to be
given; 10 and he sent
and had John be-
headed in the prison.
11 And his head was
brought on a platter
and given to the
maiden, and she
brought it to her
mother. 12 Finally his
disciples came up
and removed the
corpse and buried him
and came and re-

ἀπήγγειλαν τῷ Ἰησοῦ. 13 Ἀκούσας
they reported back to the Jesus. Having heard
δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν
but the Jesus withdrew from there in
πλοίῳ εἰς ἔρημον τόπον
boat into lonely place
κατ' ἰδίαν· καὶ ἀκούσαντες οἱ
according to private [spot]; and having heard the
ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν
crowds followed to him afoot from the
πόλεων.
cities.

14 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον,
And having gone out he saw much crowd,
καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν
and he felt pity upon them and he cured
τοὺς ἀρρώστους αὐτῶν. 15 Ὀψίας δὲ
the sick ones of them. Of evening but
γενομένης προσῆλθαν αὐτῷ οἱ μαθηταὶ
having occurred came toward to him the disciples
λέγοντες Ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα
saying Lonely is the place and the hour
ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους,
already passed by; let loose off the crowds,
ἵνα ἀπελθόντες εἰς τὰς κώμας
in order that having gone off into the villages
ἀγοράσωσιν ἑαυτοῖς βρώματα. 16 ὁ
they might buy to themselves eatables. The
δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐ χρείαν
but Jesus said to them Not need
ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς
they are having to go off; give to them YOU
φαγεῖν. 17 οἱ δὲ λέγουσιν αὐτῷ
to eat. The (ones) but are saying to him
Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ
Not we are having here if not five loaves and
δύο ἰχθύας. 18 ὁ δὲ εἶπεν Φέρετέ
two fishes. The (one) but said Be bearing
μοι ὧδε αὐτούς. 19 καὶ κελεύσας
to me here them. And having commanded
τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου,
the crowds to recline upon the grass,
λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο
having taken the five loaves and the two
ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν
fishes, having looked up into the heaven
εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς
he blessed and having broken he gave to the
μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς
disciples the loaves the but disciples to the

ported to Jesus. 13 At
hearing this Jesus
withdrew from there
by boat into a lonely
place for isolation;
but the crowds, get-
ting to hear of it,
followed him on foot
from the cities.
14 Now when he
came forth he saw
a great crowd; and
he felt pity for them,
and he cured their
sick ones. 15 But
when evening fell his
disciples came to him
and said: "The place
is lonely and the
hour is already far
advanced; send the
crowds away, that
they may go into the
villages and buy
themselves things to
eat." 16 However, Je-
sus said to them:
"They do not have to
leave: YOU give them
something to eat."
17 They said to him:
"We have nothing
here but five loaves
and two fishes." 18 He
said: "BRING them
here to me." 19 Next
he commanded the
crowds to recline on
the grass and took
the five loaves and
two fishes, and, look-
ing up to heaven, he
said a blessing and,
after breaking the
loaves, he distributed
them to the disciples,
the disciples in turn

ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ
crowds. And they ate all (they) and
ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῦον
were satisfied, and they lifted up the abounding
τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.
of the fragments twelve baskets full.
21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες
The (ones) but eating were male persons
ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ
as if five thousand apart from women and
παιδίων. 22 Καὶ εὐθέως
little boys. And immediately
ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς
he compelled the disciples to step in into
πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν,
boat and to go ahead of him into the other side,
ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.
until where he might let loose off the crowds.

23 καὶ ἀπολύσας τοὺς ὄχλους
And having let loose off the crowds
ἀνέβη εἰς τὸ ὄρος
he went up into the mountain
κατ' ἰδίαν προσεύξασθαι.
according to private [spot] to pray.
ὀψίας δὲ γενομένης μόνος ἦν
Of evening but having occurred alone he was
ἐκεῖ. 24 Τὸ δὲ πλοῖον ἤδη σταδίους
there. The but boat already stadia
πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν,
many from the earth was having off,
βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ
being tormented by the waves, was for
ἐναντίος ὁ ἄνεμος. 25 Τετάρτῃ δὲ
adverse the wind. To fourth but
φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς
watch period of the night came toward them
περιπατῶν ἐπὶ τὴν θάλασσαν. 26 οἱ δὲ
walking about upon the sea. The but
μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης
disciples having seen him upon the sea
περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι
walking about were troubled saying that
Φάντασμά ἐστιν, καὶ ἀπὸ τοῦ φόβου
Apparition it is, and from the fear
ἔκραξαν. 27 εὐθὺς δὲ ἐλάλησεν ὁ
they cried out. At once but spoke the
Ἰησοῦς αὐτοῖς λέγων Θαρσεῖτε, ἐγώ
Jesus to them saying Be taking courage, I
εἰμι· μὴ φοβεῖσθε. 28 ἀποκριθεὶς
am; not be YOU fearing. Having answered

to the crowds. 20 So
all ate and were sat-
isfied, and they took
up the surplus of
fragments, twelve bas-
kets full. 21 Yet
those eating were
about five thousand
men, besides women
and young children.
22 Then, without de-
lay, he compelled his
disciples to board the
boat and go ahead
of him to the other
side, while he sent
the crowds away.
23 Eventually, hav-
ing sent the crowds
away, he went up
into the mountain
by himself to pray.
Though it became
late, he was there
alone. 24 By now the
boat was many hun-
dreds of yards away
from land, being
hard put to it by
the waves, because
the wind was against
them. 25 But in the
fourth watch period
of the night he came
to them, walking over
the sea. 26 When they
caught sight of him
walking on the sea,
the disciples were
troubled, saying: "It
is an apparition!"
And they cried out
in their fear. 27 At
once Jesus spoke to
them with the words:
"Take courage, it is
I; have no fear."
28 In reply Peter said

δὲ ὁ Πέτρος εἶπεν αὐτῷ Κύριε, εἰ σὺ εἶ,
but the Peter said to him Lord, if you are,
κέλευσόν με ἐλθεῖν πρός σὲ ἐπὶ τὰ ὕδατα·
command me to come toward you upon the waters;
29 ὁ δὲ εἶπεν Ἐλθέ. καὶ
the (one) but said Come. And
καταβὰς ἀπὸ τοῦ πλοίου Πέτρος
having stepped down from the boat Peter
περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς
walked about upon the waters and came toward
τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον
the Jesus. Looking at but the wind
ἐφοβήθη, καὶ ἀρξάμενος
he became fearful, and having started
καταποντίζεσθαι ἔκραξεν λέγων Κύριε, σῶσόν
to sink he cried out saying Lord, save
με. 31 εὐθέως δὲ ὁ Ἰησοῦς
me. Immediately but the Jesus
ἐκτείνας τὴν χεῖρα ἐπελάβετο
having stretched out the hand caught hold
αὐτοῦ καὶ λέγει αὐτῷ Ὀλιγόπιστε,
of him and is saying to him One with little faith,
εἰς τί ἐδίστασας; 32 καὶ ἀναβάντων
into what doubted you? And having stepped up
αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.
of them into the boat abated the wind.
33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν
The (ones) but in the boat did obeisance
αὐτῷ λέγοντες Ἀληθῶς θεοῦ υἱὸς εἶ.
to him saying Truthfully of God Son you are.
34 Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν
And having got through they came upon the
γῆν εἰς Γεννησαρέτ.
earth into Gennesaret.
35 καὶ ἐπιγνόντες αὐτὸν οἱ
And having recognized him the
ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν
male persons of the place that sent off
εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ
into whole the surrounding country that, and
προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς
brought toward him all the (ones) badly
ἔχοντας, 36 καὶ παρεκάλουν αὐτὸν
having, and they were entreating him
ἵνα μόνον ἅψωνται τοῦ
in order that only they might touch of the
κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ
fringe of the outer garment of him; and
ὅσοι ἥψαντο διεσώθησαν.
as many as touched were saved through.

to him: "Lord, if it
is you, command me
to come to you over
the waters." 29 He
said: "Come!" There-
upon Peter, getting
down off the boat,
walked over the wa-
ters and went toward
Jesus. 30 But looking
at the windstorm, he
got afraid and, after
starting to sink, he
cried out: "Lord, save
me!" 31 Immediately
stretching out his
hand Jesus caught
hold of him and said
to him: "You with
little faith, why did
you give way to
doubt?" 32 And after
they got up into the
boat, the windstorm
abated. 33 Then those
in the boat did obei-
sance to him, saying:
"You are really God's
Son." 34 And they got
across and came to
land in Gen·nes′a·ret.

35 Upon recognizing
him the men of that
place sent forth into
all that surrounding
country, and people
brought him all those
who were ill. 36 And
they went entreating
him that they might
just touch the fringe
of his outer garment;
and all those who
touched it were made
completely well.

15 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ
Then come toward the Jesus from
Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς
Jerusalem Pharisees and scribes
λέγοντες 2 Διὰ τί οἱ μαθηταί
saying Through what the disciples
σου παραβαίνουσιν τὴν παράδοσιν τῶν
of you are overstepping the tradition of the
πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς
older men? Not for they are washing the
χεῖρας ὅταν ἄρτον ἐσθίωσιν.
hands whenever bread they may eat.
3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
The (one) but having answered said to them
Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν
Through what also YOU are overstepping the
ἐντολὴν τοῦ θεοῦ διὰ τὴν
commandment of the God through the
παράδοσιν ὑμῶν; 4 ὁ γὰρ θεὸς εἶπεν
tradition of YOU? The for God said
Τίμα τὸν πατέρα καὶ τὴν μητέρα,
Be honoring the father and the mother,
καί Ὁ κακολογῶν πατέρα ἢ μητέρα
and The (one) saying bad at father or mother
θανάτῳ τελευτάτω· 5 ὑμεῖς δὲ λέγετε
to death let him decease; YOU but are saying
Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ
Who likely might say to the father or to the
μητρί Δῶρον ὃ ἐὰν ἐξ ἐμοῦ
mother Gift which if ever out of me
ὠφεληθῇς, 6 οὐ μὴ τιμήσει τὸν
you might get benefit, not not he shall honor the
πατέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον
father of him; and YOU invalidated the word
τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.
of the God through the tradition of YOU.
7 ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν
Hypocrites, finely prophesied about YOU
Ἠσαίας λέγων 8 Ὁ λαὸς οὗτος τοῖς
Isaiah saying The people this to the
χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν
lips me honors, the but heart of them
πόρρω ἀπέχει ἀπ' ἐμοῦ· 9 μάτην δὲ
far holds off from me; in vain but
σέβονταί με, διδάσκοντες διδασκαλίας
they are revering me, teaching teachings
ἐντάλματα ἀνθρώπων. 10 Καὶ
commands of men. And
προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς
having called toward the crowd he said to them

15 Then there came
to Jesus from
Jerusalem Pharisees
and scribes, saying:
2 "Why is it your
disciples overstep the
tradition of the men
of former times? For
example, they do not
wash their hands
when about to eat
a meal."
3 In reply he said
to them: "Why is it
YOU also overstep the
commandment of God
because of YOUR tra-
dition? 4 For exam-
ple, God said, 'Honor
your father and your
mother'; and, 'Let
him that reviles fa-
ther or mother end
up in death.' 5 But
YOU say, 'Whoever
says to his father or
mother: "Whatever I
have by which you
might get benefit
from me is a gift
dedicated to God,"
6 he must not honor
his father at all.' And
so YOU have made the
word of God invalid
because of YOUR tra-
dition. 7 YOU hypo-
crites, Isaiah aptly
prophesied about YOU,
when he said, 8 'This
people honors me with
their lips, yet their
heart is far removed
from me. 9 It is in
vain that they keep
worshiping me, be-
cause they teach com-
mands of men as
doctrines.'" 10 With
that he called the
crowd near and said

Ἀκούετε καὶ συνίετε· 11 οὐ
Be you hearing and be comprehending; not
τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ
the (thing) entering into the mouth defiles
τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον
the man, but the (thing) coming forth
ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν
out of the mouth this (thing) defiles the
ἄνθρωπον.
man.

12 Τότε προσελθόντες οἱ μαθηταὶ
Then having come toward the disciples
λέγουσιν αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι
are saying to him Know you that the Pharisees
ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;
having heard the word were stumbled?
13 ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα
The (one) but having answered said Every
φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου
plant which not planted the Father of me
ὁ οὐράνιος ἐκριζωθήσεται. 14 ἄφετε
the heavenly will be uprooted. You let go off
αὐτούς· τυφλοί εἰσιν ὁδηγοί· τυφλὸς δὲ
them; blind they are guides; blind (one) but
τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς
blind (one) if ever he may guide, both into
βόθυνον πεσοῦνται. 15 Ἀποκριθεὶς δὲ ὁ
pit will fall. Having answered but the
Πέτρος εἶπεν αὐτῷ Φράσον ἡμῖν τὴν
Peter said to him Make plain to us the
παραβολήν. 16 ὁ δὲ εἶπεν Ἀκμὴν καὶ
parable. The (one) but said Point also
ὑμεῖς ἀσύνετοί ἐστε; 17 οὐ
you without comprehension are you? Not
νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον
aware are you that everything the entering
εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ
into the mouth into the belly passes along and
εἰς ἀφεδρῶνα ἐκβάλλεται; 18 τὰ δὲ
into sewer is thrown out? The (things) but
ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς
coming forth out of the mouth out of the
καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν
heart comes out, and those (things) defiles the
ἄνθρωπον. 19 ἐκ γὰρ τῆς καρδίας
man. Out of for the heart
ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι,
come out reasonings wicked, murders,
μοιχεῖαι, πορνεῖαι, κλοπαί,
adulteries, fornications, thieveries,

to them: "Listen and
get the sense of it:
11 Not what enters
into [his] mouth de-
files a man; but it
is what proceeds out
of [his] mouth that
defiles a man."
12 Then the disci-
ples came up and
said to him: "Do
you know that the
Pharisees stumbled
at hearing what you
said?" 13 In reply he
said: "Every plant
that my heavenly
Father did not plant
will be uprooted.
14 LET them be. Blind
guides is what they
are. If, then, a blind
man guides a blind
man, both will fall
into a pit." 15 By
way of response Pe-
ter said to him:
"Make the illustra-
tion plain to us."
16 At this he said:
"Are YOU also yet
without understand-
ing? 17 Are YOU not
aware that everything
entering into the
mouth passes along
into the intestines
and is discharged
into the sewer?
18 However, the things
proceeding out of the
mouth come out of
the heart, and those
things defile a man.
19 For example, out
of the heart come
wicked reasonings,
murders, adulteries,
fornications, thiev-

ψευδομαρτυρίαι, βλασφημίαι. 20 ταῦτά ἐστιν
false testimonies, blasphemies. These is
τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ
the (things) defiling the man, the but
ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν
to unwashed hands to eat not defiles the
ἄνθρωπον.
man.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς
And having gone out from there the Jesus
ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.
withdrew into the parts of Tyre and of Sidon.
22 Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων
And look! woman Canaanite from the regions
ἐκείνων ἐξελθοῦσα ἔκραζεν λέγουσα
those having come out was crying out saying
Ἐλέησόν με, κύριε υἱὸς Δαυείδ· ἡ
Have mercy on me, Lord Son of David; the
θυγάτηρ μου κακῶς δαιμονίζεται.
daughter of me badly is demonized.
23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον.
The (one) but not answered to her word.
καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
And having come toward the disciples of him
ἠρώτουν αὐτὸν λέγοντες Ἀπόλυσον αὐτήν,
were requesting him saying Let loose off her,
ὅτι κράζει ὄπισθεν ἡμῶν.
because she keeps crying out behind us.
24 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ
The (one) but having answered said Not
ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ
I was sent off if not into the sheep the (ones)
ἀπολωλότα οἴκου Ἰσραήλ. 25 ἡ
having been lost of house of Israel. The (one)
δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα
but having come was doing obeisance to him saying
Κύριε, βοήθει μοι. 26 ὁ δὲ
Lord, be helping to me. The (one) but
ἀποκριθεὶς εἶπεν Οὐκ ἔστιν καλὸν λαβεῖν
having answered said Not is fine to take
τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς
the bread of the children and to throw to the
κυναρίοις. 27 ἡ δὲ εἶπεν Ναί, κύριε,
little dogs. The [woman] but said Yes, Lord,
καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν
also for the little dogs is eating from the
ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης
crumbs the (ones) falling from the table
τῶν κυρίων αὐτῶν. 28 τότε ἀποκριθεὶς
of the lords of them. Then having answered

eries, false testimo-
nies, blasphemies.
20 These are the
things defiling a man;
but to take a meal
with unwashed hands
does not defile a
man."
21 Leaving there,
Jesus now withdrew
into the parts of Tyre
and Si'don. 22 And,
look! a Phoe·ni'cian
woman from those
regions came out and
cried aloud, saying:
"Have mercy on me,
Lord, Son of David.
My daughter is bad-
ly demonized." 23 But
he did not say a
word in answer to
her. So his disciples
came up and began
to request him: "Send
her away; because
she keeps crying out
after us." 24 In an-
swer he said: "I was
not sent forth to any
but to the lost sheep
of the house of
Israel." 25 When the
woman came she be-
gan doing obeisance
to him, saying: "Lord,
help me!" 26 In an-
swer he said: "It is
not right to take the
bread of the children
and throw it to little
dogs." 27 She said:
"Yes, Lord; but really
the little dogs do eat
of the crumbs fall-
ing from the table
of their masters."
28 Then Jesus said in

ὁ Ἰησοῦς εἶπεν αὐτῇ Ὦ γύναι, μεγάλη
the Jesus said to her O woman, great
σου ἡ πίστις· γενηθήτω σοι ὡς
of you the faith; let it happen to you as
θέλεις. καὶ ἰάθη ἡ θυγάτηρ
you are willing. And was healed the daughter
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
of her from the hour that.
29 Καὶ μεταβὰς ἐκεῖθεν ὁ
And having gone across from there the
Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς
Jesus came beside the sea of the
Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ
Galilee, and having gone up into the
ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσῆλθον
mountain was sitting there. And came toward
αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν
him crowds many having with themselves
χωλούς, κυλλούς, τυφλούς, κωφούς, καὶ
lame, maimed, blind, dumb, and
ἑτέρους πολλούς, καὶ ἔριψαν αὐτοὺς
different (ones) many, and they cast them
παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν
beside the feet of him, and he cured
αὐτούς· 31 ὥστε τὸν ὄχλον θαυμάσαι
them; as-and the crowd to feel wonderment
βλέποντας κωφοὺς λαλοῦντας καὶ
seeing dumb (ones) speaking and
χωλοὺς περιπατοῦντας καὶ τυφλοὺς
lame (ones) walking and blind (ones)
βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.
seeing; and they glorified the God of Israel.
32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς
The but Jesus having called toward the
μαθητὰς αὐτοῦ εἶπεν Σπλαγχνίζομαι ἐπὶ τὸν
disciples of him said I am feeling pity upon the
ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς
crowd, because already days three
προσμένουσίν μοι καὶ οὐκ
they are remaining toward to me and not
ἔχουσιν τί φάγωσιν· καὶ
they are having what they might eat; and
ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω,
to let loose off them fasting not I am willing,
μή ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.
not at any time they might give out in the way.
33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί Πόθεν
And are saying to him the disciples From where
ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε
to us in lonely place loaves so many as-and

reply to her: "O
woman, great is your
faith; let it happen
to you as you wish."
And her daughter
was healed from that
hour on.
29 Crossing country
from there, Jesus
next came near the
sea of Gal'i·lee, and,
after going up into
the mountain, he
was sitting there.
30 Then great crowds
approached him, hav-
ing along with them
people that were
lame, maimed, blind,
dumb, and many
otherwise, and they
fairly threw them at
his feet, and he cured
them; 31 so that the
crowd felt amaze-
ment as they saw
the dumb speaking
and the lame walk-
ing and the blind
seeing, and they glo-
rified the God of
Israel.
32 But Jesus called
his disciples to him
and said: "I feel pity
for the crowd, be-
cause it is already
three days that they
have stayed with me
and they have noth-
ing to eat; and I do
not want to send
them away fasting.
They may possibly
give out on the road."
33 However, the dis-
ciples said to him:
"Where are we in this
lonely place going to
get sufficient loaves

χορτάσαι ὄχλον τοσοῦτον; 34 καὶ λέγει
to satisfy crowd so much? And is saying
αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους
to them the Jesus How many loaves
ἔχετε; οἱ δὲ εἶπαν
are having you? The (ones) but said
Ἑπτά, καὶ ὀλίγα ἰχθύδια. 35 καὶ
Seven, and few little fishes. And
παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν
having ordered to the crowd to fall backward
ἐπὶ τὴν γῆν 36 ἔλαβεν τοὺς
upon the earth he took the
ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ
seven loaves and the fishes and
εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς
having thanked he broke and was giving to the
μαθηταῖς οἱ δὲ μαθηταὶ τοῖς ὄχλοις.
disciples the but disciples to the crowds.
37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,
And ate all (they) and were satisfied,
καὶ τὸ περισσεῦον τῶν κλασμάτων
and the abounding of the fragments
ἦραν ἑπτὰ σφυρίδας πλήρεις.
they lifted up seven provision baskets full.
38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι
The (ones) but eating were four thousand
ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.
male persons apart from women and little boys.
39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη
And having let loose the crowds he stepped in
εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια
into the boat, and came into the regions
Μαγαδάν.
of Magadan.
16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ
And having come toward the Pharisees and
Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν
Sadducees tempting requested upon him
σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς.
sign out of the heaven to display to them.
2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
The (one) but having answered said to them
[[Ὀψίας γενομένης λέγετε
[[Of evening having occurred You are saying
Εὐδία, πυρράζει γὰρ ὁ οὐρανός·
Fair weather, is fire-red for the heaven;
3 καὶ πρωί Σήμερον χειμών, πυρράζει
and at morning Today winter, is fire-red
γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν
for gloomy-looking the heaven. The indeed

to satisfy a crowd of
this size?" 34 At this
Jesus said to them:
"How many loaves
have YOU?" They
said: "Seven, and a
few little fishes."
35 So, after instruct-
ing the crowd to
recline upon the
ground, 36 he took the
seven loaves and the
fishes and, after of-
fering thanks, he
broke them and be-
gan distributing to
the disciples, the dis-
ciples in turn to the
crowds. 37 And all ate
and were satisfied,
and as a surplus of
fragments they took
up seven provision
baskets full. 38 Yet
those eating were four
thousand men, besides
women and young
children. 39 Finally,
after sending the
crowds away, he got
into the boat and
came into the regions
of Mag'a·dan.
16 Here the Phar-
isees and Sad-
ducees approached
him and, to tempt
him, they asked him
to display to them a
sign from heaven.
2 In reply he said to
them: [["When eve-
ning falls YOU are
accustomed to say,
'It will be fair weath-
er, for the sky is
fire-red'; 3 and at
morning, 'It will be
wintry, rainy weather
today, for the sky is
fire-red, but gloomy-

πρόσωπον τοῦ οὐρανοῦ γινώσκετε
face of the heaven you are knowing
διακρίνειν, τὰ δὲ σημεῖα τῶν
to distinguish, the but signs *of the*
καιρῶν οὐ δύνασθε.]] 4 Γενεὰ
appointed times not you are able.]] Generation
πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ
wicked and adulterous sign is seeking, and
σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον
sign not will be given to it if not the sign
Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.
of Jonah. And having left behind them he went off.
5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ
And having come the disciples into the
πέραν ἐπελάθοντο ἄρτους λαβεῖν. 6 ὁ
other side they forgot loaves to take. The
δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὁρᾶτε καὶ
but Jesus said to them Be YOU seeing and
προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
be attentive from the leaven of the Pharisees
καὶ Σαδδουκαίων. 7 οἱ δὲ διελογίζοντο
and Sadducees. The (ones) but were reasoning
ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ
in themselves saying that Loaves not
ἐλάβομεν. 8 γνοὺς δὲ ὁ Ἰησοῦς
we took. Having known but the Jesus
εἶπεν Τί διαλογίζεσθε ἐν ἑαυτοῖς,
said Why are YOU reasoning in one another,
ὀλιγόπιστοι, ὅτι ἄρτους οὐκ
ones of little faith, because loaves not
ἔχετε; 9 οὔπω νοεῖτε, οὐδὲ
YOU are having? Not yet are YOU aware, nor
μνημονεύετε τοὺς πέντε ἄρτους τῶν
do YOU remember the five loaves of the
πεντακισχιλίων καὶ πόσους κοφίνους
five thousand and how many baskets
ἐλάβετε; 10 οὐδὲ τοὺς ἑπτὰ ἄρτους
YOU took? *Nor* the seven loaves
τῶν τετρακισχιλίων καὶ πόσας
of the four thousand and how many
σφυρίδας ἐλάβετε; 11 πῶς οὐ
provision baskets YOU took? How not
νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον
aware are YOU that not about loaves I talked
ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν
to YOU? Be YOU attentive but from the leaven of the
Φαρισαίων καὶ Σαδδουκαίων. 12 τότε
Pharisees and Sadducees. Then
συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ
they grasped that not he said to be attentive from

*looking.' YOU know
how to interpret the
appearance of the
sky, but the signs
of the times YOU
cannot interpret.]]* 4 A
wicked and adulter-
ous generation keeps
on seeking for a sign,
but no sign will be
given it except the
sign of Jo'nah." With
that he went away,
leaving them behind.
5 Now the disciples
crossed to the other
side and forgot to
take loaves along.
6 Jesus said to them:
"Keep YOUR eyes open
and watch out for
the leaven of the
Pharisees and Sad-
ducees." 7 So they
began to reason
among themselves,
saying: "We did
not take any loaves
along." 8 Knowing
this, Jesus said:
"Why are YOU doing
this reasoning among
yourselves, because
YOU have no loaves,
YOU with little faith?
9 Do YOU not yet see
the point, or do YOU
not remember the five
loaves in the case of
the five thousand and
how many baskets
YOU took up? 10 Or
the seven loaves in
the case of the four
thousand and how
many provision bas-
kets YOU took up?
11 How is it YOU do
not discern that I
did not talk to YOU
about loaves? But
watch out for the
leaven of the Phar-
isees and Sadducees."
12 Then they grasped
that he said to watch

τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς
the leaven of the loaves but from the
διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.
teaching of the Pharisees and Sadducees.
13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ
Having come but the Jesus into the
μέρη Καισαρίας τῆς Φιλίππου
parts of Caesarea of the [city] of Philip
ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων
he was requesting the disciples of him saying
Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν
Whom are saying the men to be the
υἱὸν τοῦ ἀνθρώπου; 14 οἱ δὲ εἶπαν
Son of the man? The (ones) but said
Οἱ μὲν Ἰωάνην τὸν βαπτιστήν,
The (ones) indeed John the Baptist,
ἄλλοι δὲ Ἠλείαν, ἕτεροι δὲ Ἰερεμίαν
others but Elijah, different (ones) but Jeremiah
ἢ ἕνα τῶν προφητῶν. 15 λέγει αὐτοῖς
or one of the prophets. He is saying to them
Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
YOU but whom me are YOU saying to be?
16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν
Having answered but Simon Peter said
Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ
You are the Christ the Son of the God *of the*
ζῶντος. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς
living (one). Having answered but the Jesus
εἶπεν αὐτῷ Μακάριος εἶ, Σίμων Βαριωνᾶ,
said to him Happy are you, Simon Bar-jonah,
ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι
because flesh and blood not revealed to you
ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς
but the Father of me the (one) in the
οὐρανοῖς. 18 κἀγὼ δέ σοι λέγω ὅτι σὺ
heavens; and I but to you am saying that you
εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ
are Peter, and upon this the rock-mass
οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι
I will build of me the congregation, and gates
ᾅδου οὐ κατισχύσουσιν αὐτῆς·
of Hades not will overpower it;
19 δώσω σοι τὰς κλεῖδας τῆς
I shall give to you the keys of the
βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν
kingdom of the heavens, and which if ever
δήσῃς ἐπὶ τῆς γῆς ἔσται
you might bind upon the earth will be

out, not for the leav-
en of the loaves, but
for the teaching of
the Pharisees and
Sadducees.
13 Now when he
had come into the
parts of Caes·a·re'a
Phi·lip'pi, Jesus went
asking his disciples:
"Who are men say-
ing the Son of man
is?" 14 They said:
"Some say John the
Baptist, others E·li'-
jah, still others Jer-
emiah or one of
the prophets." 15 He
said to them: "YOU,
though, who do YOU
say I am?" 16 In
answer Simon Peter
said: "You are the
Christ, the Son of
the living God." 17 In
response Jesus said
to him: "Happy you
are, Simon son of
Jo'nah, because flesh
and blood did not
reveal [it] to you,
but my Father who
is in the heavens did.
18 Also, I say to you,
You are Peter, and
on this rock-mass I
will build my con-
gregation, and the
gates of Ha'des[a] will
not overpower it. 19 I
will give you the
keys of the kingdom
of the heavens, and
whatever you may
bind on earth will be

18[a] Ha'des=ᾅδης, אB; שאול (She'ol), J7,8,10-14,16-18.

δεδεμένον ἐν τοῖς οὐρανοῖς,
(something) having been bound in the heavens,
καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς
and which if ever you might loose upon the earth
ἔσται λελυμένον ἐν τοῖς
will be (something) having been loosed in the
οὐρανοῖς. 20 Τότε ἐπετίμησεν τοῖς
heavens. Then he gave rebuke to the
μαθηταῖς ἵνα μηδενὶ εἴπωσιν
disciples in order that to no one they should say
ὅτι αὐτός ἐστιν ὁ χριστός.
that he is the Christ.

21 Ἀπὸ τότε ἤρξατο Ἰησοῦς Χριστὸς
From then started Jesus Christ
δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι
to be showing to the disciples of him that
δεῖ αὐτὸν εἰς Ἰεροσόλυμα ἀπελθεῖν
it is necessary him into Jerusalem to go off
καὶ πολλὰ παθεῖν ἀπὸ τῶν
and many (things) to suffer from the
πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων
older men and chief priests and scribes
καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ
and to be killed and to the third day
ἐγερθῆναι. 22 καὶ προσλαβόμενος αὐτὸν
to be raised up. And having taken toward him
ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων
the Peter started to give rebuke to him saying
Ἵλεώς σοι, κύριε· οὐ μὴ ἔσται σοι
Propitious to you, Lord; not not will be to you
τοῦτο. 23 ὁ δὲ στραφεὶς εἶπεν
this. The (one) but having been turned said
τῷ Πέτρῳ Ὕπαγε ὀπίσω μου, Σατανᾶ·
to the Peter Be going away behind me, Satan;
σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ
stumbling block you are of me, because not
φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ
you are minding the (things) of the God but
τὰ τῶν ἀνθρώπων.
the (things) of the men.

24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς
Then the Jesus said to the disciples
αὐτοῦ Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
of him If anyone is willing behind me to come,
ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν
let him disown himself and let him lift up the
σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.
stake of him and let him be following to me.

the thing bound in
the heavens, and
whatever you may
loose on earth will
be the thing loosed
in the heavens."
20 Then he sternly
charged the disciples
not to say to any-
body that he was the
Christ.

21 From that time
forward Jesus Christ
commenced showing
his disciples that he
must go to Jeru-
salem and suffer
many things from the
older men and chief
priests and scribes,
and be killed, and
on the third day be
raised up. 22 At this
Peter took him aside
and commenced re-
buking him, saying:
"Be kind to yourself,
Lord; you will not
have this [destiny]
at all." 23 But, turn-
ing his back, he said
to Peter: "Get be-
hind me, Satan! You
are a stumbling block
to me, because you
think, not God's
thoughts, but those
of men."

24 Then Jesus said
to his disciples: "If
anyone wants to
come after me, let
him disown himself
and pick up his
torture stake[a] and
continually follow me.

24[a] See Appendix under Matthew 10:38.

25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ
Who for if ever may will the soul of him
σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν
to save will lose it; who but likely
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ
might lose the soul of him on account of me
εὑρήσει αὐτήν. 26 τί γὰρ ὠφεληθήσεται
will find it. What for will be benefited
ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ
man if ever the world whole might gain
τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί
the but soul of him might forfeit? Or what
δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς
will give man exchange of the soul
αὐτοῦ; 27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
of him? Is about for the Son of the man
ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
to be coming in the glory of the Father of him
μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε
with the angels of him, and then
ἀποδώσει ἑκάστῳ κατὰ τὴν
he will give back to each one according to the
πρᾶξιν αὐτοῦ. 28 ἀμὴν λέγω ὑμῖν ὅτι
practice of him. Amen I am saying to you that
εἰσίν τινες τῶν ὧδε ἑστώτων οἵτινες οὐ
are some of the (ones) here standing who not
μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν
not might taste of death until likely they might see
τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ
the Son of the man coming in the
βασιλείᾳ αὐτοῦ.
kingdom of him.

17 Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ
And after days six takes along the
Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάνην
Jesus the Peter and James and John
τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς
the brother of him, and brings up them into
ὄρος ὑψηλὸν κατ' ἰδίαν.
mountain lofty according to private [spot].
2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,
And he was transfigured in front of them,
καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ
and shone the face of him as the
ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο
sun, the but outer garments of him became
λευκὰ ὡς τὸ φῶς. 3 καὶ ἰδοὺ ὤφθη
white as the light. And look! was seen
αὐτοῖς Μωυσῆς καὶ Ἠλείας συνλαλοῦντες μετ'
to them Moses and Elijah conversing with

25 For whoever wants
to save his soul will
lose it; but whoever
loses his soul for
my sake will find
it. 26 For what bene-
fit will it be to a
man if he gains the
whole world but for-
feits his soul? or
what will a man
give in exchange for
his soul? 27 For the
Son of man is des-
tined to come in
the glory of his Fa-
ther with his angels,
and then he will
recompense each one
according to his be-
havior. 28 Truly I
say to you that there
are some of those
standing here that
will not taste death
at all until first they
see the Son of man
coming in his king-
dom."

17 Six days later
Jesus took Peter
and James and John
his brother along and
brought them up into
a lofty mountain by
themselves. 2 And he
was transfigured be-
fore them, and his
face shone as the
sun, and his outer
garments became bril-
liant as the light.
3 And, look! there
appeared to them
Moses and E·li′jah,
conversing with him.

αὐτοῦ. 4 ἀποκριθεὶς δὲ ὁ Πέτρος
him. Having answered but the Peter

εἶπεν τῷ Ἰησοῦ Κύριε, καλόν ἐστιν ἡμᾶς
said to the Jesus Lord, fine it is us

ὧδε εἶναι· εἰ θέλεις, ποιήσω
here to be; if you are willing, I shall make

ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσεῖ
here three tents, to you one and to Moses

μίαν καὶ Ἠλείᾳ μίαν. 5 ἔτι αὐτοῦ
one and to Elijah one. Yet of him

λαλοῦντος ἰδοὺ νεφέλη φωτινὴ ἐπεσκίασεν
speaking look! cloud lightsome overshadowed

αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης
them, and look! voice out of the cloud

λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ
saying This is the Son of me the

ἀγαπητός, ἐν ᾧ εὐδόκησα·
beloved, in whom I thought well;

ἀκούετε αὐτοῦ. 6 καὶ ἀκούσαντες οἱ
you be hearing of him. And having heard the

μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ
disciples fell upon face of them and

ἐφοβήθησαν σφόδρα. 7 καὶ προσῆλθεν
became fearful very much. And came toward

ὁ Ἰησοῦς καὶ ἁψάμενος αὐτῶν εἶπεν
the Jesus and having touched of them said

Ἐγέρθητε καὶ μὴ φοβεῖσθε. 8 ἐπάραντες
Get up and not be fearful. Having lifted up

δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον
but the eyes of them no one they saw

εἰ μὴ αὐτὸν Ἰησοῦν μόνον. 9 Καὶ
if not him Jesus only. And

καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους
descending of them out of the mountain

ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων
he enjoined to them the Jesus saying

Μηδενὶ εἴπητε τὸ ὅραμα ἕως οὗ
To no one you should say the vision until where

ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν
the Son of the man out of dead (ones)

ἐγερθῇ.
should be raised up.

10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ
And inquired upon him the disciples

λέγοντες Τί οὖν οἱ γραμματεῖς
saying Why therefore the scribes

λέγουσιν ὅτι Ἠλείαν δεῖ ἐλθεῖν
are saying that Elijah it is necessary to come

πρῶτον; 11 ὁ δὲ ἀποκριθεὶς εἶπεν
first? The (one) but having answered said

4 Responsively Peter
said to Jesus: "Lord,
it is fine for us to be
here. If you wish, I
will erect three tents
here, one for you
and one for Moses
and one for E·li'jah."
5 While he was yet
speaking, look! a
bright cloud over-
shadowed them, and,
look! a voice out of
the cloud, saying:
"This is my Son,
the beloved, whom I
have approved; lis-
ten to him." 6 At
hearing this the dis-
ciples fell upon their
faces and became
very much afraid.
7 Then Jesus came
near and, touching
them, said: "Get up
and have no fear."
8 When they raised
their eyes, they saw
no one but Jesus
himself only. 9 And
as they were de-
scending from the
mountain, Jesus com-
manded them, saying:
"Tell the vision to
no one until the Son
of man is raised up
from the dead."
10 However, the dis-
ciples put the ques-
tion to him: "Why,
then, do the scribes
say that E·li'jah must
come first?" 11 In
reply he said: "E·li'-

Ἠλείας μὲν ἔρχεται καὶ ἀποκαταστήσει
Elijah indeed is coming and will restore

πάντα· 12 λέγω δὲ ὑμῖν ὅτι Ἠλείας
all (things); I am saying but to you that Elijah

ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν
already came, and not they recognized him

ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα
but they did in him as many (things) as

ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου
they willed; thus also the Son of the man

μέλλει πάσχειν ὑπ' αὐτῶν. 13 τότε
is about to be suffering by them. Then

συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάνου τοῦ
perceived the disciples that about John the

βαπτιστοῦ εἶπεν αὐτοῖς.
Baptist he said to them.

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον
And of (them) having come toward the crowd

προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν
came toward him man kneeling down to

αὐτὸν 15 καὶ λέγων Κύριε, ἐλέησόν μου
him and saying Lord, do mercy to of me

τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς
the son, because he is moonstruck and badly

ἔχει, πολλάκις γὰρ πίπτει εἰς τὸ πῦρ
is having, many times for he falls into the fire

καὶ πολλάκις εἰς τὸ ὕδωρ· 16 καὶ
and many times into the water; and

προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου,
I brought toward him to the disciples of you,

καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.
and not they were able him to cure.

17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said

Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,
O generation faithless and having been twisted,

ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε
till when with you will I be? Till when

ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν
will I put up with you? Be bringing to me him

ὧδε. 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,
here. And he gave rebuke to it the Jesus,

καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ
and came out from him the demon; and

ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.
was cured the boy from the hour that.

19 Τότε προσελθόντες οἱ μαθηταὶ τῷ
Then having come toward the disciples to the

Ἰησοῦ κατ' ἰδίαν εἶπαν
Jesus according to private [spot] said

jah, indeed, is coming
and will restore all
things. 12 However, I
say to you that E·li'-
jah has already come
and they did not
recognize him but did
with him the things
they wanted. In this
way also the Son of
man is destined to
suffer at their hands."
13 Then the disciples
perceived that he
spoke to them about
John the Baptist.
14 And when they
came toward the
crowd, a man ap-
proached him, kneel-
ing down to him and
saying: 15 "Lord, have
mercy on my son,
because he is an epi-
leptic and is ill, for
he falls often into
the fire and often into
the water; 16 and I
brought him to your
disciples, but they
could not cure him."
17 In reply Jesus
said: "O faithless and
twisted generation,
how long must I con-
tinue with you? How
long must I put up
with you? Bring him
here to me." 18 Then
Jesus rebuked it, and
the demon came out
of him; and the boy
was cured from that
hour. 19 Thereupon
the disciples came up
to Jesus privately and

Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν
Through what we not were able to expel
αὐτό; 20 ὁ δὲ λέγει αὐτοῖς
it? The (one) but is saying to them
Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ
Through the little faith of YOU; truly for
λέγω ὑμῖν, ἐὰν ἔχητε πίστιν
I am saying to YOU, if ever YOU may have faith
ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει
as grain of mustard, YOU will say to the mountain
τούτῳ Μετάβα ἔνθεν ἐκεῖ, καὶ
this Transfer from here there, and
μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει
it will transfer, and nothing will be impossible
ὑμῖν.
to YOU.

22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ
Being turned together but of them in the
Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μέλλει
Galilee said to them the Jesus Is about
ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι
the Son of the man to be given over
εἰς χεῖρας ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν
into hands of men, and they will kill
αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
him, and to the third day he will be raised up.
καὶ ἐλυπήθησαν σφόδρα.
And they were grieved very much.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ
Having come but of them into Capernaum
προσῆλθον οἱ τὰ δίδραχμα
came toward the (ones) the double drachmas
λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ
receiving to the Peter and said The
διδάσκαλος ὑμῶν οὐ τελεῖ τὰ
teacher of YOU not is paying the
δίδραχμα; 25 λέγει Ναί. καὶ
double drachmas? He is saying Yes. And
ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν
having come into the house got ahead of him
ὁ Ἰησοῦς λέγων Τί σοι δοκεῖ, Σίμων;
the Jesus saying What to you seems, Simon?
οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων
The kings of the earth from what ones
λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν
they are receiving duties or head tax? From the
υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;
sons of them or from the aliens?

said: "Why is it we
could not expel it?"
20 He said to them:
"Because of YOUR lit-
tle faith. For truly
I say to YOU, If YOU
have faith the size
of a mustard grain,
YOU will say to this
mountain, 'Transfer
from here to there,'
and it will transfer,
and nothing will be
impossible for YOU."
21 ——[a]

22 It was while they
were gathered togeth-
er in Gal′i·lee that
Jesus said to them:
"The Son of man is
destined to be be-
trayed into men's
hands, 23 and they
will kill him, and the
third day he will be
raised up." Conse-
quently they were
very much grieved.

24 After they ar-
rived in Ca·per′na-
um the men collecting
the two drachmas
[tax] approached Pe-
ter and said: "Does
YOUR teacher not
pay the two drach-
mas [tax]?" 25 He
said: "Yes." However,
when he entered
the house Jesus got
ahead of him by say-
ing: "What do you
think, Simon? From
whom do the kings
of the earth receive
duties or head tax?
From their sons or
from the strangers?"

21[a] *This verse is omitted in the Westcott and Hort Greek text.*

26 εἰπόντος δέ Ἀπὸ τῶν ἀλλοτρίων,
Of (him) having said but From the aliens,
ἔφη αὐτῷ ὁ Ἰησοῦς Ἄραγε ἐλεύθεροί
said to him the Jesus Really then free
εἰσιν οἱ υἱοί· 27 ἵνα δὲ μὴ
are the sons; in order that but not
σκανδαλίσωμεν αὐτούς, πορευθεὶς
we might stumble them, having gone your way
εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν
into sea throw you hook and the (one)
ἀναβάντα πρῶτον ἰχθὺν ἆρον, καὶ
having come up first fish lift up, and
ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις
having opened the mouth of it you will find
στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς
stater; that one having taken give to them
ἀντὶ ἐμοῦ καὶ σοῦ.
instead of me and you.

18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ
In that the hour came toward the
μαθηταὶ τῷ Ἰησοῦ λέγοντες Τίς ἄρα
disciples to the Jesus saying Who really
μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;
greater is in the kingdom of the heavens?
2 καὶ προσκαλεσάμενος παιδίον ἔστησεν
And having called toward little boy he stood
αὐτὸ ἐν μέσῳ αὐτῶν 3 καὶ εἶπεν Ἀμὴν
it in middle of them and said Amen
λέγω ὑμῖν, ἐὰν μὴ στραφῆτε
I am saying to YOU, if ever not YOU might turn
καὶ γένησθε ὡς τὰ παιδία,
and YOU might become as the little boys,
οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν
not not YOU should enter into the kingdom
τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει
of the heavens. Whoever therefore will humble
ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν
himself as the little boy this, this (one) is
ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·
the greater in the kingdom of the heavens;
5 καὶ ὃς ἐὰν δέξηται ἓν παιδίον
and who if ever might receive one little boy
τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·
such upon the name of me, me receives;
6 ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν
who but likely might stumble one of the
μικρῶν τούτων τῶν πιστευόντων εἰς
little (ones) these the (ones) believing into
ἐμέ, συμφέρει αὐτῷ ἵνα
me, it is bearing together to him in order that

26 When he said:
"From the strangers,"
Jesus said to him:
"Really, then, the
sons are tax-free.
27 But that we do
not cause them to
stumble, you go to the
sea, cast a fishhook,
and take the first
fish coming up and,
when you open its
mouth, you will find
a stater coin. Take
that and give it to
them for me and
you."

18 In that hour the
disciples came
near to Jesus and
said: "Who really is
greatest in the king-
dom of the heav-
ens?" 2 So, calling a
young child to him,
he set it in their
midst 3 and said:
"Truly I say to
YOU, Unless YOU turn
around and become
as young children,
YOU will by no means
enter into the king-
dom of the heavens.
4 Therefore, whoever
will humble himself
like this young child
is the one that is
the greatest in the
kingdom of the heav-
ens; 5 and whoever
receives one such
young child on the
basis of my name
receives me [also].
6 But whoever stum-
bles one of these
little ones who put
faith in me, it is
more beneficial for

κρεμασθῇ μύλος ὀνικὸς
should be hanged millstone belonging to the ass
περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ
about the neck of him and he should be sunk
ἐν τῷ πελάγει τῆς θαλάσσης.
in the watery expanse of the sea.
7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν
Woe to the world from the
σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ
stumbling blocks; necessity for to come the
σκάνδαλα, πλὴν οὐαὶ τῷ
stumbling blocks, besides woe to the
ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον
man through whom the stumbling block
ἔρχεται. 8 Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς
is coming. If but the hand of you or the foot
σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε
of you is stumbling you, cut off it and throw
ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν
from you; fine to you is to enter into the
ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας
life maimed or lame, than two hands
ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ
or two feet having to be thrown into the fire
τὸ αἰώνιον. 9 καὶ εἰ ὁ ὀφθαλμός σου
the everlasting. And if the eye of you
σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
is stumbling you, take out it and throw from
σοῦ· καλόν σοί ἐστιν μονόφθαλμον εἰς τὴν
you; fine to you it is one-eyed into the
ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα
life to enter, than two eyes having
βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.
to be thrown into the Gehenna of the fire.
10 Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν
Be seeing not you should despise of one of the
μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι
little (ones) these, I am saying for to you that
οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ
the angels of them in heavens through
παντὸς βλέπουσι τὸ πρόσωπον τοῦ
all [time] are looking at the face of the
πατρός μου τοῦ ἐν οὐρανοῖς.
Father of me the (one) in heavens.
12 τί ὑμῖν δοκεῖ; ἐὰν γένηταί
What to you it seems? If ever might become
τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ
to any man one hundred sheep and

him to have hung around his neck a millstone such as is turned by an ass and to be sunk in the wide, open sea.
7 "Woe to the world due to the stumbling blocks! Of course, the stumbling blocks must of necessity come, but woe to the man through whom the stumbling block
comes! 8 If, then,
your hand or your foot is making you stumble, cut it off and throw it away from you; it is finer for you to enter into life maimed or lame than to be thrown with two hands or two feet into the
everlasting fire. 9 Also,
if your eye is making you stumble, tear it out and throw it away from you; it is finer for you to enter one-eyed into life than to be thrown with two eyes into the fiery Ge·hen′na.[a]
10 See to it that you men do not despise one of these little ones; for I tell you that their angels in heaven always behold the face of my Father who is in heaven.
11 ——[b]
12 "What do you think? If a certain man comes to have a hundred sheep and

9[a] See Appendix under Matthew 5:22. 11[b] This verse is omitted in the Westcott and Hort Greek text.

πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ
should get strayed one out of them, not
ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ
he will leave the ninety- nine upon the
ὄρη καὶ πορευθεὶς ζητεῖ
mountains and having gone his way he is seeking
τὸ πλανώμενον; 13 καὶ ἐὰν
the (one) straying? And if ever
γένηται εὑρεῖν αὐτό, ἀμὴν λέγω
he might happen to find it, amen I am saying
ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον
to you that he is rejoicing upon it rather
ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς
than upon the ninety- nine the (ones)
μὴ πεπλανημένοις. 14 οὕτως οὐκ ἔστιν
not having got strayed. Thus not it is
θέλημα ἔμπροσθεν τοῦ πατρός μου τοῦ
will in front of the Father of me of the
ἐν οὐρανοῖς ἵνα ἀπόληται ἓν
in heavens in order that should perish one
τῶν μικρῶν τούτων.
of the little (ones) these.
15 Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου,
If ever but should sin the brother of you,
ὕπαγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ
be going away reprove him between you and
αὐτοῦ μόνου. ἐάν σου ἀκούσῃ,
him alone. If ever of you he should hear,
ἐκέρδησας τὸν ἀδελφόν σου· 16 ἐὰν δὲ
you gained the brother of you; if ever but
μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι
not he should hear, take along with you yet
ἕνα ἢ δύο, ἵνα ἐπὶ στόματος
one or two, in order that upon mouth
δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν
of two witnesses or three might stand every
ῥῆμα· 17 ἐὰν δὲ παρακούσῃ
saying; if ever but he should refuse to hear
αὐτῶν, εἰπὸν τῇ ἐκκλησίᾳ· ἐὰν δὲ
of them, say to the congregation; if ever but
καὶ τῆς ἐκκλησίας παρακούσῃ,
also of the congregation he should refuse to hear,
ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ
let him be to you as-even the national and the
τελώνης.
tax collector.
18 Ἀμὴν λέγω ὑμῖν, ὅσα
Amen I am saying to you, as many (things) as
ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται
if ever you might bind upon the earth will be

one of them gets strayed, will he not leave the ninety-nine upon the mountains and set out on a search for the one that is straying?
13 And if he happens to find it, I certainly tell you, he rejoices more over it than over the ninety-nine that have not strayed.
14 Likewise it is not a desirable thing with my Father who is in heaven for one of these little ones to perish.
15 "Moreover, if your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your
brother. 16 But if he
does not listen, take along with you one or two more, in order that at the mouth of two or three witnesses every matter may be established.
17 If he does not listen to them, speak to the congregation. If he does not listen even to the congregation, let him be to you just as a man of the nations and as a tax collector.
18 "Truly I say to you men, Whatever things you may bind on earth will be

δεδεμένα ἐν οὐρανῷ καὶ
(things) having been bound in heaven and
ὅσα ἐὰν λύσητε ἐπὶ
as many (things) as if ever you might loose upon
τῆς γῆς ἔσται λελυμένα ἐν
the earth will be (things) having been loosed in
οὐρανῷ. 19 Πάλιν ἀμὴν λέγω ὑμῖν ὅτι
heaven. Again truly I am saying to you that
ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς
if ever two might agree out of you upon the
γῆς περὶ παντὸς πράγματος οὗ ἐὰν
earth about every thing to do of which if ever
αἰτήσωνται, γενήσεται αὐτοῖς
they might request, it will take place to them
παρὰ τοῦ πατρός μου τοῦ ἐν
beside the Father of me of the (one) in
οὐρανοῖς. 20 οὗ γάρ εἰσιν δύο ἢ τρεῖς
heavens. Where for are two or three
συνηγμένοι εἰς τὸ ἐμὸν ὄνομα,
having been led together into the my name,
ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.
there I am in midst of them.
21 Τότε προσελθὼν ὁ Πέτρος εἶπεν
Then having come toward the Peter said
αὐτῷ Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ
to him Lord, how many times will sin into me
ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ;
the brother of me and I shall let go off to him?
ἕως ἑπτάκις; 22 λέγει αὐτῷ ὁ
Until seven times? Is saying to him the
Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις
Jesus Not I am saying to you until seven times
ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά.
but until seventy times seven.
23 Διὰ τοῦτο ὡμοιώθη ἡ
Through this was likened the
βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς
kingdom of the heavens to man king who
ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων
willed to settle word with the slaves
αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν
of him; having started but of him to be settling
προσήχθη εἷς αὐτῷ ὀφειλέτης
was led toward one to him debtor
μυρίων ταλάντων. 25 μὴ ἔχοντος δὲ
of ten thousand talents. Not having but
αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος
of him to give back commanded him the lord
πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα
to be sold also the woman and the children

things bound in heav-
en, and whatever
things you may loose
on earth will be
things loosed in heav-
en. 19 Again I truly
say to you, If two
of you on earth agree
concerning anything
of importance that
they should request,
it will take place for
them due to my Fa-
ther in heaven. 20 For
where there are two
or three gathered to-
gether in my name,
there I am in their
midst."

21 Then Peter came
up and said to him:
"Lord, how many
times is my brother
to sin against me and
am I to forgive him?
Up to seven times?"
22 Jesus said to him:
"I say to you, not,
Up to seven times,
but, Up to seventy-
seven times.

23 "That is why
the kingdom of the
heavens has become
like a man, a king,
that wanted to settle
accounts with his
slaves. 24 When he
started to settle them,
there was brought
in a man who owed
him ten thousand
talents [=60,000,000
de·nar′i·i]. 25 But be-
cause he did not have
the means to pay
[it] back, his master
ordered him and his
wife and his children

καὶ πάντα ὅσα ἔχει, καὶ
and all (things) as many as he is having, and
ἀποδοθῆναι. 26 πεσὼν οὖν ὁ
to be given back. Having fallen therefore the
δοῦλος προσεκύνει αὐτῷ λέγων
slave was doing obeisance to him saying
Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα
Be long of spirit upon me, and all (things)
ἀποδώσω σοι. 27 σπλαγχνισθεὶς δὲ ὁ
I shall give back to you. Moved by pity but the
κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν,
lord of the slave that let loose off him,
καὶ τὸ δάνιον ἀφῆκεν αὐτῷ. 28 ἐξελθὼν
and the loan let go off to him. Having gone out
δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν
but the slave that found one of the
συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ
fellow slaves of him who was owing to him
ἑκατὸν δηνάρια, καὶ κρατήσας
one hundred denarii, and having taken hold of
αὐτὸν ἔπνιγεν λέγων Ἀπόδος εἴ
him was choking saying Give back if
τι ὀφείλεις. 29 πεσὼν οὖν ὁ
anything you owe. Having fallen therefore the
σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων
fellow slave of him was entreating him saying
Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω
Be long of spirit upon me, and I shall give back
σοι. 30 ὁ δὲ οὐκ ἤθελεν, ἀλλὰ
to you. The (one) but not was willing, but
ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως
having gone off threw him into prison until
ἀποδῷ τὸ ὀφειλόμενον.
he should give back the (thing) being owed.
31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ
Having seen therefore the fellow slaves of him
τὰ γενόμενα ἐλυπήθησαν
the (things) having happened were grieved
σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ
very much, and having come they made clear to the
κυρίῳ ἑαυτῶν πάντα τὰ
lord of themselves all the (things)
γενόμενα. 32 τότε προσκαλεσάμενος
having happened. Then having called toward self
αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ Δοῦλε
him the lord of him is saying to him Slave
πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά
wicked, all the debt that I let go off
σοι, ἐπεὶ παρεκάλεσάς με· 33 οὐκ
to you, since you entreated me; not

and all the things he
had to be sold and
payment to be made.
26 Therefore the slave
fell down and began
to do obeisance to
him, saying, 'Be pa-
tient with me and
I will pay back
everything to you.'
27 Moved to pity at
this, the master of
that slave let him
off and canceled his
debt. 28 But that slave
went out and found
one of his fellow
slaves that was owing
him a hundred de-
nar′i·i; and, grabbing
him, he began to
choke him, saying,
'Pay back whatever
you owe.' 29 There-
fore his fellow slave
fell down and began
to entreat him, say-
ing, 'Be patient with
me and I will pay
you back.' 30 However,
he was not willing,
but went off and
had him thrown in-
to prison until he
should pay back what
was owing. 31 When,
therefore, his fellow
slaves saw the things
that had happened,
they became very
much grieved, and
they went and made
clear to their mas-
ter all the things
that had happened.
32 Then his master
summoned him and
said to him, 'Wicked
slave, I canceled all
that debt for you,
when you entreated
me. 33 Ought you not,

ἔδει καὶ σὲ ἐλεῆσαι τὸν
was it necessary also you to have mercy on the
σύνδουλόν σου, ὡς κἀγὼ σὲ ἠλέησα;
fellow slave of you, as also I you had mercy on?
34 καὶ ὀργισθεὶς ὁ κύριος
And having been made wrathful the lord
αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς
of him gave over him to the tormentors
ἕως οὗ ἀποδῷ πᾶν τὸ
until where he should give back all the (thing)
ὀφειλόμενον. 35 Οὕτως καὶ ὁ πατήρ μου
being owed. Thus also the Father of me
ὁ οὐράνιος ποιήσει ὑμῖν ἐὰν μὴ
the heavenly will do to YOU if ever not
ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ
YOU might let go off each one to the brother of him
ἀπὸ τῶν καρδιῶν ὑμῶν.
from the hearts of YOU.

19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus
τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς
the words these, he departed from the
Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς
Galilee and came into the frontiers of the
Ἰουδαίας πέραν τοῦ Ἰορδάνου.
Judea the other side of the Jordan.
2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ
And followed to him crowds many, and
ἐθεράπευσεν αὐτοὺς ἐκεῖ.
he cured them there.
3 Καὶ προσῆλθαν αὐτῷ Φαρισαῖοι
And came toward him Pharisees
πειράζοντες αὐτὸν καὶ λέγοντες Εἰ ἔξεστιν
tempting him and saying If it is allowed
ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ
to divorce the woman of him according to
πᾶσαν αἰτίαν; 4 ὁ δὲ ἀποκριθεὶς
every cause? The (one) but having answered
εἶπεν Οὐκ ἀνέγνωτε ὅτι ὁ
said Not did YOU read that the (one)
κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ
having created from beginning male and female
ἐποίησεν αὐτούς 5 καὶ εἶπεν Ἕνεκα
made them and he said On account of
τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ
this will leave down man the father and
τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ
the mother and he will stick to the woman
αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;
of him, and they will be the two into flesh one?

in turn, to have
had mercy on your
fellow slave, as I also
had mercy on you?'
34 With that his
master, provoked to
wrath, delivered him
to the jailers, until
he should pay back
all that was owing.
35 In like manner my
heavenly Father will
also deal with YOU
if YOU do not forgive
each one his brother
from YOUR hearts."

19 Now when Je-
sus had finished
these words, he de-
parted from Gal'i·lee
and came to the fron-
tiers of Ju·de'a across
the Jordan. 2 Also,
great crowds followed
him, and he cured
them there.
3 And Pharisees
came up to him, in-
tent on tempting him
and saying: "Is it
lawful for a man to
divorce his wife on
every sort of ground?"
4 In reply he said:
"Did YOU not read
that he who created
them from [the] be-
ginning made them
male and female 5 and
said, 'For this reason
a man will leave his
father and his moth-
er and will stick to
his wife, and the
two will be one flesh'?

6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σάρξ μία·
As-and no longer they are two but flesh one;
ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος
which therefore the God yoked together man
μὴ χωριζέτω. 7 λέγουσιν αὐτῷ Τί
not let put apart. They are saying to him Why
οὖν Μωυσῆς ἐνετείλατο δοῦναι βιβλίον
therefore Moses commanded to give scroll
ἀποστασίου καὶ ἀπολῦσαι; 8 λέγει
of dismissal and to divorce? He is saying
αὐτοῖς ὅτι Μωυσῆς πρὸς τὴν σκληροκαρδίαν
to them that Moses toward the hardheartedness
ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας
of YOU conceded to YOU to divorce the women
ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν
of YOU, from beginning but not it has become
οὕτως. 9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν
thus. I am saying but to YOU that who likely
ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ
might divorce the woman of him not upon
πορνείᾳ καὶ γαμήσῃ ἄλλην
fornication and might marry another
μοιχᾶται.
commits adultery.
10 λέγουσιν αὐτῷ οἱ μαθηταί Εἰ οὕτως
Are saying to him the disciples If thus
ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς
is the cause of the man with the
γυναικός, οὐ συμφέρει γαμῆσαι.
woman, not is bearing together to marry.
11 ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες
The (one) but said to them Not all [men]
χωροῦσι τὸν λόγον, ἀλλ' οἷς
are making room for the word, but to whom
δέδοται. 12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες
it has been given. Are for eunuchs who
ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως,
out of cavity of mother were generated thus,
καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν
and are eunuchs who were made eunuchs
ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες
by the men, and are eunuchs who
εὐνούχισαν ἑαυτοὺς διὰ τὴν
made eunuchs of themselves through the
βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος
kingdom of the heavens. The (one) being able
χωρεῖν χωρείτω.
to be making room let him be making room.
13 Τότε προσηνέχθησαν αὐτῷ
Then were brought toward him

6 So that they are
no longer two, but
one flesh. Therefore,
what God has yoked
together let no man
put apart." 7 They
said to him: "Why,
then, did Moses pre-
scribe giving a cer-
tificate of dismissal
and divorcing her?"
8 He said to them:
"Moses, out of regard
for YOUR hardheart-
edness, made the
concession to YOU of
divorcing YOUR wives,
but such has not been
the case from [the]
beginning. 9 I say to
YOU that whoever di-
vorces his wife, except
on the ground of
fornication, and mar-
ries another commits
adultery."
10 The disciples said
to him: "If such is
the situation of a man
with his wife, it is
not advisable to mar-
ry." 11 He said to
them: "Not all men
make room for the
saying, but only those
who have the gift.
12 For there are eu-
nuchs that were born
such from their moth-
er's womb, and there
are eunuchs that were
made eunuchs by
men, and there are
eunuchs that have
made themselves eu-
nuchs on account of
the kingdom of the
heavens. Let him that
can make room for it
make room for it."
13 Then young chil-
dren were brought to

παιδία, ἵνα τὰς χεῖρας
little boys, in order that the hands
ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ
he might lay upon them and he might pray; the
δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ὁ δὲ
but disciples rebuked them. The but
Ἰησοῦς εἶπεν Ἄφετε τὰ παιδία
Jesus said Let you go off the little boys
καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με,
and not be hindering them to come toward me,
τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν
of the for such (ones) is the kingdom of the
οὐρανῶν. 15 καὶ ἐπιθεὶς τὰς χεῖρας
heavens. And having laid upon the hands
αὐτοῖς ἐπορεύθη ἐκεῖθεν.
to them he went his way from there.

16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ
And look! one having come toward him
εἶπεν Διδάσκαλε, τί ἀγαθὸν ποιήσω
said Teacher, what good shall I do
ἵνα σχῶ ζωὴν αἰώνιον;
in order that I might have life everlasting?
17 ὁ δὲ εἶπεν αὐτῷ Τί με ἐρωτᾷς
The (one) but said to him Why me you ask
περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός·
about the good (thing)? One is the good (one);
εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν,
if but you are willing into the life to enter,
τήρει τὰς ἐντολάς. 18 λέγει
be observing the commandments. He is saying
αὐτῷ Ποίας; ὁ δὲ Ἰησοῦς ἔφη
to him Which sort of ones? The but Jesus said
Τό Οὐ φονεύσεις, Οὐ
The Not you shall murder, Not
μοιχεύσεις, Οὐ κλέψεις,
you shall commit adultery, Not you shall steal,
Οὐ ψευδομαρτυρήσεις, 19 Τίμα
Not you shall bear false witness, Be honoring
τὸν πατέρα καὶ τὴν μητέρα, καὶ
the father and the mother, and
Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
You shall love the neighbor of you as yourself.
20 λέγει αὐτῷ ὁ νεανίσκος Ταῦτα
Is saying to him the young man These (things)
πάντα ἐφύλαξα· τί ἔτι ὑστερῶ; 21 ἔφη
all I guarded; what yet am I lacking? Said
αὐτῷ ὁ Ἰησοῦς Εἰ θέλεις τέλειος
to him the Jesus If you are willing perfect
εἶναι, ὕπαγε πώλησόν σου τὰ
to be, be going away sell of you the

him, for him to put
his hands upon them
and offer prayer; but
the disciples repri-
manded them. 14 Je-
sus, however, said:
"Let the young chil-
dren alone, and stop
hindering them from
coming to me, for
the kingdom of the
heavens belongs to
suchlike ones." 15 And
he put his hands up-
on them and went
from there.

16 Now, look! a cer-
tain one came up
to him and said:
"Teacher, what good
must I do in order
to get everlasting
life?" 17 He said to
him: "Why do you
ask me about what is
good? One there
is that is good. If,
though, you want to
enter into life, observe
the commandments
continually." 18 He
said to him: "Which
ones?" Jesus said:
"Why, You must not
murder, You must
not commit adultery,
You must not steal,
You must not bear
false witness, 19 Hon-
or [your] father and
[your] mother, and,
You must love your
neighbor as yourself."
20 The young man
said to him: "I have
kept all these; what
yet am I lacking?"
21 Jesus said to him:
"If you want to be
perfect, go sell your

ὑπάρχοντα καὶ δὸς τοῖς πτωχοῖς,
belongings and give to the poor (ones),
καὶ ἕξεις θησαυρὸν ἐν
and you will have treasure in
οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.
heavens, and hither be following to me.
22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον
Having heard but the young man the word
τοῦτον ἀπῆλθεν λυπούμενος, ἦν γὰρ
this he went off being grieved, he was for
ἔχων κτήματα πολλά. 23 Ὁ δὲ Ἰησοῦς
having possessions many. The but Jesus
εἶπεν τοῖς μαθηταῖς αὐτοῦ Ἀμὴν λέγω
said to the disciples of him Amen I am saying
ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται
to you that rich one with difficulty will enter
εἰς τὴν βασιλείαν τῶν οὐρανῶν· 24 πάλιν
into the kingdom of the heavens; again
δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν
but I am saying to you, easier it is
κάμηλον διὰ τρήματος ῥαφίδος εἰσελθεῖν
camel through hole of needle to enter
ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ.
than rich one into the kingdom of the God.

25 ἀκούσαντες δὲ οἱ μαθηταὶ
Having heard but the disciples
ἐξεπλήσσοντο σφόδρα λέγοντες Τίς
were being astounded very much saying Who
ἄρα δύναται σωθῆναι; 26 ἐμβλέψας
really is able to be saved? Having looked in
δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Παρὰ
but the Jesus said to them Beside
ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ
men this impossible is, beside
δὲ θεῷ πάντα δυνατά.
but God all (things) possible.

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν
Then having answered the Peter said
αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ
to him Look! We have let go off all (things) and
ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;
we followed to you; what really will be to us?
28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν
The but Jesus said to them Amen
λέγω ὑμῖν ὅτι ὑμεῖς οἱ
I am saying to you that you the (ones)
ἀκολουθήσαντές μοι ἐν τῇ παλινγενεσίᾳ,
having followed to me in the generating again,
ὅταν καθίσῃ ὁ υἱὸς τοῦ
whenever might sit down the Son of the

belongings and give
to the poor and you
will have treasure in
heaven, and come be
my follower." 22 When
the young man heard
this saying, he went
away grieved, for he
was holding many
possessions. 23 But
Jesus said to his dis-
ciples: "Truly I say
to you that it will
be a difficult thing
for a rich man to get
into the kingdom of
the heavens. 24 Again
I say to you, It is
easier for a camel to
get through a needle's
eye than for a rich
man to get into the
kingdom of God."

25 When the dis-
ciples heard that,
they expressed very
great surprise, say-
ing: "Who really can
be saved?" 26 Looking
them in the face,
Jesus said to them:
"With men this is
impossible, but with
God all things are
possible."

27 Then Peter said
to him in reply:
"Look! We have left
all things and fol-
lowed you; what ac-
tually will there be
for us?" 28 Jesus said
to them: "Truly I
say to you, In the
re-creation, when the
Son of man sits down

ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,
man upon throne of glory of him,
καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους
you will sit also you upon twelve thrones
κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.
judging the twelve tribes of the Israel.
29 καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ
And everyone whoever let go off houses or
ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ
brothers or sisters or father or mother or
τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ἐμοῦ
children or fields on account of the of me
ὀνόματος, πολλαπλασίονα λήμψεται
name, many times more things he will receive
καὶ ζωὴν αἰώνιον κληρονομήσει.
and life everlasting he will inherit.
30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι
Many but will be first (ones) last (ones)
καὶ ἔσχατοι πρῶτοι.
and last (ones) first (ones).

20 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν
Like for is the kingdom of the
οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν
heavens to man householder whoever went out
ἅμα πρωῒ μισθώσασθαι
at the same time with early morning to hire
ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ·
workers into the vineyard of him;
2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ
having agreed but with the workers out of
δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς
denarius the day he sent off them into
τὸν ἀμπελῶνα αὐτοῦ. 3 καὶ ἐξελθὼν
the vineyard of him. And having gone out
περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν
about third hour he saw others standing in
τῇ ἀγορᾷ ἀργούς· 4 καὶ ἐκείνοις εἶπεν
the market unemployed; and to those he said
Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ
Be going under also you into the vineyard, and
ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν·
which if ever may be just I shall give to you;
5 οἱ δὲ ἀπῆλθον. πάλιν δὲ
the (ones) but went away. Again but
ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν
having gone out about sixth and ninth hour
ἐποίησεν ὡσαύτως. 6 περὶ δὲ τὴν
he did as-thus. About but the
ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους
eleventh having gone out he found others

upon his glorious
throne, YOU who have
followed me will also
yourselves sit upon
twelve thrones, judg-
ing the twelve tribes
of Israel. 29 And
everyone that has left
houses or brothers or
sisters or father or
mother or children
or lands for the sake
of my name will re-
ceive many times
more and will inherit
everlasting life.
30 "But many that
are first will be last
and the last first.

20 "For the king-
dom of the heav-
ens is like a man,
a householder, who
went out early in
the morning to hire
workers for his vine-
yard. 2 When he had
agreed with the work-
ers for a de·nar′i·us
a day, he sent them
forth into his vine-
yard. 3 Going out also
about the third hour,
he saw others stand-
ing unemployed in
the market place;
4 and to those he
said, 'YOU also, go
into the vineyard, and
whatever is just I
will give YOU.' 5 So
off they went. Again
he went out about
the sixth and the
ninth hour and did
likewise. 6 Finally,
about the eleventh
hour he went out and
found others stand-

ἑστῶτας, καὶ λέγει αὐτοῖς Τί ὧδε
standing, and is saying to them Why here
ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;
are you standing whole the day unemployed?
7 λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς
They are saying to him Because nobody us
ἐμισθώσατο· λέγει αὐτοῖς Ὑπάγετε
hired; he is saying to them Be going under
καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.
also you into the vineyard.
8 ὀψίας δὲ γενομένης λέγει
Of evening but having come to be is saying
ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ
the lord of the vineyard to the man in charge
αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος
of him Call the workers and give back
τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων
the wages having started from the last (ones)
ἕως τῶν πρώτων. 9 ἐλθόντες δὲ οἱ
until the first (ones). Having come but the (ones)
περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ
about the eleventh hour received individually
δηνάριον. 10 καὶ ἐλθόντες οἱ πρῶτοι
denarius. And having come the first (ones)
ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ
inferred that more they will receive; and
ἔλαβον τὸ ἀνὰ δηνάριον καὶ αὐτοί.
they received the individually denarius also they.
11 λαβόντες δὲ ἐγόγγυζον
Having received but they were murmuring
κατὰ τοῦ οἰκοδεσπότου 12 λέγοντες Οὗτοι
down on the householder saying These
οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους
the last (ones) one hour made, and equals
αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασι
them to us you made to the (ones) having borne
τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.
the burden of the day and the heat.
13 ὁ δὲ ἀποκριθεὶς ἑνὶ αὐτῶν
The (one) but having answered to one of them
εἶπεν Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ
said Fellow, not I am wronging you; not
δηναρίου συνεφώνησάς μοι; 14 ἆρον τὸ
of denarius you agreed to me? Lift up the
σὸν καὶ ὕπαγε· θέλω δὲ
yours and be going under; I am willing but
τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί·
to this one the last to give as also to you;
15 οὐκ ἔξεστίν μοι ὃ θέλω
not is it allowed to me which I am willing

ing, and he said to
them, 'Why have YOU
been standing here
all day unemployed?'
7 They said to him,
'Because nobody has
hired us.' He said to
them, 'YOU too go
into the vineyard.'
8 "When it became
evening, the master
of the vineyard said
to his man in charge,
'Call the workers
and pay them their
wages, proceeding
from the last to the
first.' 9 When the
eleventh-hour men
came, they each re-
ceived a de·nar′i·us.
10 So, when the first
came, they concluded
they would receive
more; but they also
received pay at the
rate of a de·nar′i·us.
11 On receiving it they
began to murmur
against the house-
holder 12 and said,
'These last put in
one hour's work; still
you made them equal
to us who bore the
burden of the day and
the burning heat!'
13 But in reply to
one of them he said,
'Fellow, I do you no
wrong. You agreed
with me for a de-
nar′i·us, did you not?
14 Take what is yours
and go. I want to
give to this last one
the same as to you.
15 Is it not lawful
for me to do what

ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ
to do in the (things) my own? Or the

ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ
eye of you wicked is because I

ἀγαθός εἰμι; 16 Οὕτως ἔσονται οἱ ἔσχατοι
good am? Thus will be the last (ones)

πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.
first and the first (ones) last.

17 Μέλλων δὲ ἀναβαίνειν Ἰησοῦς
Being about but to be stepping up Jesus

εἰς Ἰεροσόλυμα παρέλαβεν τοὺς δώδεκα
into Jerusalem took along the twelve

μαθητὰς κατ' ἰδίαν, καὶ ἐν τῇ
disciples according to private [spot], and in the

ὁδῷ εἶπεν αὐτοῖς 18 Ἰδοὺ ἀναβαίνομεν
way said to them Look! We are stepping up

εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
into Jerusalem, and the Son of the man

παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ
will be given over to the chief priests and

γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν
to scribes, and they will judge down him

θανάτῳ, 19 καὶ παραδώσουσιν αὐτὸν τοῖς
to death, and will give over him to the

ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι
nations into the to make fun of and to scourge

καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ
and to put on the stake, and to the third day

ἐγερθήσεται.
he will be raised up.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν
Then came toward him the mother of the

υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς
sons of Zebedee with the sons of her

προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ'
doing obeisance and asking something from

αὐτοῦ. 21 ὁ δὲ εἶπεν αὐτῇ Τί
him. The (one) but said to her What

θέλεις; λέγει αὐτῷ Εἰπὲ
are you willing? She is saying to him Say

ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου
in order that might sit these the two sons of me

εἷς ἐκ δεξιῶν καὶ εἷς ἐξ
one out of right-hand [parts] and one out of

εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.
left-hand [parts] of you in the kingdom of you.

22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ
Having answered but the Jesus said Not

οἴδατε τί αἰτεῖσθε· δύνασθε
YOU have known what YOU are asking; are YOU able

I want with my own
things? Or is your
eye wicked because I
am good?' 16 In this
way the last ones
will be first, and the
first ones last."

17 Being now about
to go up to Jeru-
salem, Jesus took the
twelve disciples off
privately and said to
them on the road:
18 "Look! We are go-
ing up to Jerusalem,
and the Son of man
will be delivered up
to the chief priests
and scribes, and they
will condemn him to
death, 19 and will
deliver him up to
[men of] the nations
to make fun of and
to scourge and to
impale, and the third
day he will be raised
up."

20 Then the moth-
er of the sons of
Zeb'e·dee approached
him with her sons,
doing obeisance and
asking for something
from him. 21 He said
to her: "What do
you want?" She said
to him: "Give the
word that these my
two sons may sit
down, one at your
right hand and one
at your left, in your
kingdom." 22 Jesus
said in answer: "YOU
men do not know
what YOU are ask-
ing for. Can YOU

πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω
to drink the cup which I am about

πίνειν; λέγουσιν αὐτῷ Δυνάμεθα.
to be drinking? They are saying to him We are able.

23 λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου
He is saying to them The indeed cup of me

πίεσθε, τὸ δὲ καθίσαι ἐκ
YOU will drink, the but to sit out of

δεξιῶν μου καὶ ἐξ εὐωνύμων
right-hand [parts] of me and out of left-hand [parts]

οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς
not is mine to give, but to what ones

ἡτοίμασται ὑπὸ τοῦ πατρός μου.
it has been prepared by the Father of me.

24 καὶ ἀκούσαντες οἱ δέκα
And having heard the (ones) ten

ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 25 ὁ
became indignant about the two brothers. The

δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς
but Jesus having called toward himself them

εἶπεν Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν
said YOU know that the rulers of the nations

κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
lord it over them and the great (ones)

κατεξουσιάζουσιν αὐτῶν. 26 οὐχ οὕτως ἐστὶν
wield authority over them. Not thus is

ἐν ὑμῖν· ἀλλ' ὃς ἂν θέλῃ ἐν
in YOU; but who likely may will in

ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,
YOU great to become will be of YOU servant,

27 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι
and who likely may will in YOU to be

πρῶτος ἔσται ὑμῶν δοῦλος· 28 ὥσπερ ὁ
first (one) will be of YOU slave; as-even the

υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι
Son of the man not came to be served

ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
but to serve and to give the soul of him

λύτρον ἀντὶ πολλῶν.
ransom instead of many.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ
And going their way out of them from

Ἰερειχὼ ἠκολούθησεν αὐτῷ ὄχλος πολύς.
Jericho followed to him crowd much.

30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι
And look! two blind (ones) sitting

παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς
beside the way, having heard that Jesus

παράγει, ἔκραξαν λέγοντες Κύριε,
is passing by, cried out saying Lord,

drink the cup that I
am about to drink?"
They said to him:
"We can." 23 He said
to them: "YOU will
indeed drink my cup,
but this sitting down
at my right hand and
at my left is not
mine to give, but it
belongs to those for
whom it has been
prepared by my Fa-
ther."

24 When the ten
others heard of this,
they became indig-
nant at the two
brothers. 25 But Jesus,
calling them to him,
said: "YOU know that
the rulers of the
nations lord it over
them and the great
men wield authority
over them. 26 This is
not the way among
YOU; but whoever
wants to become
great among YOU must
be YOUR minister,
27 and whoever wants
to be first among
YOU must be YOUR
slave. 28 Just as the
Son of man came,
not to be ministered
to, but to minister
and to give his soul
a ransom in ex-
change for many."

29 Now as they were
going out of Jer'i·cho
a great crowd followed
him. 30 And, look! two
blind men sitting be-
side the road, when
they heard that Jesus
was passing by, cried
out, saying: "Lord,

ἐλέησον ἡμᾶς, υἱὸς Δαυείδ. 31 ὁ δὲ
have mercy on us, Son of David. The but

ὄχλος ἐπετίμησεν αὐτοῖς ἵνα
crowd gave rebuke to them in order that

σιωπήσωσιν· οἱ δὲ μεῖζον
they should keep quiet; the (ones) but more

ἔκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς,
cried out saying Lord, have mercy on us,

υἱὸς Δαυείδ. 32 καὶ στὰς ὁ Ἰησοῦς
Son of David. And having stood the Jesus

ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί θέλετε
sounded to them and said What are YOU willing

ποιήσω ὑμῖν; 33 λέγουσιν αὐτῷ Κύριε,
I should do to YOU? They are saying to him Lord,

ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.
in order that might be opened the eyes of us.

34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς
Having been moved with pity but the Jesus

ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως
touched of the optics of them, and immediately

ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.
they saw again and followed to him.

21 Καὶ ὅτε ἤγγισαν εἰς Ἰεροσόλυμα
And when they got close into Jerusalem

καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ Ὄρος τῶν
and came into Bethphage into the Mount of the

Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς
Olives, then Jesus sent off two disciples

2 λέγων αὐτοῖς Πορεύεσθε εἰς τὴν
saying to them Be going YOUR way into the

κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς
village the (one) opposite YOU, and at once

εὑρήσετε ὄνον δεδεμένην καὶ πῶλον
YOU will find ass having been tied and colt

μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.
with her; having loosed YOU lead to me.

3 καὶ ἐάν τις ὑμῖν εἴπῃ τι,
And if ever anyone to YOU might say anything,

ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρείαν
YOU will say that The Lord of them need

ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.
is having; at once but he will send off them.

4 Τοῦτο δὲ γέγονεν ἵνα
This but has happened in order that

πληρωθῇ τὸ ῥηθὲν διὰ τοῦ
might be fulfilled the (thing) spoken through the

προφήτου λέγοντος 5 Εἴπατε τῇ θυγατρὶ
prophet saying Tell YOU to the daughter

Σιὼν Ἰδοὺ ὁ βασιλεύς σου ἔρχεταί
of Zion Look! The king of you is coming

have mercy on us,
Son of David!" 31 But
the crowd sternly
told them to keep
silent; yet they cried
all the louder, say-
ing: "Lord, have
mercy on us, Son of
David!" 32 So Jesus
stopped, called them
and said: "What do
YOU want me to do
for YOU?" 33 They
said to him: "Lord,
let our eyes be
opened." 34 Moved
with pity, Jesus
touched their eyes,
and immediately they
received sight, and
they followed him.

21 Well, when they
got close to Je-
rusalem and arrived
at Beth′pha·ge on the
Mount of Olives, then
Jesus sent forth two
disciples, 2 saying to
them: "Be on YOUR
way into the village
that is within sight
of YOU, and YOU will
at once find an ass
tied, and a colt with
her; untie them and
bring them to me.
3 And if someone
says anything to YOU,
YOU must say, 'The
Lord needs them.'
At that he will im-
mediately send them
forth."
4 This actually took
place that there might
be fulfilled what
was spoken through
the prophet, saying:
5 "TELL the daugh-
ter of Zion, 'Look!
Your King is coming

σοι πραῢς καὶ ἐπιβεβηκὼς ἐπὶ
to you mild-tempered and having mounted upon

ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.
ass and upon colt son of beast under yoke.

6 Πορευθέντες δὲ οἱ μαθηταὶ καὶ
Having gone their way but the disciples and

ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ
having done according as ordered to them the

Ἰησοῦς 7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον,
Jesus they led the ass and the colt,

καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ
and put on upon them the outer garments, and

ἐπεκάθισεν ἐπάνω αὐτῶν. 8 ὁ δὲ πλεῖστος
he sat on atop of them. The but most

ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια
crowd spread of themselves the outer garments

ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους
in the way, others but were cutting branches

ἀπὸ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ
from the trees and were spreading in the

ὁδῷ. 9 οἱ δὲ ὄχλοι οἱ προάγοντες
way. The but crowds the (ones) going ahead of

αὐτὸν καὶ οἱ ἀκολουθοῦντες
him and the (ones) following

ἔκραζον λέγοντες Ὡσαννὰ τῷ υἱῷ
were crying out saying Hosanna to the Son

Δαυείδ· Εὐλογημένος ὁ ἐρχόμενος ἐν
of David; Blessed the (one) coming in

ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.
name of Lord; Hosanna in the highest [places].

10 καὶ εἰσελθόντος αὐτοῦ εἰς
And having entered of him into

Ἰεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις
Jerusalem was made to quake all the city

λέγουσα Τίς ἐστιν οὗτος; 11 οἱ δὲ ὄχλοι
saying Who is this? The but crowds

ἔλεγον Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς
were saying This is the prophet Jesus

ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.
the (one) from Nazareth of the Galilee.

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ
And entered Jesus into the temple, and

ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ
threw out all the (ones) selling and

ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας
buying in the temple and the tables

τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς
of the money changers he overturned and the

to you, mild-tempered,
and mounted upon
an ass, yes, upon a
colt, the offspring of
a beast of burden.'"
6 So the disciples
got on their way and
did just as Jesus
ordered them. 7 And
they brought the ass
and its colt, and they
put upon these their
outer garments, and
he seated himself up-
on them. 8 Most of
the crowd spread their
outer garments on the
road, while others
began cutting down
branches from the
trees and spreading
them on the road.
9 As for the crowds,
those going ahead of
him and those follow-
ing kept crying out:
"Save, we pray,[a] the
Son of David! Blessed
is he that comes
in Jehovah's[b] name!
Save him, we pray, in
the heights above!"
10 Now when he en-
tered into Jerusalem,
the whole city was set
in commotion, saying:
"Who is this?" 11 The
crowds kept telling:
"This is the prophet
Jesus, from Naz′a-
reth of Gal′i·lee!"
12 And Jesus en-
tered into the temple
and threw out all
those selling and buy-
ing in the temple,
and overturned the
tables of the money-
changers and the

9a Literally, "Ho·san′na," אB; הושיענא (*Ho·sha·na′*), $J^{1-14,16-18}$; meaning, "Save, we pray!" 9b Jehovah's, $J^{2,4,6-14,16-18,20,21}$; the Lord's, אB.

καθέδρας τῶν πωλούντων τὰς
benches of the (ones) selling the
περιστεράς, 13 καὶ λέγει αὐτοῖς
doves, and he is saying to them
Γέγραπται Ὁ οἶκός μου οἶκος
It has been written The house of me house
προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν
of prayer will be called, you but it
ποιεῖτε σπήλαιον λῃστῶν. 14 Καὶ
are making cave of robbers. And
προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν
came toward him blind (ones) and lame (ones) in
τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.
the temple, and he cured them.
15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ
Having seen but the chief priests and the
γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν
scribes the wonderful things which he did
καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ
and the boys the (ones) crying out in the
ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυείδ
temple and saying Hosanna to the Son of David
ἠγανάκτησαν 16 καὶ εἶπαν αὐτῷ
they became indignant and said to him
Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ
Are you hearing what these are saying? The but
Ἰησοῦς λέγει αὐτοῖς Ναί· οὐδέποτε
Jesus is saying to them Yes; never
ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ
did you read that Out of mouth of babes and
θηλαζόντων κατηρτίσω αἶνον; 17 Καὶ
sucklings you adjusted down praise? And
καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς
having left behind them out he went outside the
πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.
city into Bethany, and lodged there.
18 Πρωῒ δὲ ἐπαναγαγὼν εἰς τὴν
Early in the morning but returning into the
πόλιν ἐπείνασεν. 19 καὶ ἰδὼν συκῆν
city he got hungry. And having seen fig tree
μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ
one upon the way he went upon it, and
οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον,
nothing he found in it if not leaves only,
καὶ λέγει αὐτῇ Οὐ μηκέτι ἐκ σοῦ
and he is saying to it Not no longer out of you
καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ
fruit might come to be into the age; and

benches of those selling doves. 13 And he
said to them: "It is written, 'My house
will be called a house of prayer,' but YOU
are making it a cave of robbers." 14 Also,
blind and lame persons came up to him
in the temple, and he cured them.
15 When the chief priests and the scribes
saw the marvelous things he did and
the boys that were crying out in the
temple and saying: "Save, we pray,[a] the
Son of David!" they became indignant
16 and said to him:
"Do you hear what these are saying?"
Jesus said to them: "Yes. Did YOU never
read this, 'Out of the mouth of babes and
sucklings you have furnished praise'?"
17 And leaving them behind he went outside the city to Beth'a·ny and passed
the night there.
18 While returning to the city early in the morning, he got hungry.
19 And he caught sight of a fig tree by the road and went to it, but he
found nothing on it except leaves only, and he said to it: "Let no fruit
come from you any more forever." And

15[a] Literally, "Ho·san'na," אB; הושענא (*Ho·sha·na'*), J1-14,16-18; meaning, "Save, we pray!"

ἐξηράνθη παραχρῆμα ἡ συκῆ. 20 καὶ
withered instantly the fig tree. And
ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες
having seen the disciples wondered saying
Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;
How instantly withered the fig tree?
21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐὰν
to them Amen I am saying to YOU, if ever
ἔχητε πίστιν καὶ μὴ διακριθῆτε,
YOU may have faith and not YOU should doubt,
οὐ μόνον τὸ τῆς συκῆς ποιήσετε,
not only the (thing) of the fig tree YOU will do,
ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε
but also if to the mountain this YOU might say
Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν,
Be lifted up and be thrown into the sea,
γενήσεται· 22 καὶ πάντα ὅσα
it will happen; and all (things) as many as
ἂν αἰτήσητε ἐν τῇ προσευχῇ
likely YOU might ask in the prayer
πιστεύοντες λήμψεσθε.
having faith YOU will receive.
23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν
And having come of him into the temple
προσῆλθαν αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς
came toward him teaching the chief priests
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες Ἐν
and the older men of the people saying In
ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;
what sort of authority these (things) are you doing?
καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;
And who to you gave the authority this?
24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
αὐτοῖς Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα,
to them I shall request YOU also I word one,
ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν
which if ever YOU might tell to me also I to YOU
ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα
shall tell in what sort of authority these (things)
ποιῶ· 25 τὸ βάπτισμα τὸ Ἰωάνου
I am doing; the baptism the (one) of John
πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ
from where was it? Out of heaven or out of
ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν
men? The (ones) but were reasoning in
ἑαυτοῖς λέγοντες Ἐὰν εἴπωμεν Ἐξ
themselves saying If ever we should say Out of

the fig tree withered instantly.
20 But when the disciples saw this, they wondered, saying: "How is it that
the fig tree withered instantly?"
21 In answer Jesus said to them: "Truly I say to YOU, If only YOU
have faith and do not doubt, not only will YOU do what I did to the fig tree,
but also if YOU say to this mountain, 'Be lifted up and cast into the sea,' it will happen.
22 And all the things YOU ask in prayer, having faith, YOU will receive."
23 Now after he went into the temple, the chief priests and the older men of the
people came up to him while he was teaching and said:
"By what authority do you do these things? And who gave you this authority?"
24 In reply Jesus said to them: "I, also, will ask YOU one thing.
If YOU tell it to me, I also will tell YOU by what authority I do these things:
25 The baptism by John, from what source was it? From heaven or from
men?" But they began to reason among themselves, saying: "If we say, 'From

οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί
heaven, he will say to us Through what
οὖν οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν
therefore not did YOU believe to him? If ever
δὲ εἴπωμεν Ἐξ ἀνθρώπων, φοβούμεθα
but we should say Out of men, we are fearing
τὸν ὄχλον, πάντες γὰρ ὡς προφήτην
the crowd, all (they) for as prophet
ἔχουσιν τὸν Ἰωάνην· 27 καὶ ἀποκριθέντες
are having the John; and having answered
τῷ Ἰησοῦ εἶπαν Οὐκ οἴδαμεν. ἔφη αὐτοῖς
to the Jesus they said Not we know. Said to them
καὶ αὐτός Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
also he Neither I am saying to YOU in
ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
what sort of authority these (things) I am doing.

28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος
What but to YOU it seems? Man
εἶχεν τέκνα δύο. προσελθὼν τῷ
was having children two. Having gone toward the
πρώτῳ εἶπεν Τέκνον, ὕπαγε σήμερον
first (one) he said Child, be going under today
ἐργάζου ἐν τῷ ἀμπελῶνι· 29 ὁ δὲ
be working in the vineyard; the (one) but
ἀποκριθεὶς εἶπεν Ἐγώ, κύριε· καὶ οὐκ
having answered said I, lord; and not
ἀπῆλθεν. 30 προσελθὼν δὲ τῷ
he went off. Having gone toward but to the
δευτέρῳ εἶπεν ὡσαύτως· ὁ δὲ
second (one) he said as-thus; the (one) but
ἀποκριθεὶς εἶπεν Οὐ θέλω· ὕστερον
having answered said Not I am willing; latterly
μεταμεληθεὶς ἀπῆλθεν. 31 τίς ἐκ τῶν
having regretted he went off. Which out of the
δύο ἐποίησεν τὸ θέλημα τοῦ πατρός;
two did the will of the father?
λέγουσιν Ὁ ὕστερος. λέγει αὐτοῖς
They are saying The latter (one). Is saying to them
ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι οἱ
the Jesus Amen I am saying to YOU that the
τελῶναι καὶ αἱ πόρναι προάγουσιν
tax collectors and the harlots are going ahead of
ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. 32 ἦλθεν
YOU into the kingdom of the God. Came
γὰρ Ἰωάνης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης,
for John toward YOU in way of righteousness,
καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι
and not YOU believed to him; the but tax collectors
καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ
and the harlots believed to him; YOU but

heaven,' he will say
to us, 'Why, then,
did YOU not believe
him?' 26 If, though,
we say, 'From men,'
we have the crowd to
fear, for they all hold
John as a prophet."
27 So in answer to
Jesus they said: "We
do not know." He, in
turn, said to them:
"Neither am I telling
YOU by what author-
ity I do these things.

28 "What do YOU
think? A man had
two children. Going
up to the first, he
said, 'Child, go work
today in the vine-
yard.' 29 In answer
this one said, 'I will,
sir,' but did not go
out. 30 Approaching
the second, he said
the same. In reply
this one said, 'I will
not.' Afterwards he
felt regret and went
out. 31 Which of the
two did the will of
[his] father?" They
said: "The latter."
Jesus said to them:
"Truly I say to YOU
that the tax collectors
and the harlots are
going ahead of YOU
into the kingdom of
God. 32 For John
came to YOU in a way
of righteousness, but
YOU did not believe
him. However, the tax
collectors and the
harlots believed him,
and YOU, although

ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ
having seen not-but felt regret latterly of the
πιστεῦσαι αὐτῷ.
to believe to him.

33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος
Another parable hear YOU. Man
ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα
was householder whoever planted vineyard
καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν
and fence to it he put around and dug
ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον,
in it winepress and erected tower,
καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ
and let out it to cultivators, and
ἀπεδήμησεν. 34 ὅτε δὲ ἤγγισεν ὁ
traveled abroad. When but drew near the
καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς
appointed time of the fruits, he sent off the
δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν
slaves of him toward the cultivators to take
τοὺς καρποὺς αὐτοῦ. 35 καὶ λαβόντες οἱ
the fruits of him. And having taken the
γεωργοὶ τοὺς δούλους αὐτοῦ ὃν
cultivators the slaves of him which (one)
μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν,
indeed they beat, which (one) but they killed,
ὃν δὲ ἐλιθοβόλησαν. 36 πάλιν
which (one) but they stoned. Again
ἀπέστειλεν ἄλλους δούλους πλείονας τῶν
he sent off other slaves more of the
πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
first (ones), and they did to them as-thus.
37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν
Latterly but he sent off toward them the
υἱὸν αὐτοῦ λέγων Ἐντραπήσονται τὸν υἱόν
son of him saying They will respect the son
μου. 38 οἱ δὲ γεωργοὶ ἰδόντες τὸν
of me. The but cultivators having seen the
υἱὸν εἶπον ἐν ἑαυτοῖς Οὗτός ἐστιν ὁ
son said in themselves This is the
κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ
heir; hither let us kill him and
σχῶμεν τὴν κληρονομίαν αὐτοῦ· 39 καὶ
let us have the inheritance of him; and
λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ
having taken him they threw out outside the
ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν
vineyard and they killed. Whenever
οὖν ἔλθῃ ὁ κύριος τοῦ
therefore should come the lord of the

YOU saw [this], did
not feel regret after-
wards so as to believe
him.

33 "Hear another
illustration: There
was a man, a house-
holder, who planted a
vineyard and put a
fence around it and
dug a wine press in
it and erected a tow-
er, and let it out to
cultivators, and trav-
eled abroad. 34 When
the season of the
fruits came around,
he dispatched his
slaves to the culti-
vators to get his
fruits. 35 However, the
cultivators took his
slaves, and one they
beat up, another
they killed, another
they stoned. 36 Again
he dispatched other
slaves, more than
the first, but they
did the same to
these. 37 Lastly he
dispatched his son to
them, saying, 'They
will respect my son.'
38 On seeing the son
the cultivators said
among themselves,
'This is the heir;
come, let us kill him
and get his inheri-
tance!' 39 So they
took him and threw
him out of the vine-
yard and killed
him. 40 Therefore,
when the owner of
the vineyard comes,

ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς
vineyard, what will he do to the cultivators
ἐκείνοις; 41 λέγουσιν αὐτῷ Κακοὺς
those? They are saying to him Bad (ones)
κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα
badly he will destroy them, and the vineyard
ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες
he will let out to other cultivators, who
ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς
will give back to him the fruits in the
καιροῖς αὐτῶν.
appointed times of them.
42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε
Is saying to them the Jesus Never
ἀνέγνωτε ἐν ταῖς γραφαῖς Λίθον ὃν
did you read in the Scriptures Stone which
ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
rejected the (ones) building
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
this (one) came to be into head of corner;
παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν
beside Lord came to be this [head], and it is
θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
wonderful [head] in eyes of us?
43 διὰ τοῦτο λέγω ὑμῖν ὅτι
Through this I am saying to you that
ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ
will be lifted up from you the kingdom of the
θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς
God and will be given to nation making the
καρποὺς αὐτῆς. 44 Καὶ ὁ
fruits of it. And the (one)
πεσὼν ἐπὶ τὸν λίθον τοῦτον
having fallen upon the stone this
συνθλασθήσεται· ἐφ' ὃν δ' ἂν
will be shattered; upon whom but likely
πέσῃ λικμήσει αὐτόν.
it might fall it will pulverize him.
45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ
And having heard the chief priests and the
Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν
Pharisees the parables of him they knew
ὅτι περὶ αὐτῶν λέγει· 46 καὶ ζητοῦντες
that about them he is saying; and seeking
αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους,
him to seize they feared the crowds,
ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.
since into prophet him they were having.

what will he do to
those cultivators?"
41 They said to him:
"Because they are
evil, he will bring an
evil destruction upon
them and will let out
the vineyard to other
cultivators, who will
render him the fruits
when they become
due."
42 Jesus said to
them: "Did YOU never
read in the Scrip-
tures, 'The stone that
the builders rejected
is the one that has
become the chief cor-
nerstone. From Je-
hovah[a] this has come
to be, and it is mar-
velous in our eyes'?
43 This is why I say
to YOU, The kingdom
of God will be taken
from YOU and be
given to a nation
producing its fruits.
44 Also, the person
falling upon this
stone will be shat-
tered. As for anyone
upon whom it falls,
it will pulverize him."
45 Now when the
chief priests and the
Pharisees had heard
his illustrations, they
took note that he was
speaking about them.
46 But, although they
were seeking to seize
him, they feared the
crowds, because these
held him to be a
prophet.

42[a] Jehovah, $J^{1-4,7-14,17,18,20,21}$; the Lord, אB.

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν
And having answered the Jesus again
εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων
spoke in parables to them saying
2 Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν
Was likened the kingdom of the heavens
ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν
to man king, whoever made
γάμους τῷ υἱῷ αὐτοῦ. 3 καὶ
marriage festivities to the son of him. And
ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι
he sent off the slaves of him to call
τοὺς κεκλημένους εἰς τοὺς
the (ones) having been called into the
γάμους, καὶ οὐκ ἤθελον
marriage festivities, and not they were willing
ἐλθεῖν. 4 πάλιν ἀπέστειλεν ἄλλους δούλους
to come. Again he sent off others slaves
λέγων Εἴπατε τοῖς κεκλημένοις
saying Say you to the (ones) having been called
Ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ
Look! The dinner of me I have prepared, the
ταῦροί μου καὶ τὰ σιτιστὰ
bulls of me and the fattened [animals]
τεθυμένα, καὶ πάντα ἕτοιμα·
having been slaughtered, and all (things) ready;
δεῦτε εἰς τοὺς γάμους. 5 οἱ
hither into the marriage festivities. The (ones)
δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν
but having not cared went off, which (one) indeed
εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ
into the own field, which (one) but upon
τὴν ἐμπορίαν αὐτοῦ· 6 οἱ δὲ
the commercial business of him; the but
λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ
leftover (ones) having seized the slaves of him
ὕβρισαν καὶ ἀπέκτειναν.
they treated insolently and they killed.
7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ
The but king grew wrathful, and
πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν
having sent the armies of him he destroyed
τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν
the murderers those and the city
αὐτῶν ἐνέπρησεν. 8 τότε λέγει τοῖς
of them he burned. Then he is saying to the
δούλοις αὐτοῦ Ὁ μὲν γάμος ἕτοιμός
slaves of him The indeed marriage feast ready
ἐστιν, οἱ δὲ κεκλημένοι οὐκ
is, the (ones) but having been called not

22 In further re-
ply Jesus again
spoke to them with
illustrations, saying:
2 "The kingdom of
the heavens has be-
come like a man, a
king, that made a
marriage feast for his
son. 3 And he sent
forth his slaves to
call those invited to
the marriage feast,
but they were unwill-
ing to come. 4 Again
he sent forth other
slaves, saying, 'Tell
those invited: "Look!
I have prepared my
dinner, my bulls and
fattened animals are
slaughtered, and all
things are ready.
Come to the marriage
feast."' 5 But uncon-
cerned they went off,
one to his own field,
another to his com-
mercial business; 6 but
the rest, laying hold
of his slaves, treat-
ed them insolently
and killed them.
7 "But the king
grew wrathful, and
sent his armies and
destroyed those mur-
derers and burned
their city. 8 Then he
said to his slaves,
'The marriage feast
indeed is ready,
but those invited

ἦσαν ἄξιοι· 9 πορεύεσθε οὖν ἐπὶ
were worthy; be going YOUR way therefore upon
τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν
the outlets of the ways, and as many as if ever
εὕρητε καλέσατε εἰς τοὺς
you might find call YOU into the
γάμους. 10 καὶ ἐξελθόντες οἱ
marriage festivities. And having gone out the
δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς
slaves those into the ways
συνήγαγον πάντας οὓς εὗρον,
they led together all whom they found,
πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη
wicked (ones) and and good (ones); and was filled
ὁ νυμφὼν ἀνακειμένων.
the wedding room of lying up (ones).

11 εἰσελθὼν δὲ ὁ βασιλεὺς
Having come into but the king
θεάσασθαι τοὺς ἀνακειμένους εἶδεν
to view the (ones) lying up he saw
ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον
there man not having been clothed with
ἔνδυμα γάμου· 12 καὶ λέγει αὐτῷ
garment of marriage; and he is saying to him
Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων
Fellow, how did you get in here not having
ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη.
garment of marriage? The (one) but was muzzled.
13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις
Then the king said to the servants
Δήσαντες αὐτοῦ πόδας καὶ χεῖρας
Having bound of him feet and hands
ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ
throw YOU out him into the darkness the
ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
outer; there will be the weeping and the
βρυγμὸς τῶν ὀδόντων.
gnashing of the teeth.

14 πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ
Many for are called (ones) few but
ἐκλεκτοί.
chosen (ones).

15 Τότε πορευθέντες οἱ Φαρισαῖοι
Then having gone their way the Pharisees
συμβούλιον ἔλαβον ὅπως αὐτὸν
counsel together took so that him
παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν
they might trap in word. And they send off
αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν
to him the disciples of them with the

were not worthy.
9 Therefore go to the
roads leading out of
the city, and any-
one YOU find invite
to the marriage feast.'
10 Accordingly those
slaves went out to
the roads and gath-
ered together all they
found, both wicked
and good; and the
room for the wedding
ceremonies was filled
with those reclining
at the table.

11 "When the king
came in to inspect
the guests he caught
sight there of a man
not clothed with
a marriage garment.
12 So he said to him,
'Fellow, how did you
get in here not hav-
ing on a marriage
garment?' He was
rendered speechless.
13 Then the king said
to his servants, 'Bind
him hand and foot
and throw him out
into the darkness out-
side. There is where
[his] weeping and
the gnashing of [his]
teeth will be.'

14 "For there are
many invited, but few
chosen."

15 Then the Phar-
isees went their way
and took counsel
together in order
to trap him in his
speech. 16 So they dis-
patched to him their
disciples, together with

Ἡρῳδιανῶν λέγοντας Διδάσκαλε, οἴδαμεν ὅτι
Herodians saying Teacher, we know that
ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν
truthful you are and the way of the God in
ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι
truth you teach, and not it is of concern to you
περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς
about no one, not for you are looking into
πρόσωπον ἀνθρώπων· 17 εἰπὸν οὖν ἡμῖν
face of men; say therefore to us
τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον
what to you it seems; is it allowed to give head tax
Καίσαρι ἢ οὔ; 18 γνοὺς δὲ ὁ
to Caesar or not? Having known but the
Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί
Jesus the wickedness of them said Why
με πειράζετε, ὑποκριταί; 19 ἐπιδείξατέ
me are you testing, hypocrites? Show YOU
μοι τὸ νόμισμα τοῦ κήνσου. οἱ
to me the coin of the head tax. The (ones)
δὲ προσήνεγκαν αὐτῷ δηνάριον. 20 καὶ
but brought toward him denarius. And
λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ
he is saying to them Whose the image this and
ἡ ἐπιγραφή; 21 λέγουσιν Καίσαρος.
the inscription? They are saying Of Caesar.
τότε λέγει αὐτοῖς Ἀπόδοτε οὖν
Then he is saying to them Give YOU back therefore
τὰ Καίσαρος Καίσαρι καὶ τὰ
the (things) of Caesar to Caesar and the (things)
τοῦ θεοῦ τῷ θεῷ. 22 καὶ ἀκούσαντες
of the God to the God. And having heard
ἐθαύμασαν, καὶ ἀφέντες αὐτὸν
they wondered, and having let go off him
ἀπῆλθαν.
they went off.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ
In that the day came toward him
Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν,
Sadducees, saying not to be resurrection,
καὶ ἐπηρώτησαν αὐτὸν λέγοντες 24 Διδάσκαλε,
and inquired upon him saying Teacher,
Μωυσῆς εἶπεν Ἐάν τις ἀποθάνῃ μὴ
Moses said If ever anyone should die not
ἔχων τέκνα, ἐπιγαμβρεύσει ὁ
having children, shall take in marriage the
ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ
brother of him the woman of him and
ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.
shall make stand up seed to the brother of him.

party followers of Her-
od, saying: "Teacher,
we know you are
truthful and teach
the way of God in
truth, and you do not
care for anybody, for
you do not look upon
men's outward ap-
pearance. 17 Tell us,
therefore, What do
you think? Is it law-
ful to pay head tax
to Caesar or not?"
18 But Jesus, know-
ing their wickedness,
said: "Why do YOU
put me to the test,
hypocrites? 19 Show
me the head tax
coin." They brought
him a de·nar'i·us.
20 And he said to
them: "Whose image
and inscription is
this?" 21 They said:
"Caesar's." Then he
said to them: "Pay
back, therefore, Cae-
sar's things to Caesar,
but God's things to
God." 22 Well, when
they heard [that],
they marveled, and
leaving him they
went off.

23 On that day Sad-
ducees, who say there
is no resurrection,
came up to him and
asked him: 24 "Teach-
er, Moses said, 'If
any man dies with-
out having children,
his brother must take
his wife in marriage
and raise up offspring
for his brother.'

25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ
Were but beside us seven brothers; and
ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ
the first (one) having married he deceased, and
μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ
not having seed he let go off the woman of him
τῷ ἀδελφῷ αὐτοῦ· 26 ὁμοίως καὶ ὁ
to the brother of him; likewise also the
δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτά·
second one and the third one, till the seven ones;
27 ὕστερον δὲ πάντων ἀπέθανεν ἡ
latterly but of all (them) died the
γυνή. 28 ἐν τῇ ἀναστάσει οὖν
woman. In the resurrection therefore
τίνος τῶν ἑπτὰ ἔσται γυνή;
of which one of the seven will she be woman?
πάντες γὰρ ἔσχον αὐτήν.
All for they had her.
29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
αὐτοῖς Πλανᾶσθε μὴ εἰδότες τὰς
to them You are mistaken not knowing the
γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ·
Scriptures nor the power of the God;
30 ἐν γὰρ τῇ ἀναστάσει οὔτε
in for the resurrection neither
γαμοῦσιν οὔτε γαμίζονται,
they are marrying nor are they given in marriage,
ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν·
but as angels in the heaven they are;
31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν
about but the resurrection of the dead (ones)
οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ
not did YOU read the (thing) spoken to YOU by
τοῦ θεοῦ λέγοντος 32 Ἐγώ εἰμι ὁ θεὸς
the God saying I am the God
Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς
of Abraham and the God of Isaac and the God
Ἰακώβ; οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ
of Jacob? Not he is the God of dead (ones) but
ζώντων. 33 Καὶ ἀκούσαντες οἱ ὄχλοι
of living (ones). And having heard the crowds
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.
were being astounded upon the teaching of him.
34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι
The but Pharisees having heard that
ἐφίμωσεν τοὺς Σαδδουκαίους
he muzzled the Sadducees

25 Now there were
seven brothers with
us; and the first
married and deceased,
and, not having off-
spring, he left his
wife for his brother.
26 It went the same
way also with the
second and the third,
until through all sev-
en. 27 Last of all the
woman died. 28 Con-
sequently, in the res-
urrection, to which
of the seven will she
be wife? For they
all got her."
29 In reply Jesus
said to them: "YOU
are mistaken, because
YOU know neither the
Scriptures nor the
power of God; 30 for
in the resurrection
neither do men marry
nor are women given
in marriage, but are
as angels in heaven.
31 As regards the res-
urrection of the dead,
did YOU not read
what was spoken to
YOU by God, saying,
32 'I am the God of
Abraham and the God
of Isaac and the God
of Jacob'? He[a] is the
God, not of the dead,
but of the living."
33 On hearing [that],
the crowds were
astounded at his
teaching.
34 After the Phari-
sees heard that he
had put the Sad-
ducees to silence,

32[a] He, ℵBDItVgJ[17]; Jehovah, J[18]; God, in the Textus Receptus, the Koridethian (9th century) and other texts.

συνήχθησαν ἐπὶ τὸ αὐτό.
were led together upon the very [place].
35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν
And inquired upon one out of them
νομικὸς πειράζων αὐτόν 36 Διδάσκαλε,
versed in law testing him Teacher,
ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;
which sort of commandment great in the law?
37 ὁ δὲ ἔφη αὐτῷ Ἀγαπήσεις
The (one) but said to him You shall love
Κύριον τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου
Lord the God of you in whole heart of you
καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ
and in whole the soul of you and in whole the
διανοίᾳ σου· 38 αὕτη ἐστὶν ἡ μεγάλη
mind of you; this is the great
καὶ πρώτη ἐντολή. 39 δευτέρα ὁμοία
and first commandment. Second (one) similar
αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς
this You shall love the neighbor of you as
σεαυτόν. 40 ἐν ταύταις ταῖς δυσὶν
yourself. On these the two
ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ
commandments whole the law hangs and
οἱ προφῆται.
the prophets.
41 Συνηγμένων δὲ τῶν
Having been led together but of the
Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς
Pharisees inquired upon them the Jesus
λέγων 42 Τί ὑμῖν δοκεῖ περὶ τοῦ
saying What to YOU does it seem about the
χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν
Christ? Whose son is he? They are saying
αὐτῷ Τοῦ Δαυείδ. 43 λέγει αὐτοῖς
to him Of the David. He is saying to them
Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ
How therefore David in spirit is calling
αὐτὸν κύριον λέγων 44 Εἶπεν Κύριος τῷ
him Lord saying Said Lord to the
κυρίῳ μου Κάθου ἐκ δεξιῶν
lord of me Be sitting out of right-hand [parts]
μου ἕως ἂν θῶ τοὺς ἐχθρούς σου
of me until likely I should put the enemies of you
ὑποκάτω τῶν ποδῶν σου; 45 εἰ οὖν Δαυεὶδ
beneath the feet of you? If therefore David
καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;
is calling him Lord, how son of him is he?

they came together in
one group. 35 And one
of them, versed in
the Law, asked, test-
ing him: 36 "Teacher,
which is the greatest
commandment in the
Law?" 37 He said to
him: "'You must
love Jehovah[a] your
God with your whole
heart and with your
whole soul and with
your whole mind.'
38 This is the great-
est and first com-
mandment. 39 The
second, like it, is this,
'You must love your
neighbor as yourself.'
40 On these two com-
mandments the whole
Law hangs, and the
Prophets."
41 Now while the
Pharisees were gath-
ered together Jesus
asked them: 42 "What
do YOU think about
the Christ? Whose son
is he?" They said
to him: "David's."
43 He said to them:
"How, then, is it
that David by in-
spiration calls him
'Lord,' saying, 44 'Je-
hovah[b] said to my
Lord: "Sit at my
right hand until I
put your enemies be-
neath your feet"'?
45 If, therefore, David
calls him 'Lord,' how
is he his son?"

37[a] Jehovah, J[1,2,6-14,16-18,20,21]; the Lord, ℵB. 44[b] Jehovah, J[1,2,4-14,17,18,20,21]; the Lord, ℵB.

46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ
And no one was able to answer to him
λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης
word, nor dared anyone from that
τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.
the day to inquire upon him no longer.

23 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις
Then the Jesus spoke to the crowds
καὶ τοῖς μαθηταῖς αὐτοῦ λέγων 2 Ἐπὶ τῆς
and to the disciples of him saying Upon the
Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς
of Moses seat sat down the scribes
καὶ οἱ Φαρισαῖοι. 3 πάντα οὖν
and the Pharisees. All (things) therefore
ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε
as many as if ever they might say to YOU do YOU
καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα
and be YOU observing, according to but the works
αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ
of them not be YOU doing, they are saying for
καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν δὲ
and not are doing. They are binding up but
φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς
loads heavy and are imposing upon the
ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ
shoulders of the men, they but to the
δακτύλῳ αὐτῶν οὐ θέλουσιν
finger of them not they are willing
κινῆσαι αὐτά. 5 πάντα δὲ τὰ ἔργα
to budge them. All but the works
αὐτῶν ποιοῦσιν πρὸς τὸ
of them they are doing toward the
θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι
to be viewed to the men; they are broadening
γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι
for the phylacteries of them and they are enlarging
τὰ κράσπεδα, 6 φιλοῦσι δὲ τὴν
the fringes, they like but the
πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ
first place of reclining in the suppers and
τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς
the front seats in the synagogues
7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς
and the greetings in the marketplaces
καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββεί.
and to be called by the men Rabbi.
8 ὑμεῖς δὲ μὴ κληθῆτε Ῥαββεί, εἷς
YOU but not YOU should be called Rabbi, one
γὰρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ
for is of YOU the teacher, all but

46 And nobody was
able to say a word
in reply to him, nor
did anyone dare from
that day on to ques-
tion him any further.

23 Then Jesus spoke
to the crowds
and to his disciples,
saying: 2 "The scribes
and the Pharisees
have seated them-
selves in the seat of
Moses. 3 Therefore all
the things they tell
YOU, do and observe,
but do not do accord-
ing to their deeds,
for they say but do
not perform. 4 They
bind up heavy loads
and put them upon
the shoulders of men,
but they themselves
are not willing to
budge them with their
finger. 5 All the works
they do they do to
be viewed by men;
for they broaden the
[scripture-containing]
cases that they wear
as safeguards, and
enlarge the fringes
of their garments.
6 They like the most
prominent place at
evening meals and
the front seats in the
synagogues, 7 and the
greetings in the mar-
ket places and to be
called Rabbi by men.
8 But YOU, do not
YOU be called Rabbi,
for one is YOUR
teacher, whereas all

ὑμεῖς ἀδελφοί ἐστε· 9 καὶ πατέρα μὴ
YOU brothers are; and father not
καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γάρ
YOU should call of YOU upon the earth, one for
ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος·
is of YOU the Father the heavenly one;
10 μηδὲ κληθῆτε καθηγηταί, ὅτι
neither should YOU be called leaders, because
καθηγητὴς ὑμῶν ἐστιν εἷς ὁ χριστός·
leader of YOU is one the Christ;
11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν
the but greater of YOU will be of YOU
διάκονος. 12 Ὅστις δὲ ὑψώσει ἑαυτὸν
servant. Whoever but will exalt himself
ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν
will be humbled, and whoever will humble himself
ὑψωθήσεται.
will be exalted.
13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe but to YOU, scribes and Pharisees
ὑποκριταί, ὅτι κλείετε τὴν
hypocrites, because YOU are shutting up the
βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν
kingdom of the heavens in front of the
ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ
men; YOU for not YOU are entering, nor
τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.
the (ones) coming in do YOU let go off to enter.
15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to YOU, scribes and Pharisees
ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν
hypocrites, because YOU go about the sea
καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ
and the dry [land] to make one proselyte, and
ὅταν γένηται ποιεῖτε
whenever he might come to be YOU are making
αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.
him son of Gehenna twofold more of YOU.
16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ
Woe to YOU, guides blind the (ones)
λέγοντες Ὃς ἂν ὀμόσῃ ἐν τῷ
saying Who likely might swear in the
ναῷ, οὐδέν ἐστιν, ὃς δ' ἂν
divine habitation, nothing it is, who but likely
ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ
might swear in the gold of the divine habitation
ὀφείλει· 17 μωροὶ καὶ τυφλοί, τίς γὰρ
is in debt; fools and blind (ones), which for

YOU are brothers.
9 Moreover, do not
call anyone YOUR fa-
ther on earth, for
one is YOUR Father,
the heavenly One.
10 Neither be called
'leaders,' for YOUR
Leader is one, the
Christ. 11 But the
greatest one among
YOU must be YOUR
minister. 12 Whoever
exalts himself will be
humbled, and whoever
humbles himself will
be exalted.
13 "Woe to YOU,
scribes and Pharisees,
hypocrites! because
YOU shut up the king-
dom of the heavens
before men; for YOU
yourselves do not go in,
neither do YOU per-
mit those on their way
in to go in. 14 —[a]
15 Woe to YOU,
scribes and Pharisees,
hypocrites! because
YOU traverse sea and
dry land to make one
proselyte, and when
he becomes one YOU
make him a subject
for Ge·hen'na[b] twice
as much so as your-
selves.
16 "Woe to YOU,
blind guides, who say,
'If anyone swears by
the temple, it is noth-
ing; but if anyone
swears by the gold
of the temple, he
is under obligation.'
17 Fools and blind
ones! Which, in fact,

14[a] This verse is omitted in the Westcott and Hort Greek text. 15[b] See Appendix under Matthew 5:22.

μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ
greater is, the gold or the
ναὸς ὁ ἁγιάσας τὸν
divine habitation the (one) having sanctified the
χρυσόν; 18 καί Ὃς ἂν ὀμόσῃ ἐν τῷ
gold? And Who likely might swear in the
θυσιαστηρίῳ, οὐδέν ἐστιν, ὃς δ' ἂν
altar, nothing it is, who but likely
ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ
might swear in the gift the (one) on top of it
ὀφείλει· 19 τυφλοί, τί γὰρ μεῖζον,
he is in debt; blind (ones), which for greater,
τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ
the gift or the altar the (thing)
ἁγιάζον τὸ δῶρον; 20 ὁ οὖν
sanctifying the gift? The (one) therefore
ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ
having sworn in the altar swears in it
καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·
and in all (things) the (ones) on top of it;
21 καὶ ὁ ὀμόσας ἐν τῷ
and the (one) having sworn in the
ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ
divine habitation swears in it and in the (one)
κατοικοῦντι αὐτόν· 22 καὶ ὁ ὀμόσας
inhabiting it; and the (one) having sworn
ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ
in the heaven swears in the throne of the God
καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.
and in the (one) sitting on top of it.
23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to you, scribes and Pharisees
ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ
hypocrites, because you give the tenth of the
ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ
mint and the dill and the cummin, and
ἀφήκατε τὰ βαρύτερα τοῦ
you have let go off the weightier (things) of the
νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν·
law, the justice and the mercy and the faith;
ταῦτα δὲ ἔδει ποιῆσαι
these (things) but it was necessary to do
κἀκεῖνα μὴ ἀφεῖναι. 24 ὁδηγοὶ
and those (things) not to let go off. Guides
τυφλοί, διυλίζοντες τὸν κώνωπα τὴν δὲ
blind, straining through the gnat the but
κάμηλον καταπίνοντες.
camel drinking down.
25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to you, scribes and Pharisees

is greater, the gold
or the temple that
has sanctified the
gold? 18 Also, 'If any-
one swears by the
altar, it is nothing;
but if anyone swears
by the gift on it,
he is under obliga-
tion.' 19 Blind ones!
Which, in fact, is
greater, the gift or the
altar that sanctifies
the gift? 20 Therefore
he that swears by
the altar is swearing
by it and by all the
things on it; 21 and
he that swears by the
temple is swearing by
it and by him that is
inhabiting it; 22 and
he that swears by
heaven is swearing
by the throne of
God and by him
that is sitting on it.
23 "Woe to YOU,
scribes and Pharisees,
hypocrites! because
YOU give the tenth
of the mint and the
dill and the cummin,
but YOU have dis-
regarded the weight-
ier matters of the
Law, namely, justice
and mercy and faith-
fulness. These things
it was binding to do,
yet not to disregard
the other things.
24 Blind guides, who
strain out the gnat
but gulp down the
camel!
25 "Woe to YOU,
scribes and Pharisees,

ὑποκριταί, ὅτι καθαρίζετε τὸ
hypocrites, because you are cleansing the
ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος,
outside of the cup and of the dish,
ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς
from within but they are full out of snatching
καὶ ἀκρασίας. 26 Φαρισαῖε τυφλέ,
and lack of might. Pharisee blind,
καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου
cleanse first the inside of the cup
καὶ τῆς παροψίδος, ἵνα γένηται
and of the dish, in order that might become
καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.
also the outside of it clean.
27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to you, scribes and Pharisees
ὑποκριταί, ὅτι παρομοιάζετε
hypocrites, because you are likened beside
τάφοις κεκονιαμένοις, οἵτινες
to graves having been whitewashed, which
ἔξωθεν μὲν φαίνονται ὡραῖοι
from outside indeed are appearing beautiful
ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν
from within but are full of bones of dead (ones)
καὶ πάσης ἀκαθαρσίας· 28 οὕτως καὶ ὑμεῖς
and of all uncleanness; thus also you
ἔξωθεν μὲν φαίνεσθε τοῖς
from outside indeed are appearing to the
ἀνθρώποις δίκαιοι, ἔσωθεν δέ ἐστε
men righteous, from within but you are
μεστοὶ ὑποκρίσεως καὶ ἀνομίας.
full of hypocrisy and lawlessness.
29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to you, scribes and Pharisees
ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους
hypocrites, because you are building the graves
τῶν προφητῶν καὶ κοσμεῖτε τὰ
of the prophets and you are decorating the
μνημεῖα τῶν δικαίων, 30 καὶ
memorial tombs of the righteous (ones), and
λέγετε Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν
you are saying If we were in the days of the
πατέρων ἡμῶν, οὐκ ἂν ἤμεθα αὐτῶν
fathers of us, not likely we were of them
κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν·
sharers in the blood of the prophets;
31 ὥστε μαρτυρεῖτε ἑαυτοῖς
as-and you are bearing witness to yourselves
ὅτι υἱοί ἐστε τῶν φονευσάντων
that sons you are of the (ones) having murdered

hypocrites! because
YOU cleanse the out-
side of the cup and
of the dish, but in-
side they are full
of plunder and im-
moderateness. 26 Blind
Pharisee, cleanse first
the inside of the
cup and of the dish,
that the outside of
it also may become
clean.
27 "Woe to YOU,
scribes and Pharisees,
hypocrites! because
YOU resemble white-
washed graves, which
outwardly indeed ap-
pear beautiful but
inside are full of
dead men's bones and
of every sort of un-
cleanness. 28 In that
way YOU also, out-
wardly indeed, appear
righteous to men,
but inside YOU are
full of hypocrisy and
lawlessness.
29 "Woe to YOU,
scribes and Pharisees,
hypocrites! because
YOU build the graves
of the prophets and
decorate the memo-
rial tombs of the
righteous ones, 30 and
YOU say, 'If we
were in the days
of our forefathers, we
would not be sharers
with them in the
blood of the proph-
ets.' 31 Therefore YOU
are bearing witness
against yourselves
that YOU are sons of
those who murdered

τοὺς προφήτας. 32 καὶ ὑμεῖς πληρώσατε τὸ
the prophets. And you fill you up the

μέτρον τῶν πατέρων ὑμῶν.
measure of the fathers of you.

33 ὄφεις γεννήματα ἐχιδνῶν, πῶς
Serpents generated ones of vipers, how

φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;
should you flee from the judgment of the Gehenna?

34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω
Through this look! I am sending off

πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ
toward you prophets and wise (ones) and

γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ
scribes; out of them you will kill and

σταυρώσετε, καὶ ἐξ αὐτῶν
you will put on stakes, and out of them

μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ
you will scourge in the synagogues of you and

διώξετε ἀπὸ πόλεως εἰς πόλιν·
you will persecute from city into city;

35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα
so that might come upon you all blood

δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ
righteous being poured out upon the earth from

τοῦ αἵματος Ἅβελ τοῦ δικαίου ἕως τοῦ
the blood of Abel the righteous till the

αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν
blood of Zechariah son of Barachiah, whom

ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ
you murdered between the divine habitation and

τοῦ θυσιαστηρίου. 36 ἀμὴν λέγω ὑμῖν,
the altar. Amen I am saying to you,

ἥξει ταῦτα πάντα ἐπὶ τὴν
will come these (things) all upon the

γενεὰν ταύτην.
generation this.

37 Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ
Jerusalem Jerusalem, the (one)

ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα
killing the prophets and stoning

τοὺς ἀπεσταλμένους πρὸς αὐτήν, —
the (ones) sent off toward her, —

ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα
how often I willed to lead together upon the children

σου, ὃν τρόπον ὄρνις ἐπισυνάγει
of you, which manner hen leads together upon

τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ
the chicks of her under the wings, and

the prophets. 32 Well, then, fill up the measure of YOUR forefathers.

33 "Serpents, offspring of vipers, how are YOU to flee from the judgment of Ge-hen'na?[a] 34 For this reason, here I am sending forth to YOU prophets and wise men and public instructors. Some of them YOU will kill and impale, and some of them YOU will scourge in YOUR synagogues and persecute from city to city; 35 that there may come upon YOU all the righteous blood spilled on earth, from the blood of righteous Abel to the blood of Zech·a·ri'ah son of Bar·a·chi'ah, whom YOU murdered between the sanctuary and the altar. 36 Truly I say to YOU, All these things will come upon this generation.

37 "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her,—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But

33[a] See Appendix under Matthew 5:22.

οὐκ ἠθελήσατε; 38 ἰδοὺ ἀφίεται
not you did will? Look! Is let go off

ὑμῖν ὁ οἶκος ὑμῶν. 39 λέγω γὰρ ὑμῖν,
to you the house of you. I am saying for to you,

οὐ μή με ἴδητε ἀπ' ἄρτι ἕως
Not not me you should see from right now until

ἂν εἴπητε Εὐλογημένος ὁ
likely you should say Having been blessed the (one)

ἐρχόμενος ἐν ὀνόματι Κυρίου.
coming in name of Lord.

24 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ
And having gone out the Jesus from the

ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ
temple was going his way, and came toward the

μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς
disciples of him to show to him the buildings

τοῦ ἱεροῦ· 2 ὁ δὲ ἀποκριθεὶς
of the temple; the (one) but having answered

εἶπεν αὐτοῖς Οὐ βλέπετε ταῦτα
said to them Not you are looking at these (things)

πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ
all? Amen I am saying to you, not not

ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς
should be let go off here stone upon stone which

οὐ καταλυθήσεται.
not will be loosed down.

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους
Sitting but of him upon the Mount

τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ
of the Olives came toward him the disciples

κατ' ἰδίαν λέγοντες Εἰπὸν
according to private [spot] saying Say

ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ
to us when these (things) will be, and what the

σημεῖον τῆς σῆς παρουσίας καὶ συντελείας
sign of the your presence and of conclusion

τοῦ αἰῶνος.
of the age.

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
And having answered the Jesus said

αὐτοῖς Βλέπετε μή τις ὑμᾶς
to them Be you looking at not anyone you

πλανήσῃ· 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ
might mislead; many for will come upon

τῷ ὀνόματί μου λέγοντες Ἐγώ εἰμι ὁ
the name of me saying I am the

χριστός, καὶ πολλοὺς πλανήσουσιν.
Christ, and many they will mislead.

YOU people did not want it. 38 Look! YOUR house is abandoned to YOU. 39 For I say to YOU, YOU will by no means see me from henceforth until YOU say, 'Blessed is he that comes in Jehovah's[a] name!' "

24 Departing now, Jesus was on his way from the temple, but his disciples approached to show him the buildings of the temple. 2 In response he said to them: "Do YOU not behold all these things? Truly I say to YOU, By no means will a stone be left here upon a stone and not be thrown down."

3 While he was sitting upon the Mount of Olives, the disciples approached him privately, saying: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?"[b]

4 And in answer Jesus said to them: "Look out that nobody misleads YOU; 5 for many will come on the basis of my name, saying, 'I am the Christ,' and will mislead many.

39[a] Jehovah's, J1-4,6-14,16-18,21; the Lord's, ℵB. 3[b] System of things,=αἰών (ai·on'), ℵB; עולם (o·lahm'), J1-14,16-18.

6 μελλήσετε δὲ ἀκούειν πολέμους
You will be about but to be hearing wars
καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ
and hearings of wars; be seeing you, not
θροεῖσθε· δεῖ γὰρ γενέσθαι,
you be terrified; it is necessary for to occur,
ἀλλ' οὔπω ἐστὶν τὸ τέλος.
but not yet is the end.
7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ
Will rise up for nation upon nation and
βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ
kingdom upon kingdom, and will be famines
καὶ σεισμοὶ κατὰ τόπους·
and [earth]quakes down on places;
8 πάντα δὲ ταῦτα ἀρχὴ
all but these (things) beginning
ὠδίνων.
of pangs of birth.
9 τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν
Then they will give over you into tribulation
καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε
and will kill you, and you will be
μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν
(ones) being hated by all the nations
διὰ τὸ ὄνομά μου. 10 καὶ τότε
through the name of me. And then
σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους
will be stumbled many and one another
παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·
they will give over and they will hate one another;
11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται
and many false prophets will rise up
καὶ πλανήσουσιν πολλούς· 12 καὶ διὰ
and will mislead many; and through
τὸ πληθυνθῆναι τὴν ἀνομίαν
the to be increased the lawlessness
ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.
will cool off the love of the many.
13 ὁ δὲ ὑπομείνας εἰς τέλος
The (one) but having endured into end
οὗτος σωθήσεται. 14 καὶ κηρυχθήσεται
this (one) will be saved. And will be preached
τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν
this the good news of the kingdom in
ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν
whole the inhabited [earth] into witness to all
τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.
the nations, and then will come the end.
15 Ὅταν οὖν ἴδητε τὸ
Whenever therefore you might see the

6 You are going to
hear of wars and
reports of wars; see
that you are not
terrified. For these
things must take
place, but the end
is *not* yet.
7 "For nation will
rise against nation
and kingdom against
kingdom, and there
will be food shortages
and earthquakes in
one place after an-
other. 8 All these
things are a begin-
ning of pangs of
distress.
9 "Then people will
deliver you up to
tribulation and will
kill you, and you will
be objects of hatred
by all the nations
on account of my
name. 10 Then, also,
many will be stum-
bled and will betray
one another and will
hate one another.
11 And many false
prophets will arise
and mislead many;
12 and because of the
increasing of lawless-
ness the love of the
greater number will
cool off. 13 But he
that has endured to
the end is the one
that will be saved.
14 And this good news
of the kingdom will
be preached in all
the inhabited earth
for a witness to all
the nations; and then
the end will come.
15 "Therefore, when
you catch sight of the

βδέλυγμα τῆς ἐρημώσεως τὸ
disgusting thing of the desolation the (thing)
ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς
spoken through Daniel the prophet having stood
ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων
in place holy, the (one) reading
νοείτω, 16 τότε οἱ ἐν τῇ
let him be minding, then the (ones) in the
Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
Judea let them be fleeing into the mountains,
17 ὁ ἐπὶ τοῦ δώματος μὴ
the (one) upon the housetop not
καταβάτω ἆραι τὰ ἐκ
let him come down to lift up the (things) out of
τῆς οἰκίας αὐτοῦ, 18 καὶ ὁ ἐν τῷ
the house of him, and the (one) in the
ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ
field not let him return behind to lift up the
ἱμάτιον αὐτοῦ. 19 οὐαὶ δὲ ταῖς
outer garment of him. Woe but to the (ones)
ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
in belly having and the (ones) giving suck
ἐν ἐκείναις ταῖς ἡμέραις. 20 προσεύχεσθε
in those the days. Be praying
δὲ ἵνα μὴ γένηται ἡ φυγὴ
but in order that not should occur the flight
ὑμῶν χειμῶνος μηδὲ σαββάτῳ· 21 ἔσται γὰρ
of you of winter nor to sabbath; will be for
τότε θλῖψις μεγάλη οἵα οὐ
then tribulation great of what sort not
γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ
has occurred from beginning of world until of the
νῦν οὐδ' οὐ μὴ γένηται. 22 καὶ εἰ μὴ
now not-but not not should occur. And if not
ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν
were cut short the days those, not likely
ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς
was saved all flesh; through but the
ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.
chosen ones will be cut short the days those.
23 Τότε ἐάν τις ὑμῖν εἴπῃ Ἰδοὺ
Then if ever anyone to you might say Look!
ὧδε ὁ χριστός ἤ Ὧδε, μὴ πιστεύσητε·
Here the Christ or Here, not you should believe;
24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ
will rise up for false christs and
ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα
false prophets, and will give signs great
καὶ τέρατα ὥστε πλανᾶσθαι εἰ δυνατὸν
and portents as-and to mislead if possible

disgusting thing that
causes desolation, as
spoken of through
Daniel the prophet,
standing in a holy
place, (let the read-
er use discernment,)
16 then let those in
Ju·de'a begin fleeing
to the mountains.
17 Let the man on
the housetop not come
down to take the
goods out of his
house; 18 and let the
man in the field not
return to the house
to pick up his outer
garment. 19 Woe to
the pregnant women
and those suckling a
baby in those days!
20 Keep praying that
your flight may not
occur in wintertime,
nor on the sabbath
day; 21 for then there
will be great tribu-
lation such as has
not occurred since the
world's beginning un-
til now, no, nor will
occur again. 22 In
fact, unless those
days were cut short,
no flesh would be
saved; but on account
of the chosen ones
those days will be
cut short.
23 "Then if anyone
says to you, 'Look!
Here is the Christ,'
or, 'There!' do not be-
lieve it. 24 For false
Christs and false
prophets will arise and
will give great signs
and wonders so as
to mislead, if possible,

καὶ τοὺς ἐκλεκτούς· 25 ἰδοὺ προείρηκα
also the chosen ones; look! I have foretold
ὑμῖν. 26 ἐὰν οὖν εἴπωσιν ὑμῖν
to you. If ever therefore they might say to you
Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ
Look! In the desolate place he is, not
ἐξέλθητε· Ἰδοὺ ἐν τοῖς ταμείοις,
you should go out; Look! In the inner chambers,
μὴ πιστεύσητε· 27 ὥσπερ γὰρ ἡ
not you should believe; as-even for the
ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ
lightning is coming out from eastern [parts] and
φαίνεται ἕως δυσμῶν, οὕτως ἔσται
is shining until western [parts], thus will be
ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
the presence of the Son of the man;
28 ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ
where if ever may be the carcass, there
συναχθήσονται οἱ ἀετοί.
will be led together the eagles.

29 Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν
Immediately but after the tribulation of the
ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται,
days those the sun will be darkened,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
and the moon not will give the light
αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ
of it, and the stars will fall from the
οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν
heaven, and the powers of the heavens
σαλευθήσονται. 30 καὶ τότε φανήσεται τὸ
will be shaken. And then will appear the
σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
sign of the Son of the man in
οὐρανῷ, καὶ τότε κόψονται πᾶσαι
heaven, and then will strike themselves all
αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν
the tribes of the earth and they will see the
υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν
Son of the man coming upon the
νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ
clouds of the heaven with power and
δόξης πολλῆς· 31 καὶ ἀποστελεῖ τοὺς
glory much; and he will send off the
ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης,
angels of him with trumpet great,
καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς
and they will lead together upon the chosen (ones)
αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ'
of him out of the four winds from

even the chosen ones.
25 Look! I have fore-
warned you. 26 There-
fore, if people say to
you, 'Look! He is in
the wilderness,' do not
go out; 'Look! He is
in the inner cham-
bers,' do not believe
it. 27 For just as the
lightning comes out
of eastern parts and
shines over to west-
ern parts, so the
presence of the Son
of man will be.
28 Wherever the car-
cass is, there the
eagles will be gath-
ered together.

29 "Immediately af-
ter the tribulation of
those days the sun
will be darkened, and
the moon will not
give its light, and the
stars will fall from
heaven, and the pow-
ers of the heavens
will be shaken. 30 And
then the sign of the
Son of man will ap-
pear in heaven, and
then all the tribes
of the earth will beat
themselves in lamen-
tation, and they will
see the Son of man
coming on the clouds
of heaven with pow-
er and great glory.
31 And he will send
forth his angels with
a great trumpet sound,
and they will gath-
er his chosen ones
together from the
four winds, from one

ἄκρων οὐρανῶν ἕως τῶν ἄκρων
extremities of heavens until the extremities
αὐτῶν.
of them.
32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν
From but the fig tree learn you the
παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς
parable; whenever already the branch of it
γένηται ἁπαλὸς καὶ τὰ φύλλα
should become tender and the leaves
ἐκφύῃ, γινώσκετε ὅτι
it may make grow out, you are knowing that
ἐγγὺς τὸ θέρος· 33 οὕτως καὶ ὑμεῖς, ὅταν
near the summer; thus also you, whenever
ἴδητε πάντα ταῦτα,
you might see all these (things),
γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.
be you knowing that near he is upon doors.
34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ
Amen I am saying to you that not not
παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν
should pass away the generation this until likely
πάντα ταῦτα γένηται. 35 ὁ
all these (things) should occur. The
οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ
heaven and the earth will pass away, the but
λόγοι μου οὐ μὴ παρέλθωσιν.
words of me not not should pass away.

36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας
About but the day that and hour
οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν
no one has known, neither the angels of the
οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ
heavens nor the Son, if not the Father
μόνος. 37 ὥσπερ γὰρ αἱ ἡμέραι τοῦ
only. As-even for the days of the
Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ
Noah, thus will be the presence of the
υἱοῦ τοῦ ἀνθρώπου· 38 ὡς γὰρ ἦσαν ἐν
Son of the man; as for were in
ταῖς ἡμέραις ἐκείναις ταῖς πρὸ τοῦ
the days those the (ones) before the
κατακλυσμοῦ τρώγοντες καὶ πίνοντες,
cataclysm feeding themselves and drinking,
γαμοῦντες καὶ γαμίζοντες,
marrying and been given in marriage,
ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν
until of which day entered Noah into the

extremity of the heav-
ens to their other
extremity.
32 "Now learn from
the fig tree as an
illustration this point:
Just as soon as its
young branch grows
tender and it puts
forth leaves, you
know that summer is
near. 33 Likewise also
you, when you see
all these things, know
that he is near at the
doors. 34 Truly I say
to you that this gen-
eration will by no
means pass away
until all these things
occur. 35 Heaven and
earth will pass away,
but my words will by
no means pass away.
36 "Concerning that
day and hour nobody
knows, neither the
angels of the heavens
nor the Son,[a] but
only the Father.
37 For just as the
days of Noah were,
so the presence of
the Son of man will
be. 38 For as they
were in those days
before the flood,
eating and drinking,
men marrying and
women being given
in marriage, until
the day that Noah
entered into the

36[a] Nor the Son, ℵBDVg(4 MSS.)ArmJ[17,18,21].

κιβωτόν, 39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ
ark, and not they knew until came the
κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως
cataclysm and lifted up all, thus
ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ
will be the presence of the Son of the
ἀνθρώπου. 40 τότε ἔσονται δύο ἐν τῷ ἀγρῷ,
man. Then will be two in the field,
εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·
one is being taken along and one is being let go off;
41 δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία
two [women] grinding in the mill, one
παραλαμβάνεται καὶ μία ἀφίεται.
is being taken along and one is being let go off.
42 γρηγορεῖτε οὖν, ὅτι οὐκ
Be you staying awake therefore, because not
οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος
you have known to what sort of day the Lord
ὑμῶν ἔρχεται.
of you is coming.

43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ
That (thing) but be you knowing that if
ᾔδει ὁ οἰκοδεσπότης ποίᾳ
had known the householder to what sort of
φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν
watch the thief is coming, he stayed awake
ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι
likely and not likely he allowed to be dug through
τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο καὶ
the house of him. Through this also
ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι
you be proving yourselves ready, because
ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ
to what not you are thinking hour the Son of the
ἀνθρώπου ἔρχεται.
man is coming.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ
Who really is the faithful slave and
φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ
discreet whom set down the lord upon
τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι
the domestics of him of the to give
αὐτοῖς τὴν τροφὴν ἐν καιρῷ; 46 μακάριος
to them the food in appointed time? Happy
ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ
the slave that whom having come the
κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα·
lord of him will find thus doing;
47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς
amen I am saying to you that upon all the

ark; 39 and they took
no note until the
flood came and swept
them all away, so
the presence of the
Son of man will be.
40 Then two men will
be in the field: one
will be taken along
and the other be
abandoned; 41 two
women will be grind-
ing at the hand mill:
one will be taken
along and the other
be abandoned. 42 Keep
on the watch, there-
fore, because YOU do
not know on what
day YOUR Lord is
coming.

43 "But know one
thing, that if the
householder had
known in what watch
the thief was coming,
he would have kept
awake and not al-
lowed his house to
be broken into. 44 On
this account YOU
too prove yourselves
ready, because at an
hour that YOU do
not think to be it,
the Son of man is
coming.

45 "Who really is
the faithful and
discreet slave whom
his master appointed
over his domestics,
to give them their
food at the proper
time? 46 Happy is
that slave if his
master on arriving
finds him doing so.
47 Truly I say to YOU,

ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
belongings of him he will set down him.
48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος
If ever but might say the bad slave
ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει
that in the heart of him Is taking his time
μου ὁ κύριος, 49 καὶ ἄρξηται
of me the lord, and he should start
τύπτειν τοὺς συνδούλους αὐτοῦ,
to be beating the fellow slaves of him,
ἐσθίῃ δὲ καὶ πίνῃ μετὰ
may be eating but and may be drinking with
τῶν μεθυόντων, 50 ἥξει ὁ
the (ones) getting drunk, will come the
κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ
lord of the slave that in day to which
οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ
not he is expecting and in hour to which not
γινώσκει, 51 καὶ διχοτομήσει αὐτὸν
he is knowing, and he will cut asunder him
καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν
and the part of him with the hypocrites
θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
he will place; there will be the weeping and
ὁ βρυγμὸς τῶν ὀδόντων.
the gnashing of the teeth.

25 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν
Then will be likened the kingdom of the
οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι
heavens to ten virgins, who having taken
τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς
the lamps of themselves went out into
ὑπάντησιν τοῦ νυμφίου. 2 πέντε δὲ ἐξ
meeting of the bridegroom. Five but out of
αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι·
them were foolish and five discreet;
3 αἱ γὰρ μωραὶ λαβοῦσαι τὰς
the for foolish (ones) having taken the
λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ'
lamps of them not took with
ἑαυτῶν ἔλαιον· 4 αἱ δὲ φρόνιμοι
themselves oil; the but discreet (ones)
ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν
took oil in the receptacles with the
λαμπάδων ἑαυτῶν. 5 χρονίζοντος δὲ
lamps of themselves. Taking his time but
τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ
of the bridegroom they nodded all and
ἐκάθευδον. 6 μέσης δὲ νυκτὸς κραυγὴ
were sleeping. Of middle but of night outcry

He will appoint him
over all his belong-
ings.

48 "But if that evil
slave should say in
his heart, 'My mas-
ter is delaying,' 49 and
should start to beat
his fellow slaves and
should eat and drink
with the confirmed
drunkards, 50 the
master of that slave
will come on a day
that he does not ex-
pect and in an hour
that he does not
know, 51 and will
punish him with the
greatest severity and
will assign him his
part with the hypo-
crites. There is where
[his] weeping and
the gnashing of [his]
teeth will be.

25 "Then the king-
dom of the heav-
ens will become like
ten virgins that took
their lamps and went
out to meet the
bridegroom. 2 Five of
them were foolish,
and five were discreet.
3 For the foolish took
their lamps but took
no oil with them,
4 whereas the discreet
took oil in their re-
ceptacles with their
lamps. 5 While the
bridegroom was de-
laying, they all nod-
ded and went to
sleep. 6 Right in the
middle of the night

γέγονεν ʼΙδοὺ ὁ νυμφίος,
has occurred Look! The bridegroom,
ἐξέρχεσθε εἰς ἀπάντησιν. 7 τότε
Be YOU going out into meeting. Then
ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ
rose up all the virgins those and
ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. 8 αἱ
put in order the lamps of themselves. The
δὲ μωραὶ ταῖς φρονίμοις εἶπαν Δότε
but foolish (ones) to the discreet (ones) said Give
ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ
to us out of the oil of YOU, because the
λαμπάδες ἡμῶν σβέννυνται.
lamps of us are being extinguished.
9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι
Answered but the discreet (ones) saying
Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ
Perhaps not not it might be enough to us and
ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς
to YOU; be going YOUR way rather toward the (ones)
πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.
selling and buy for yourselves.
10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν
Going off but of them to buy came
ὁ νυμφίος, καὶ αἱ ἕτοιμοι εἰσῆλθον
the bridegroom, and the ready (ones) went in
μετʼ αὐτοῦ εἰς τοὺς γάμους, καὶ
with him into the marriage festivities, and
ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται
was shut the door. Latterly but are coming
καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε
also the leftover virgins saying Lord
κύριε, ἄνοιξον ἡμῖν· 12 ὁ δὲ
lord, open to us; the (one) but
ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν,
having answered said Amen I am saying to YOU,
οὐκ οἶδα ὑμᾶς.
not I have known YOU.
13 Γρηγορεῖτε οὖν, ὅτι οὐκ
Be YOU staying awake therefore, because not
οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.
YOU have known the day nor the hour.
14 Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν
As-even for man traveling abroad
ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν
called the own slaves and gave over
αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, 15 καὶ
to them the belongings of him, and
ᾧ μὲν ἔδωκεν πέντε τάλαντα
to which (one) indeed he gave five talents

there arose a cry,
'Here is the bride-
groom! Be on YOUR
way out to meet him.'
7 Then all those vir-
gins rose and put
their lamps in order.
8 The foolish said to
the discreet, 'Give us
some of YOUR oil,
because our lamps
are about to go
out.' 9 The discreet
answered with the
words, 'Perhaps there
may not be quite
enough for us and
YOU. Be on YOUR way,
instead, to those who
sell it and buy for
yourselves.' 10 While
they were going off
to buy, the bride-
groom arrived, and
the virgins that were
ready went in with
him to the marriage
feast; and the door
was shut. 11 After-
wards the rest of the
virgins also came,
saying, 'Sir, sir, open
to us!' 12 In answer
he said, 'I tell YOU
the truth, I do not
know YOU.'

13 "Keep on the
watch, therefore, be-
cause YOU know nei-
ther the day nor the
hour.

14 "For it is just
as when a man,
about to travel abroad,
summoned *slaves* of
his and committed to
them his belongings.
15 And to one he
gave five talents,

ᾧ δὲ δύο ᾧ δὲ ἕν,
to which (one) but two to which (one) but one,
ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ
to each (one) according to the own power, and
ἀπεδήμησεν. 16 εὐθέως
he traveled abroad. Immediately
πορευθεὶς ὁ τὰ πέντε τάλαντα
having gone his way the (one) the five talents
λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ
having received worked in them and
ἐκέρδησεν ἄλλα πέντε· 17 ὡσαύτως
gained others five; as-thus
ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο·
the (one) the two gained others two;
18 ὁ δὲ τὸ ἓν λαβὼν
the (one) but the one having received
ἀπελθὼν ὤρυξεν γῆν καὶ ἔκρυψεν τὸ
having gone off dug up earth and hid the
ἀργύριον τοῦ κυρίου αὐτοῦ.
silver of the lord of him.
19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ
After but much time is coming the
κύριος τῶν δούλων ἐκείνων καὶ συναίρει
lord of the slaves those and lifts up with
λόγον μετʼ αὐτῶν. 20 καὶ προσελθὼν
word with them. And having come toward
ὁ τὰ πέντε τάλαντα λαβὼν
the (one) the five talents having received
προσήνεγκεν ἄλλα πέντε τάλαντα λέγων
brought toward others five talents saying
Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε
Lord, five talents to me you gave over; see
ἄλλα πέντε τάλαντα ἐκέρδησα. 21 ἔφη αὐτῷ
others five talents I gained. Said to him
ὁ κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ
the lord of him Well, slave good and
πιστέ, ἐπὶ ὀλίγα ἧς πιστός, ἐπὶ
faithful, upon few (things) you were faithful, upon
πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν
many (things) you I shall set down; enter into the
χαρὰν τοῦ κυρίου σου.
joy of the lord of you.
22 προσελθὼν καὶ ὁ τὰ δύο
Having come toward also the (one) the two
τάλαντα εἶπεν Κύριε, δύο τάλαντά μοι
talents said Lord, two talents to me
παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.
you gave over; see others two talents I gained.
23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δοῦλε
Said to him the lord of him Well, slave

to another two, to
still another one, to
each one according
to his own ability,
and he went abroad.
16 Immediately the
one that received the
five talents went his
way and did business
with them and gained
five more. 17 In the
same way the one
that received the two
gained two more.
18 But the one that
received just one went
off, and dug in the
ground and hid the
silver money of his
master.

19 "After a long
time the master of
those slaves came and
settled accounts with
them. 20 So the one
that had received five
talents came forward
and brought five
additional talents,
saying, 'Master, you
committed five talents
to me; see, I gained
five talents more.'
21 His master said to
him, 'Well done, good
and faithful slave!
You were faithful
over a few things.
I will appoint you
over many things.
Enter into the joy of
your master.' 22 Next
the one that had
received the two tal-
ents came forward
and said, 'Master, you
committed to me two
talents; see, I gained
two talents more.'
23 His master said
to him, 'Well done,

ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς
good and faithful, upon few (things) you were

πιστός, ἐπὶ πολλῶν σε καταστήσω·
faithful, upon many you I shall set down;

εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
enter into the joy of the lord of you.

24 προσελθὼν δὲ καὶ ὁ τὸ
Having come toward but also the (one) the

ἓν τάλαντον εἰληφὼς εἶπεν Κύριε, ἔγνων
one talent having received said Lord, I knew

σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων
you that hard you are man, reaping

ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ
where not you sowed and gathering whence not

διεσκόρπισας· 25 καὶ φοβηθεὶς
you scattered; and having feared

ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν
having gone off I hid the talent of you in

τῇ γῇ· ἴδε ἔχεις τὸ σόν.
the earth; see you are having the yours.

26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν
Having answered but the lord of him said

αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρέ, ᾔδεις ὅτι
to him Wicked slave and sluggish, you knew that

θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω
I am reaping where not I sowed and am gathering

ὅθεν οὐ διεσκόρπισα; 27 ἔδει
whence not I scattered? It was necessary

σε οὖν βαλεῖν τὰ ἀργύριά μου
you therefore to throw the silver [pieces] of me

τοῖς τραπεζείταις, καὶ ἐλθὼν ἐγὼ
to the bankers, and having come I

ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
carried off likely the mine with interest.

28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ
Lift YOU up therefore from him the

τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα
talent and give to the (one) having the ten

τάλαντα· 29 τῷ γὰρ ἔχοντι παντὶ
talents; to the (one) for having to everyone

δοθήσεται καὶ περισσευθήσεται·
it will be given and he will be made to abound;

τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει
of the (one) but not having also which he is having

ἀρθήσεται ἀπ' αὐτοῦ. 30 καὶ τὸν ἀχρεῖον
will be lifted up from him. And the useless

δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ
slave throw YOU out into the darkness the

ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς
outer; there will be the weeping

good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master.'
24 "Finally the one that had received the one talent came forward and said, 'Master, I knew you to be an exacting man, reaping where you did not sow and gathering where you did not winnow. 25 So I grew afraid and went off and hid your talent in the ground. Here you have what is yours.' 26 In reply his master said to him, 'Wicked and sluggish slave, you knew, did you, that I reaped where I did not sow and gathered where I did not winnow? 27 Well, then, you ought to have deposited my silver monies with the bankers, and on my arrival I would be receiving what is mine with interest.
28 "'Therefore TAKE away the talent from him and give it to him that has the ten talents. 29 For to everyone that has, more will be given and he will have abundance; but as for him that does not have, even what he has will be taken away from him. 30 And throw the good-for-nothing slave out into the darkness outside. There is where [his] weeping

καὶ ὁ βρυγμὸς τῶν ὀδόντων.
and the gnashing of the teeth.

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ
Whenever but should come the Son of the

ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ
man in the glory of him and all the

ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ
angels with him, then he will sit down upon

θρόνου δόξης αὐτοῦ, 32 καὶ
throne of glory of him, and

συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα
will be led together in front of him all

τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς
the nations, and he will separate them [persons]

ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει
from one another, as-even the shepherd is separating

τὰ πρόβατα ἀπὸ τῶν ἐρίφων, 33 καὶ
the sheep from the kids, and

στήσει τὰ μὲν πρόβατα ἐκ
he will make to stand the indeed sheep out of

δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ
right-hand [places] of him the but kids out of

εὐωνύμων.
left-hand [places].

34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς
Then will say the king to the (ones)

ἐκ δεξιῶν αὐτοῦ Δεῦτε, οἱ
out of right-hand [places] of him Hither, the (ones)

εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε
blessed of the Father of me, inherit

τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ
the having been prepared to YOU kingdom from

καταβολῆς κόσμου· 35 ἐπείνασα γὰρ καὶ
founding of world; I hungered for and

ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ
YOU gave to me to eat, I got thirsty and

ἐποτίσατέ με, ξένος ἤμην καὶ
YOU caused to drink me, stranger I was and

συνηγάγετέ με, 36 γυμνὸς καὶ περιεβάλετέ
YOU gathered me, naked and YOU clothed

με, ἠσθένησα καὶ ἐπεσκέψασθέ με, ἐν
me, I fell sick and YOU looked after me, in

φυλακῇ ἤμην καὶ ἤλθατε πρός με. 37 τότε
prison I was and YOU came toward me. Then

ἀποκριθήσονται αὐτῷ οἱ δίκαιοι
will answer to him the righteous (ones)

λέγοντες Κύριε, πότε σε εἴδαμεν πεινῶντα καὶ
saying Lord, when you we saw hungering and

ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;
we fed, or thirsting and we caused to drink?

and the gnashing of [his] teeth will be.'
31 "When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. 32 And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. 33 And he will put the sheep on his right hand, but the goats on his left.
34 "Then the king will say to those on his right, 'Come, YOU who have been blessed by my Father, inherit the kingdom prepared for YOU from the founding of the world. 35 For I became hungry and YOU gave me something to eat; I got thirsty and YOU gave me something to drink. I was a stranger and YOU received me hospitably; 36 naked, and YOU clothed me. I fell sick and YOU looked after me. I was in prison and YOU came to me.' 37 Then the righteous ones will answer him with the words, 'Lord, when did we see you hungry and feed you, or thirsty, and give you something to drink?

38 πότε δέ σε εἴδαμεν ξένον καὶ
When but you we saw stranger and
συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν;
we gathered, or naked and we clothed?
39 πότε δέ σε εἴδομεν ἀσθενοῦντα ἢ ἐν
When but you we saw falling sick or in
φυλακῇ καὶ ἤλθομεν πρός σε; 40 καὶ
prison and we came toward you? And
ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς
having answered the king will say to them
Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον
Amen I am saying to YOU, upon how much
ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου
YOU did to one of these the brothers of me
τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
the least (ones), to me YOU did.
41 τότε ἐρεῖ καὶ τοῖς ἐξ
Then he will say also to the (ones) out of
εὐωνύμων Πορεύεσθε ἀπ' ἐμοῦ
left-hand [places] Be going YOUR way from me
κατηραμένοι εἰς τὸ πῦρ τὸ
(ones) having been cursed into the fire the
αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ
everlasting the having been prepared to the Devil
καὶ τοῖς ἀγγέλοις αὐτοῦ· 42 ἐπείνασα
and to the angels of him; I became hungry
γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, καὶ
for and not YOU gave me to eat, and
ἐδίψησα καὶ οὐκ ἐποτίσατέ με,
I got thirsty and not YOU caused to drink me,
43 ξένος ἤμην καὶ οὐ συνηγάγετέ με,
stranger I was and not YOU gathered me,
γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ
naked and not YOU clothed me, sick and
ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με. 44 τότε
in prison and not YOU looked after me. Then
ἀποκριθήσονται καὶ αὐτοὶ λέγοντες Κύριε,
will answer also they saying Lord,
πότε σε εἴδομεν πεινῶντα ἢ διψῶντα ἢ
when you we saw hungering or thirsting or
ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ
stranger or naked or sick or in prison and
οὐ διηκονήσαμέν σοι; 45 τότε ἀποκριθήσεται
not we did service to you? Then he will answer
αὐτοῖς λέγων Ἀμὴν λέγω ὑμῖν, ἐφ'
to them saying Amen I say to YOU, upon
ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν
how much not YOU did to one of these the
ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. 46 καὶ
least (ones), neither to me YOU did. And

38 When did we see
you a stranger and
receive you hospita-
bly, or naked, and
clothe you? 39 When
did we see you sick
or in prison and go
to you?' 40 And in
reply the king will
say to them, 'Truly
I say to YOU, To
the extent that YOU
did it to one of the
least of these my
brothers, YOU did it
to me.'
41 "Then he will
say, in turn, to those
on his left, 'Be on
YOUR way from me,
YOU who have been
cursed, into the ever-
lasting fire prepared
for the Devil and his
angels. 42 For I be-
came hungry, but YOU
gave me nothing to
eat, and I got thirsty,
but YOU gave me
nothing to drink. 43 I
was a stranger, but
YOU did not receive
me hospitably; naked,
but YOU did not clothe
me; sick and in pris-
on, but YOU did
not look after me.'
44 Then they also
will answer with the
words, 'Lord, when
did we see you hun-
gry or thirsty or a
stranger or naked or
sick or in prison and
did not minister to
you?' 45 Then he will
answer them with the
words, 'Truly I say
to YOU, To the extent
that YOU did not do it
to one of these least
ones, YOU did not
do it to me.' 46 And

ἀπελεύσονται οὗτοι εἰς κόλασιν
will go off these into lopping off
αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν
everlasting, the but righteous (ones) into life
αἰώνιον.
everlasting.
26 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus
πάντας τοὺς λόγους τούτους, εἶπεν τοῖς
all the words these, he said to the
μαθηταῖς αὐτοῦ 2 Οἴδατε ὅτι μετὰ δύο
disciples of him YOU have known that after two
ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ
days the passover is occurring, and the
υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ
Son of the man is being given over into the
σταυρωθῆναι.
to be put upon the stake.
3 Τότε συνήχθησαν οἱ ἀρχιερεῖς
Then were led together the chief priests
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν
and the older men of the people into the
αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου
courtyard of the chief priest the (one) being said
Καιάφα, 4 καὶ συνεβουλεύσαντο ἵνα
Caiaphas, and took counsel together in order that
τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ
the Jesus to crafty device they might seize and
ἀποκτείνωσιν· 5 ἔλεγον δέ Μὴ ἐν
they may kill; they were saying but Not in
τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται
the festival, in order that not uproar might occur
ἐν τῷ λαῷ.
in the people.
6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν
Of the but Jesus having come to be in
Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
Bethany in house of Simon the leper,
7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον
came toward to him woman having alabaster case
μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ
of perfumed oil costly and was pouring upon
τῆς κεφαλῆς αὐτοῦ ἀνακειμένου. 8 ἰδόντες
the head of him lying up. Having seen
δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες
but the disciples became indignant saying
Εἰς τί ἡ ἀπώλεια αὕτη; 9 ἐδύνατο γὰρ
Into what the waste this? Was able for
τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι
this to be sold of much and to be given

these will depart in-
to everlasting cutting-
off, but the righteous
ones into everlasting
life."
26 Now when Jesus
had finished all
these sayings, he
said to his disciples:
2 "YOU know that
two days from now
the passover occurs,
and the Son of man
is to be delivered up
to be impaled."
3 Then the chief
priests and the older
men of the people
gathered together in
the courtyard of the
high priest who
was called Ca'ia·phas,
4 and took counsel
together to seize Jesus
by crafty device and
kill him. 5 However,
they kept saying:
"Not at the festival,
in order that no up-
roar may arise among
the people."
6 While Jesus hap-
pened to be in Beth'-
a·ny in the house
of Simon the leper,
7 a woman with an
alabaster case of
costly perfumed oil
approached him, and
she began pouring it
upon his head as he
was reclining at the
table. 8 On seeing this
the disciples became
indignant and said:
"Why this waste?
9 For this could have
been sold for a great
deal and been given

πτωχοῖς. 10 γνοὺς δὲ ὁ Ἰησοῦς
to poor (ones). Having known but the Jesus

εἶπεν αὐτοῖς Τί κόπους παρέχετε τῇ
said to them Why troubles have you beside to the

γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς
woman? Work for fine she worked into

ἐμέ· 11 πάντοτε γὰρ τοὺς πτωχοὺς
me; always for the poor (ones)

ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ
you are having with selves, me but not

πάντοτε ἔχετε· 12 βαλοῦσα γὰρ
always you are having; having thrown for

αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ
this [woman] the perfumed oil this upon the

σώματός μου πρὸς τὸ ἐνταφιάσαι
body of me toward the to put into the grave

με ἐποίησεν. 13 ἀμὴν λέγω ὑμῖν, ὅπου
me she did. Amen I am saying to you, where

ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν
if ever might be preached the good news this in

ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ
whole the world, will be spoken also which

ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.
did this [woman] into remembrance of her.

14 Τότε πορευθεὶς εἷς τῶν δώδεκα,
Then having gone his way one of the twelve,

ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς
the (one) being said Judas Iscariot, toward

τοὺς ἀρχιερεῖς 15 εἶπεν Τί θέλετέ
the chief priests he said What are you willing

μοι δοῦναι κἀγὼ ὑμῖν παραδώσω αὐτόν;
to me to give and I to you will give over him?

οἱ δὲ ἔστησαν αὐτῷ τριάκοντα
The (ones) but stipulated to him thirty

ἀργύρια. 16 καὶ ἀπὸ τότε ἐζήτει
silver [pieces]. And from then he was seeking

εὐκαιρίαν ἵνα αὐτὸν παραδῷ.
opportunity in order that him he might give over.

17 Τῇ δὲ πρώτῃ τῶν
To the but first [day] of the

ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ
unfermented cakes came toward the disciples to the

Ἰησοῦ λέγοντες Ποῦ θέλεις
Jesus saying Where are you willing

ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;
we should prepare to you to eat the passover?

18 ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν
The (one) but said Be you going under into the

πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ
city toward the So-and-so and say to him

to poor people."
10 Aware of this, Je-
sus said to them:
"Why do you try to
make trouble for the
woman? For she did
a fine deed toward
me. 11 For you always
have the poor with
you, but you will not
always have me.
12 For when this
woman put this per-
fumed oil upon my
body, she did it for
the preparation of me
for burial. 13 Truly I
say to you, Wherever
this good news is
preached in all the
world, what this wom-
an did shall also be
told as a remem-
brance of her."

14 Then one of the
twelve, the one called
Judas Is·car′i·ot, went
to the chief priests
15 and said: "What
will you give me to
betray him to you?"
They stipulated to
him thirty silver
pieces. 16 So from
then on he kept seek-
ing a good opportu-
nity to betray him.

17 On the first day
of the unfermented
cakes the disciples
came up to Jesus,
saying: "Where do
you want us to pre-
pare for you to eat
the passover?" 18 He
said: "Go into the
city to So-and-so
and say to him,

Ὁ διδάσκαλος λέγει Ὁ καιρός
The teacher is saying The appointed time

μου ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ
of me near is; toward you I am making the

πάσχα μετὰ τῶν μαθητῶν μου. 19 καὶ
passover with the disciples of me. And

ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς
did the disciples as gave orders to them

ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.
the Jesus, and they prepared the passover.

20 Ὀψίας δὲ γενομένης
Of evening but having come to be

ἀνέκειτο μετὰ τῶν δώδεκα μαθητῶν.
he was lying up with the twelve disciples.

21 καὶ ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν
And eating of them he said Amen

λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν
I am saying to you that one out of you

παραδώσει με. 22 καὶ λυπούμενοι σφόδρα
will give over me. And being grieved very much

ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος
they started to be saying to him one each

Μήτι ἐγώ εἰμι, κύριε; 23 ὁ δὲ
Not what I am, Lord? The (one) but

ἀποκριθεὶς εἶπεν Ὁ ἐμβάψας
having answered said The (one) having dipped in

μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός
with me the hand in the bowl this (one)

με παραδώσει· 24 ὁ μὲν υἱὸς τοῦ
me will give over; the indeed Son of the

ἀνθρώπου ὑπάγει καθὼς
man is going away according as

γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ
it has been written about him, woe but to the

ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ
man that through whom the Son of the

ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ
man is being given over; fine it was to him

εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
if not was generated the man that.

25 ἀποκριθεὶς δὲ Ἰούδας ὁ
Having answered but Judas the (one)

παραδιδοὺς αὐτὸν εἶπεν Μήτι ἐγώ εἰμι,
giving over him said Not what I am,

ῥαββεί; λέγει αὐτῷ Σὺ εἶπας.
Rabbi? He is saying to him You you said.

26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ
Eating but of them having taken the

Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ
Jesus loaf and having blessed he broke and

The Teacher says,
'My appointed time is
near; I will celebrate
the passover with my
disciples at your
home.'" 19 And the
disciples did as Jesus
ordered them, and
they got things ready
for the passover.

20 When, now, it
had become evening,
he was reclining
at the table with
the twelve disciples.
21 While they were
eating, he said: "Tru-
ly I say to you, One
of you will betray
me." 22 Being very
much grieved at this,
they commenced each
and every one to say
to him: "Lord, it is
not I, is it?" 23 In
reply he said: "He
that dips his hand
with me in the bowl
is the one that will
betray me. 24 True,
the Son of man is
going away, just as it
is written concerning
him, but woe to that
man through whom
the Son of man is
betrayed! It would
have been finer for
him if that man had
not been born." 25 By
way of reply Judas,
who was about to
betray him, said: "It
is not I, is it, Rabbi?"
He said to him: "You
yourself said [it]."

26 As they contin-
ued eating, Jesus took
a loaf and, after
saying a blessing,
he broke it and,

δοὺς τοῖς μαθηταῖς εἶπεν Λάβετε
having given to the disciples he said Take you

φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.
eat you, this is the body of me.

27 καὶ λαβὼν ποτήριον καὶ
And having taken cup and

εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων
having given thanks he gave to them saying

Πίετε ἐξ αὐτοῦ πάντες, 28 τοῦτο
Drink you out of it [you] all, this

γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης
for is the blood of me of the covenant

τὸ περὶ πολλῶν ἐκχυννόμενον εἰς
the (one) about many being poured out into

ἄφεσιν ἁμαρτιῶν· 29 λέγω δὲ ὑμῖν,
forgiveness of sins; I am saying but to you,

οὐ μὴ πίω ἀπ' ἄρτι ἐκ
not not I should drink from right now out of

τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως
this the product of the vine until

τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ
the day that whenever it

πίνω μεθ' ὑμῶν καινὸν ἐν τῇ
I may be drinking with you new in the

βασιλείᾳ τοῦ πατρός μου. 30 Καὶ
kingdom of the Father of me. And

ὑμνήσαντες ἐξῆλθον εἰς τὸ Ὄρος
having sung hymns they went out into the Mount

τῶν Ἐλαιῶν.
of the Olives.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς Πάντες
Then is saying to them the Jesus All

ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ
you will be stumbled in me in the night

ταύτῃ, γέγραπται γάρ Πατάξω τὸν
this, it has been written for I shall smite the

ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα
shepherd, and will be scattered about the sheep

τῆς ποίμνης· 32 μετὰ δὲ τὸ ἐγερθῆναί
of the flock; after but the to be raised up

με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
me I shall go before you into the Galilee.

33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ
Having answered but the Peter said to him

Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ
If all they will be stumbled in you, I

οὐδέποτε σκανδαλισθήσομαι. 34 ἔφη αὐτῷ
never shall be stumbled. Said to him

ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ
the Jesus Amen I am saying to you that in this

giving it to the
disciples, he said:
"TAKE, eat. This
means my body."
27 Also, he took a
cup and, having given
thanks, he gave it to
them, saying: "Drink
out of it, all of YOU;
28 for this means my
'blood of the cove-
nant,' which is to be
poured out in behalf
of many for forgive-
ness of sins. 29 But
I tell YOU, I will
by no means drink
henceforth any of
this product of the
vine until that day
when I drink it new
with YOU in the king-
dom of my Father."
30 Finally, after sing-
ing praises, they went
out to the Mount of
Olives.

31 Then Jesus said
to them: "All of YOU
will be stumbled in
connection with me
on this night, for
it is written, 'I will
strike the shepherd,
and the sheep of the
flock will be scattered
about.' 32 But after I
have been raised up,
I will go ahead of
YOU into Gal'i·lee."
33 But Peter, in an-
swer, said to him:
"Although all the
others are stumbled
in connection with
you, never will I be
stumbled!" 34 Jesus
said to him: "Truly
I say to you, On this

τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς
the night before cock to sound three times

ἀπαρνήσῃ με. 35 λέγει αὐτῷ ὁ Πέτρος
you will disown me. Is saying to him the Peter

Κἂν δέῃ με σὺν σοὶ
And if it may be necessary me together with you

ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὁμοίως
to die, not not you I shall disown. Likewise

καὶ πάντες οἱ μαθηταὶ εἶπαν.
also all the disciples said.

36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς
Then is coming with them the Jesus

εἰς χωρίον λεγόμενον Γεθσημανεί, καὶ λέγει
into spot being said Gethsemane, and is saying

τοῖς μαθηταῖς Καθίσατε αὐτοῦ ἕως
to the disciples Sit you down in this place until

οὗ ἀπελθὼν ἐκεῖ προσεύξωμαι. 37 καὶ
which having gone off there I might pray. And

παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο
having taken along the Peter and the two

υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ
sons of Zebedee he started to be grieved and

ἀδημονεῖν. 38 τότε λέγει αὐτοῖς
to be sorely troubled. Then he is saying to them

Περίλυπός ἐστιν ἡ ψυχή μου ἕως
Deeply grieved is the soul of me until

θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε
death; stay you here and be you staying awake

μετ' ἐμοῦ. 39 καὶ προελθὼν μικρὸν
with me. And having come toward little

ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος
he fell upon face of him praying

καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστιν,
and saying Father of me, if possible it is,

παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·
let pass by from me the cup this;

πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.
besides not as I am willing but as you.

40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ
And he is coming toward the disciples and

εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ
is finding them sleeping, and is saying to the

Πέτρῳ Οὕτως οὐκ ἰσχύσατε μίαν ὥραν
Peter Thus not you were strong one hour

γρηγορῆσαι μετ' ἐμοῦ; 41 γρηγορεῖτε
to stay awake with me? Be you staying awake

καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε
and be you praying, in order that not you might enter

εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ
into temptation; the indeed spirit eager the

night, before a cock
crows, you will dis-
own me three times."
35 Peter said to him:
"Even if I should
have to die with you,
I will by no means
disown you." All the
other disciples also
said the same thing.

36 Then Jesus came
with them to the spot
called Geth·sem'a·ne,
and he said to the
disciples: "Sit down
here while I go over
there and pray."
37 And taking along
Peter and the two
sons of Zeb'e·dee, he
started to be grieved
and to be sorely
troubled. 38 Then he
said to them: "My
soul is deeply grieved,
even to death. Stay
here and keep on the
watch with me."
39 And going a little
way forward, he fell
upon his face, praying
and saying: "My Fa-
ther, if it is possible,
let this cup pass
away from me. Yet,
not as I will, but as
you will."

40 And he came to
the disciples and
found them sleeping,
and he said to Peter:
"Could YOU men not
so much as watch
one hour with me?
41 Keep on the watch
and pray continually,
that YOU may not
enter into tempta-
tion. The spirit,
of course, is eager,

δὲ σάρξ ἀσθενής. 42 πάλιν ἐκ
but flesh weak. Again out of
δευτέρου ἀπελθὼν προσηύξατο λέγων
second [time] having gone off he prayed saying
Πάτερ μου, εἰ οὐ δύναται τοῦτο
Father of me, if not it is possible this
παρελθεῖν ἐὰν μὴ αὐτὸ πίω,
to pass by if ever not it I should drink,
γενηθήτω τὸ θέλημά σου. 43 καὶ
let take place the will of you. And
ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας,
having come again he found them sleeping,
ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ
were for of them the eyes
βεβαρημένοι. 44 καὶ ἀφεὶς
having been made heavy. And having let go off
αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ
them again having gone off he prayed out of
τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.
third [time] the very word having said again.
45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ
Then he is coming toward the disciples and
λέγει αὐτοῖς Καθεύδετε λοιπὸν
is saying to them You are sleeping leftover (thing)
καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα
and you are resting; look! has drawn near the hour
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται
and the Son of the man is being given over
εἰς χεῖρας ἁμαρτωλῶν. 46 ἐγείρεσθε
into hands of sinners. Be you getting up
ἄγωμεν· ἰδοὺ ἤγγικεν ὁ
let us be going; look! has drawn near the (one)
παραδιδούς με. 47 Καὶ ἔτι αὐτοῦ λαλοῦντος
giving over me. And yet of him speaking
ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ'
look! Judas one of the twelve came and with
αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων
him crowd much with swords and woods
ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ
from the chief priests and older men of the
λαοῦ.
people.
48 ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν
The (one) but giving over him gave
αὐτοῖς σημεῖον λέγων Ὃν ἂν φιλήσω
to them sign saying Whom likely I should kiss
αὐτός ἐστιν· κρατήσατε αὐτόν. 49 καὶ
he it is; seize you him. And
εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν
immediately having come toward the Jesus he said

but the flesh is
weak." 42 Again, for
the second time, he
went off and prayed,
saying: "My Father,
if it is not possible
for this to pass away
except I drink it, let
your will take place."
43 And he came again
and found them
sleeping, for their
eyes were heavy. 44 So
leaving them, he
again went off and
prayed for the third
time, saying once
more the same word.
45 Then he came to
the disciples and said
to them: "At such a
time as this you are
sleeping and taking
your rest! Look! The
hour has drawn near
for the Son of man
to be betrayed into
the hands of sinners.
46 Get up, let us go.
Look! My betrayer
has drawn near."
47 And while he was
yet speaking, look!
Judas, one of the
twelve, came and with
him a great crowd
with swords and clubs
from the chief priests
and older men of the
people.
48 Now his betray-
er had given them a
sign, saying: "Who-
ever it is I kiss, this
is he; take him in-
to custody." 49 And
going straight up
to Jesus he said:

Χαῖρε, ῥαββεί· καὶ κατεφίλησεν
Be rejoicing, Rabbi; and he kissed down
αὐτόν. 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἑταῖρε,
him. The but Jesus said to him Fellow,
ἐφ' ὃ πάρει; τότε
upon which are you present? Then
προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ
having come toward they laid on the hands upon
τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. 51 καὶ ἰδοὺ
the Jesus and seized him. And look!
εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας
one of the (ones) with Jesus having stretched out
τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ
the hand drew the sword of him and
πατάξας τὸν δοῦλον τοῦ ἀρχιερέως
having smitten the slave of the chief priest
ἀφεῖλεν αὐτοῦ τὸ ὠτίον. 52 τότε λέγει
he took off of him the ear. Then is saying
αὐτῷ ὁ Ἰησοῦς Ἀπόστρεψον τὴν μάχαιράν
to him the Jesus Return the sword
σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ
of you into the place of it, all for
οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ
the (ones) having taken sword in sword
ἀπολοῦνται· 53 ἢ δοκεῖς ὅτι οὐ
they will perish; or are you thinking that not
δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ
I am able to entreat the Father of me, and
παραστήσει μοι ἄρτι πλείω δώδεκα
he will supply to me right now more than twelve
λεγιῶνας ἀγγέλων; 54 πῶς οὖν
legions of angels? How therefore
πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως
should be fulfilled the Scriptures that thus
δεῖ γενέσθαι; 55 Ἐν ἐκείνῃ τῇ ὥρᾳ
it is necessary to take place? In that the hour
εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ
said the Jesus to the crowds As upon
λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
robber you came out with swords and woods
συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ
to arrest me? According to day in the
ἱερῷ ἐκαθεζόμην διδάσκων καὶ οὐκ
temple I was sitting down teaching and not
ἐκρατήσατέ με. 56 Τοῦτο δὲ ὅλον
you seized me. This but whole
γέγονεν ἵνα πληρωθῶσιν αἱ
has taken place in order that might be fulfilled the
γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ
Scriptures of the prophets. Then the disciples

"Good day, Rabbi!"
and kissed him very
tenderly. 50 But Jesus
said to him: "Fellow,
for what purpose are
you present?" Then
they came forward
and laid hands on
Jesus and took him
into custody. 51 But,
look! one of those
with Jesus reached
out his hand and
drew his sword and
struck the slave of
the high priest and
took off his ear.
52 Then Jesus said to
him: "Return your
sword to its place,
for all those who
take the sword will
perish by the sword.
53 Or do you think
that I cannot appeal
to my Father to
supply me at this
moment more than
twelve legions of an-
gels? 54 In that case,
how would the Scrip-
tures be fulfilled that
it must take place
this way?" 55 In that
hour Jesus said to
the crowds: "Have
you come out with
swords and clubs as
against a robber to
arrest me? Day after
day I used to sit
in the temple teach-
ing, and yet you
did not take me in-
to custody. 56 But
all this has taken
place for the scrip-
tures of the proph-
ets to be fulfilled."
Then all the disciples

πάντες ἀφέντες αὐτὸν ἔφυγον.
all having let go off him fled.
57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν
The (ones) but having seized the Jesus
ἀπήγαγον πρὸς Καιάφαν τὸν ἀρχιερέα, ὅπου
led off toward Caiaphas the high priest, where
οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
the scribes and the older men
συνήχθησαν. 58 ὁ δὲ Πέτρος
were led together. The but Peter
ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς
was following to him from afar off until the
αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν
courtyard of the chief priest, and having entered
ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν
within was sitting with the subordinates to see
τὸ τέλος.
the end.
59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον
The but chief priests and the Sanhedrin
ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ
whole were seeking false testimony down on the
Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,
Jesus so that him they might put to death,
60 καὶ οὐχ εὗρον πολλῶν
and not they found of many
προσελθόντων ψευδομαρτύρων. ὕστερον δὲ
having come toward false witnesses. Latterly but
προσελθόντες δύο 61 εἶπαν Οὗτος ἔφη
having come toward two said This one said
Δύναμαι καταλῦσαι τὸν ναὸν τοῦ
I am able to loose down the divine habitation of the
θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι.
God and through three days to build up.
62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν
And having stood up the chief priest said
αὐτῷ Οὐδὲν ἀποκρίνῃ; τί οὗτοί
to him Nothing are you answering? What these
σου καταμαρτυροῦσιν; 63 ὁ δὲ Ἰησοῦς
of you are testifying down on? The but Jesus
ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ
was silent. And the chief priest said to him
Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ
I put under oath you down of the God the
ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ
living in order that to us you should say if you
εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. 64 λέγει
are the Christ the Son of the God. Is saying

abandoned him and
fled.
57 Those who took
Jesus into custody
led him away to
Ca'ia·phas the high
priest, where the
scribes and the older
men were gathered
together. 58 But Peter
kept following him at
a good distance, as
far as the courtyard
of the high priest,
and, after going in-
side, he was sitting
with the house at-
tendants to see the
outcome.
59 Meantime the
chief priests and the
entire San'he·drin[a]
were looking for false
witness against Jesus
in order to put him
to death, 60 but they
found none, although
many false witnesses
came forward. Later
on two came forward
61 and said: "This
man said, 'I am able
to throw down the
temple of God and
build it up in three
days.'" 62 With that
the high priest stood
up and said to him:
"Have you no an-
swer? What is it these
are testifying against
you?" 63 But Jesus
kept silent. So the
high priest said to
him: "By the living
God I put you un-
der oath to tell us
whether you are the
Christ the Son of
God!" 64 Jesus said

59[a] San'he·drin, J[17,18]; or, "Supreme Court." See Matthew 5:22.

αὐτῷ ὁ Ἰησοῦς Σὺ εἶπας· πλὴν
to him the Jesus You you said; besides
λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν
I am saying to YOU, from right now YOU will see the
υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ
Son of the man sitting out of
δεξιῶν τῆς δυνάμεως καὶ
right-hand [parts] of the power and
ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ
coming upon the clouds of the
οὐρανοῦ. 65 τότε ὁ ἀρχιερεὺς διέρηξεν
heaven. Then the chief priest broke through
τὰ ἱμάτια αὐτοῦ λέγων Ἐβλασφήμησεν·
the outer garments of him saying He blasphemed;
τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε
what yet need we are having of witnesses? See
νῦν ἠκούσατε τὴν βλασφημίαν. 66 τί ὑμῖν
now YOU heard the blasphemy. What to YOU
δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν
seems it? The (ones) but having answered said
Ἔνοχος θανάτου ἐστίν. 67 Τότε ἐνέπτυσαν
Held in of death he is. Then they spit
εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν
into the face of him and hit with fists
αὐτόν, οἱ δὲ ἐράπισαν 68 λέγοντες
him, the (ones) but slapped saying
Προφήτευσον ἡμῖν, χριστέ, τίς ἐστίν ὁ
Prophesy to us, Christ, who is the (one)
παίσας σε;
having hit you?
69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω
The but Peter was sitting outside
ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία
in the courtyard; and came toward him one
παιδίσκη λέγουσα Καὶ σὺ ἦσθα μετὰ Ἰησοῦ
servant girl saying Also you were with Jesus
τοῦ Γαλιλαίου· 70 ὁ δὲ ἠρνήσατο
the Galilean; the (one) but denied
ἔμπροσθεν πάντων λέγων Οὐκ οἶδα τί
in front of all saying Not I have known what
λέγεις. 71 ἐξελθόντα δὲ εἰς τὸν
you are saying. Having gone out but into the
πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει
gatehouse saw him another [girl] and is saying
τοῖς ἐκεῖ Οὗτος ἦν μετὰ Ἰησοῦ
to the (ones) there This (one) was with Jesus
τοῦ Ναζωραίου· 72 καὶ πάλιν ἠρνήσατο μετὰ
the Nazarene; and again he denied with
ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.
oath that Not I have known the man.

to him: "You your-
self said [it]. Yet I
say to YOU men,
From henceforth YOU
will see the Son of
man sitting at the
right hand of power
and coming on the
clouds of heaven."
65 Then the high
priest ripped his out-
er garments, saying:
"He has blasphemed!
What further need
do we have of wit-
nesses? See! Now YOU
have heard the blas-
phemy. 66 What is
YOUR opinion?" They
returned answer: "He
is liable to death."
67 Then they spit in-
to his face and hit
him with their fists.
Others slapped him
in the face, 68 say-
ing: "Prophesy to us,
you Christ. Who is it
that struck you?"
69 Now Peter was
sitting outside in the
courtyard; and a ser-
vant girl came up to
him, saying: "You,
too, were with Je-
sus the Gal·i·le'an!"
70 But he denied it
before them all, say-
ing: "I do not know
what you are talking
about." 71 After he
had gone out to the
gatehouse, another
girl noticed him and
said to those there:
"This man was with
Jesus the Naz·a-
rene'." 72 And again
he denied it, with
an oath: "I do not
know the man!"

73 μετὰ μικρὸν δὲ προσελθόντες
After little but having come toward
οἱ ἑστῶτες εἶπον τῷ Πέτρῳ Ἀληθῶς
the (ones) standing said to the Peter Truly
καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά
also you out of them are, and for the speech
σου δῆλόν σε ποιεῖ· 74 τότε ἤρξατο
of you evident you it is making; then he started
καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ
to be cursing and to be swearing that Not
οἶδα τὸν ἄνθρωπον. καὶ εὐθὺς
I have known the man. And at once
ἀλέκτωρ ἐφώνησεν· 75 καὶ ἐμνήσθη ὁ
cock sounded; and remembered the
Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι
Peter of the saying of Jesus having said that
Πρὶν ἀλέκτορα φωνῆσαι τρὶς
Before cock to sound three times
ἀπαρνήσῃ με, καὶ ἐξελθὼν ἔξω
you will disown me, and having gone forth outside
ἔκλαυσεν πικρῶς.
he wept bitterly.

27 Πρωίας δὲ γενομένης
Of morning but having occurred
συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς
counsel together took all the chief priests
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ
and the older men of the people down on
τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν· 2 καὶ
the Jesus as-and to put to death him; and
δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν
having bound him they led off and gave over
Πειλάτῳ τῷ ἡγεμόνι.
to Pilate the governor.
3 Τότε ἰδὼν Ἰούδας ὁ
Then having seen Judas the (one)
παραδοὺς αὐτὸν ὅτι κατεκρίθη
having given over him that he was judged down
μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα
having felt remorse turned back the thirty
ἀργύρια τοῖς ἀρχιερεῦσιν καὶ
silver [pieces] to the chief priests and
πρεσβυτέροις 4 λέγων Ἥμαρτον
older men saying I sinned
παραδοὺς αἷμα δίκαιον. οἱ δὲ
having given over blood *righteous.* *The (ones)* but
εἶπαν Τί πρὸς ἡμᾶς; σὺ ὄψῃ.
said What toward us? You will see.
5 καὶ ῥίψας τὰ ἀργύρια εἰς τὸν
And having cast the silver [pieces] into the

73 After a little while
those standing around
came up and said to
Peter: "Certainly you
also are one of them,
for, in fact, your
dialect gives you
away." 74 Then he
started to curse and
swear: "I do not
know the man!" And
immediately a cock
crowed. 75 And Peter
called to mind the
saying Jesus spoke,
namely: "Before a
cock crows, you will
disown me three
times." And he went
outside and wept
bitterly.

27 When it had become morning,
*all the chief priests
and the older men
of the people held*
a consultation against
Jesus so as to put
him to death. 2 And,
after binding him,
they led him off and
handed him over to
Pilate the governor.

3 Then Judas, who
betrayed him, seeing
he had been condemned,
felt remorse
and turned the thirty
silver pieces back to
the chief priests and
older men, 4 saying:
"I sinned when I
betrayed righteous
blood." They said:
"What is that to us?
You must see to that!"
5 So he threw the
silver pieces into the

ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν
divine habitation he withdrew, and having gone off
ἀπήγξατο. 6 Οἱ δὲ ἀρχιερεῖς
he hanged himself. The but chief priests
λαβόντες τὰ ἀργύρια εἶπαν Οὐκ
having taken the silver [pieces] said Not
ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν
it is allowed to throw them into the
κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν·
sacred treasure, since price of blood it is;
7 συμβούλιον δὲ λαβόντες ἠγόρασαν
counsel together but having taken they bought
ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς
out of them the Field of the Potter into
ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη
burial to the strangers. Through which was called
ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἵματος ἕως τῆς
the field that Field of Blood till the
σήμερον. 9 Τότε ἐπληρώθη τὸ ῥηθὲν
today. Then was fulfilled the (thing) spoken
διὰ Ἰερεμίου τοῦ προφήτου λέγοντος Καὶ
through Jeremiah the prophet saying And
ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν
they took the thirty silver [pieces], the
τιμὴν τοῦ τετιμημένου ὃν
price of the (one) having been priced whom
ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ, 10 καὶ
they priced from sons of Israel, and
ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως,
they gave them into the field of the potter,
καθὰ συνέταξέν μοι Κύριος.
according to what things ordered to me Lord.

11 Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν
The but Jesus stood in front
τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ
of the governor; and inquired upon him the
ἡγεμὼν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν
governor saying You are the king of the
Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη Σὺ
Jews? The but Jesus said You
λέγεις. 12 καὶ ἐν τῷ κατηγορεῖσθαι
you are saying. And in the to be accused
αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων
him by the chief priests and older men
οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ
nothing he answered. Then is saying to him
ὁ Πειλᾶτος Οὐκ ἀκούεις
the Pilate Not you are hearing

temple and withdrew,
and went off and
hanged himself. 6 But
the chief priests took
the silver pieces and
said: "It is not lawful
to drop them
into the sacred treasury,
because they are
the price of blood."
7 After consulting together,
they bought
with them the potter's
field to bury strangers.
8 Therefore that
field has been called
"Field of Blood" to
this very day. 9 Then
what was spoken
through Jeremiah the
prophet was fulfilled,
saying: "And they
took the thirty silver
pieces, the price upon
the man that was
priced, the one on
whom some of the
sons of Israel set a
price, 10 and they
gave them for the
potter's field, according
to what Jehovah[a]
had commanded me."

11 Jesus now stood
before the governor;
and the governor put
the question to him:
"Are you the king
of the Jews?" Jesus
replied: "You yourself
say [it]." 12 But,
while he was being
accused by the chief
priests and older men,
he made no answer.
13 Then Pilate said to
him: "Do you not hear

10[a] Jehovah, $J^{1,2,4,7-14,16,17}$; the Lord, ℵABJ[18].

πόσα σου καταμαρτυροῦσιν;
how many (things) of you they are testifying against?
14 καὶ οὐκ ἀπεκρίθη αὐτῷ
And not he answered to him
πρὸς οὐδὲ ἓν ῥῆμα, ὥστε
toward not-but one saying, as-and
θαυμάζειν τὸν ἡγεμόνα λίαν.
to be wondering the governor very much.
15 Κατὰ δὲ ἑορτὴν εἰώθει
According to but festival was accustomed
ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον
the governor to release one to the crowd bound one
ὃν ἤθελον. 16 εἶχον δὲ
whom they were wanting. They were having but
τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν.
then bound one notorious being said Barabbas.
17 συνηγμένων οὖν αὐτῶν
Having been led together therefore of them
εἶπεν αὐτοῖς ὁ Πειλᾶτος Τίνα θέλετε
said to them the Pilate Whom are YOU willing
ἀπολύσω ὑμῖν, τὸν Βαραββᾶν ἢ
I should release to YOU, the Barabbas or
Ἰησοῦν τὸν λεγόμενον Χριστόν; 18 ᾔδει
Jesus the being said Christ? He had known
γὰρ ὅτι διὰ φθόνον παρέδωκαν
for that through envy they gave over
αὐτόν. 19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ
him. Sitting but of him upon the
βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ
judgment seat sent off toward him the
γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ
woman of him saying Nothing to you and to the
δικαίῳ ἐκείνῳ, πολλὰ γὰρ
righteous (one) that, many (things) for
ἔπαθον σήμερον κατ' ὄναρ
I suffered today according to dream
δι' αὐτόν. 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ
through him. The but chief priests and the
πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα
older men persuaded the crowds in order that
αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ
they should ask for the Barabbas the but
Ἰησοῦν ἀπολέσωσιν. 21 ἀποκριθεὶς
Jesus should they destroy. Having answered
δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς Τίνα
but the governor said to them Whom
θέλετε ἀπὸ τῶν δύο ἀπολύσω
are YOU willing from the two I should release
ὑμῖν; οἱ δὲ εἶπαν Τὸν Βαραββᾶν.
to YOU? The (ones) but said The Barabbas.

how many things they
are testifying against
you?" 14 Yet he did
not answer him, no,
not a word, so that
the governor won-
dered very much.
15 Now from festi-
val to festival it was
the custom of the
governor to release a
prisoner to the crowd,
the one they wanted.
16 Just at that time
they were holding a
notorious prisoner
called Bar·ab'bas.
17 Hence when they
were gathered togeth-
er Pilate said to
them: "Which one do
YOU want me to
release to YOU, Bar-
ab'bas or Jesus the
so-called Christ?"
18 For he was aware
that out of envy they
had handed him over.
19 Moreover, while he
was sitting on the
judgment seat, his
wife sent out to him,
saying: "Have noth-
ing to do with that
righteous man, for I
suffered a lot today
in a dream because
of him." 20 But the
chief priests and the
older men persuaded
the crowds to ask for
Bar·ab'bas, but to
have Jesus destroyed.
21 Now in responding
the governor said to
them: "Which of the
two do YOU want me to
release to YOU?" They
said: "Bar·ab'bas."

22 λέγει αὐτοῖς ὁ Πειλᾶτος Τί οὖν
Is saying to them the Pilate What therefore
ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;
shall I make Jesus the being said Christ?
λέγουσιν πάντες Σταυρωθήτω.
They are saying all Let him be put on the stake.
23 ὁ δὲ ἔφη Τί γὰρ κακὸν
The (one) but said What for bad (thing)
ἐποίησεν; οἱ δὲ περισσῶς
did he do? The (ones) but abundantly
ἔκραζον λέγοντες Σταυρωθήτω.
were crying out saying Let him be put on the stake.
24 ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν
Having seen but the Pilate that nothing
ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται
benefits but rather uproar is occurring
λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας
having taken water he washed off the hands
κατέναντι τοῦ ὄχλου λέγων Ἀθῷός εἰμι
down opposite the crowd saying Innocent I am
ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς
from the blood of this (one); YOU
ὄψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ
YOU will see. And having answered all the
λαὸς εἶπεν Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς
people said The blood of him upon us
καὶ ἐπὶ τὰ τέκνα ἡμῶν. 26 τότε
and upon the children of us. Then
ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ
he released to them the Barabbas, the but
Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα
Jesus having whipped he gave over in order that
σταυρωθῇ.
he might be put on the stake.
27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος
Then the soldiers of the governor
παραλαβόντες τὸν Ἰησοῦν εἰς τὸ
having taken along the Jesus into the
πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην
prætorium led together upon him whole
τὴν σπεῖραν. 28 καὶ ἐκδύσαντες
the body of troops. And having disrobed
αὐτὸν χλαμύδα κοκκίνην περιέθηκαν
him cloak scarlet they placed around
αὐτῷ, 29 καὶ πλέξαντες στέφανον ἐξ
him, and having braided crown out of
ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς
thorns they imposed upon the head
αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ,
of him and reed in the right [hand] of him,

22 Pilate said to
them: "What, then,
shall I do with Jesus
the so-called Christ?"
They all said: "Let
him be impaled!"
23 He said: "Why,
what bad thing did
he do?" Still they
kept crying out all
the more: "Let him
be impaled!"
24 Seeing that it
did no good but,
rather, an uproar was
arising, Pilate took
water and washed
his hands before the
crowd, saying: "I am
innocent of the blood
of this [man]. YOU
yourselves must see
to it." 25 At that all
the people said in
answer: "His blood
come upon us and
upon our children."
26 Then he released
Bar·ab'bas to them,
but he had Jesus
whipped and handed
him over to be im-
paled.
27 Then the soldiers
of the governor took
Jesus into the gov-
ernor's palace and
gathered the whole
body of troops to-
gether to him. 28 And
disrobing him, they
draped him with a
scarlet cloak, 29 and
they braided a crown
out of thorns and put
it on his head and a
reed in his right hand.

καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ
and having knelt in front of him
ἐνέπαιξαν αὐτῷ λέγοντες Χαῖρε,
they made fun of him saying Be rejoicing,
βασιλεῦ τῶν Ἰουδαίων, 30 καὶ ἐμπτύσαντες
king of the Jews, and having spit on
εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ
into him they took the reed and
ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. 31 καὶ
were hitting into the head of him. And
ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν
when they made fun of him, they took off him
τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ
the cloak and put on him the
ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν
outer garments of him, and they led off him
εἰς τὸ σταυρῶσαι.
into the to be put on the stake.

32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον
Going out but they found man
Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον
Cyrenian to name Simon; this (one)
ἠγγάρευσαν ἵνα
they impressed into service in order that
ἄρῃ τὸν σταυρὸν αὐτοῦ. 33 Καὶ
he might lift up the stake of him. And
ἐλθόντες εἰς τόπον λεγόμενον Γολγοθά,
having come into place being said Golgotha,
ὅ ἐστιν Κρανίου Τόπος λεγόμενος,
which is of Skull Place being said,
34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς
they gave to him to drink wine with gall
μεμιγμένον· καὶ γευσάμενος οὐκ
having been mixed; and having tasted not
ἠθέλησεν πιεῖν. 35 σταυρώσαντες δὲ
he willed to drink. Having put on the stake but
αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ
him they distributed the outer garments of him
βάλλοντες κλῆρον, 36 καὶ καθήμενοι
throwing lot, and sitting
ἐτήρουν αὐτὸν ἐκεῖ. 37 καὶ
they were observing him there. And
ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν
they put upon above the head of him the
αἰτίαν αὐτοῦ γεγραμμένην Οὗτός
charge of him having been written This (one)
ἐστιν Ἰησοῦς ὁ Βασιλεὺς τῶν Ἰουδαίων.
is Jesus the King of the Jews.

And, kneeling before
him, they made fun
of him, saying: "Good
day, you King of the
Jews!" 30 And they
spit upon him and
took the reed and
began hitting him
upon his head. 31 Finally, when they had
made fun of him,
they took the cloak
off and put his outer
garments upon him
and led him off for
impaling.

32 As they were going out they found
a native of Cy·re′ne
named Simon. This
man they impressed
into service to lift up
his torture stake.[a]
33 And when they
came to a place called
Gol′go·tha, that is to
say, Skull Place,
34 they gave him wine
mixed with gall to
drink; but, after tasting it, he refused to
drink. 35 When they
had impaled him
they distributed his
outer garments by
casting lots, 36 and,
as they sat, they
watched over him
there. 37 Also, they
posted above his head
the charge against
him, in writing: "This
is Jesus the King of
the Jews."

32[a] See Appendix under Matthew 10:38.

38 Τότε σταυροῦνται σὺν αὐτῷ
Then are put on stakes together with him
δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ
two robbers, one out of right-hand [parts] and
εἷς ἐξ εὐωνύμων. 39 Οἱ δὲ
one out of left-hand [parts]. The (ones) but
παραπορευόμενοι ἐβλασφήμουν αὐτὸν
passing along were blaspheming him
κινοῦντες τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες
moving the heads of them and saying
Ὁ καταλύων τὸν ναὸν
The (one) loosing down the divine habitation
καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον
and in three days building, save
σεαυτόν· εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι
yourself; if son you are of the God, come down
ἀπὸ τοῦ σταυροῦ. 41 ὁμοίως καὶ οἱ
from the stake. Likewise also the
ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων
chief priests making fun of with the scribes
καὶ πρεσβυτέρων ἔλεγον 42 Ἄλλους
and older men were saying Others
ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς
he saved, himself not he is able to save; king
Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ
of Israel he is, let him come down now from
τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν.
the stake and we will believe upon him.
43 Πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω
He has trusted upon the God, let him rescue
νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ
now if he is willing him; he said for that of God
εἰμὶ υἱός. 44 τὸ δ' αὐτὸ καὶ οἱ
I am Son. The but very (thing) also the
λῃσταὶ οἱ συνσταυρωθέντες
robbers the (ones) put on stakes together
σὺν αὐτῷ ὠνείδιζον αὐτόν.
together with him were reproaching him.

45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο
From but sixth hour darkness occurred
ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.
upon all the earth till hour ninth.
46 περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ
About but the ninth hour called out the
Ἰησοῦς φωνῇ μεγάλῃ λέγων Ἐλωί ἐλωί
Jesus to voice great saying *Eloi eloi*
λεμὰ σαβαχθανεί; τοῦτ' ἔστιν Θεέ μου θεέ
lema sabachthani? this is God of me God

38 Then two robbers
were impaled with
him, one on his right
and one on his left.
39 So the passers-by
began speaking abusively of him, wagging their heads
40 and saying: "O you
would-be thrower-down of the temple
and builder of it in
three days, save yourself! If you are a
son of God, come
down off the torture
stake!"[a] 41 In like
manner also the
chief priests with the
scribes and older men
began making fun of
him and saying:
42 "Others he saved;
himself he cannot
save! He is King of
Israel; let him now
come down off the
torture stake and we
will believe on him.
43 He has put his
trust in God; let Him
now rescue him if He
wants him, for he
said, 'I am God's
Son.'" 44 In the same
way even the robbers
that were impaled
together with him began reproaching him.

45 From the sixth
hour on a darkness
fell over all the land,
until the ninth hour.
46 About the ninth
hour Jesus called out
with a loud voice, saying: *"E′li, E′li, la′ma
sa·bach·tha′ni?"* that
is, "My God, my God,

40[a] See Appendix under Matthew 10:38.

μου, ἵνα τί με ἐγκατέλιπες;
of me, in order that what me left you down in?
47 τινὲς δὲ τῶν ἐκεῖ ἑστηκότων
Some but of the (ones) there having stood
ἀκούσαντες ἔλεγον ὅτι Ἠλείαν φωνεῖ
having heard were saying that Elijah is sounding for
οὗτος. 48 καὶ εὐθέως δραμὼν εἷς
this (one). And immediately having run one
ἐξ αὐτῶν καὶ λαβὼν σπόγγον
out of them and having taken sponge
πλήσας τε ὄξους καὶ περιθεὶς
having filled and of sour wine and having put about
καλάμῳ ἐπότιζεν αὐτόν. 49 οἱ
reed he was causing to drink him. The
δὲ λοιποὶ εἶπαν Ἄφες ἴδωμεν εἰ
but leftover (ones) said Let go off let us see if
ἔρχεται Ἠλείας σώσων αὐτόν. [[ἄλλος
is coming Elijah to save him. [[Another
δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν
but having taken spear pierced of him the
πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.]]
side, and came out water and blood.]]
50 ὁ δὲ Ἰησοῦς πάλιν κράξας
The but Jesus again having cried out
φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.
to voice great he let go off the spirit.

51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ
And look! the curtain of the
ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως
divine habitation was split from above till
κάτω εἰς δύο, καὶ ἡ γῆ ἐσείσθη, καὶ
below into two, and the earth was shaken, and
αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ
the rock-masses were split, and the
μνημεῖα ἀνεῴχθησαν καὶ πολλὰ
memorial tombs were opened and many
σώματα τῶν κεκοιμημένων ἁγίων
bodies of the having fallen asleep holy (ones)
ἠγέρθησαν, 53 καὶ ἐξελθόντες
were raised up, and [they] having gone forth
ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν
out of the memorial tombs after the being raised up
αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ
of him they entered into the holy city and
ἐνεφανίσθησαν πολλοῖς. 54 Ὁ δὲ
they were made apparent to many. The but
ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ
centurion and the (ones) with him
τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν
observing the Jesus having seen the

why have you for-
saken me?" 47 At
hearing this, some of
those standing there
began to say: "This
man is calling E·li'-
jah." 48 And imme-
diately one of them
ran and took a sponge
and soaked it with
sour wine and put
it on a reed and went
giving him a drink.
49 But the rest of
them said: "Let him
be! Let us see wheth-
er E·li'jah comes to
save him." [[Another
man took a spear
and pierced his side,
and blood and water
came out.]] 50 Again
Jesus cried out with
a loud voice, and
yielded up [his]
breath.

51 And, look! the
curtain of the sanctu-
ary was rent in two,
from top to bottom,
and the earth quaked,
and the rock-masses
were split. 52 And the
memorial tombs were
opened and many
bodies of the holy
ones that had fallen
asleep were raised up,
53 (and persons, com-
ing out from among
the memorial tombs
after his being raised
up, entered into the
holy city,) and they
became visible to
many people. 54 But
the army officer
and those with him
watching over Jesus,
when they saw the

σεισμὸν καὶ τὰ γινόμενα
[earth]quake and the (things) occurring
ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς
they became afraid very much, saying Truly
θεοῦ υἱὸς ἦν οὗτος.
of God Son was this (one).

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ
Were but there women many from
μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν
far off viewing, who followed
τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι
to the Jesus from the Galilee serving
αὐτῷ· 56 ἐν αἷς ἦν Μαρία ἡ
to him; in whom was Mary the
Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου
Magdalene and Mary the of the James
καὶ Ἰωσὴφ μήτηρ καὶ ἡ μήτηρ τῶν
and Joseph mother and the mother of the
υἱῶν Ζεβεδαίου.
sons of Zebedee.

57 Ὀψίας δὲ γενομένης ἦλθεν
Of evening but having come to be came
ἄνθρωπος πλούσιος ἀπὸ Ἁριμαθαίας, τοὔνομα
man rich from Arimathea, the name
Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ
Joseph, who also he was discipled to the
Ἰησοῦ· 58 οὗτος προσελθὼν τῷ
Jesus; this (one) having come toward to the
Πειλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
Pilate asked for the body of the Jesus.
τότε ὁ Πειλᾶτος ἐκέλευσεν ἀποδοθῆναι.
Then the Pilate commanded to be given back.
59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ
And having taken the body the Joseph
ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ, 60 καὶ
wrapped it in fine linen clean, and
ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ
placed it in the new of him memorial tomb
ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ
which he quarried in the rock-mass, and
προσκυλίσας λίθον μέγαν τῇ θύρᾳ
having rolled toward stone big to the door
τοῦ μνημείου ἀπῆλθεν. 61 Ἦν δὲ
of the memorial tomb he went off. Was but
ἐκεῖ Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη
there Mary the Magdalene and the other
Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.
Mary sitting from opposite the grave.

62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ
To the but morrow, which is after

earthquake and the
things happening,
grew very much
afraid, saying: "Cer-
tainly this was God's
Son."

55 Moreover, many
women were there
viewing from a dis-
tance, who had ac-
companied Jesus from
Gal'i·lee to minister
to him; 56 among
whom was Mary
Mag'da·lene, also
Mary the mother of
James and Jo'ses,
and the mother of
the sons of Zeb'e·dee.

57 Now as it was
late in the afternoon,
there came a rich
man of Ar·i·ma·the'a,
named Joseph, who
had also himself be-
come a disciple of
Jesus. 58 This man
went up to Pilate
and asked for the
body of Jesus. Then
Pilate commanded it
to be given over.
59 And Joseph took
the body, wrapped it
up in clean fine linen,
60 and laid it in his
new memorial tomb,
which he had quar-
ried in the rock-mass.
And, after rolling a
big stone to the door
of the memorial tomb,
he left. 61 But Mary
Mag'da·lene and the
other Mary continued
there, sitting before
the grave.

62 The next day,
which was after

τὴν παρασκευήν, συνήχθησαν οἱ
the Preparation, were led together the
ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλᾶτον
chief priests and the Pharisees toward Pilate
63 λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος
saying Lord, we remembered that that
ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς
the errant one said yet living After three
ἡμέρας ἐγείρομαι· 64 κέλευσον
days I am being raised up; command
οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς
therefore to be made secure the grave till the
τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ
third day, not at any time having come the
μαθηταὶ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ
disciples might steal him and might say to the
λαῷ Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
people He was raised up from the dead (ones), and
ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς
will be the last error worse of the
πρώτης. 65 ἔφη αὐτοῖς ὁ Πειλᾶτος
first. Said to them the Pilate
Ἔχετε κουστωδίαν· ὑπάγετε
You are having custody men; be you going under
ἀσφαλίσασθε ὡς οἴδατε. 66 οἱ
make secure as you have known. The (ones)
δὲ πορευθέντες ἠσφαλίσαντο τὸν
but having gone their way made secure the
τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς
grave having sealed the stone with the
κουστωδίας.
custody men.

28 Ὀψὲ δὲ σαββάτων, τῇ
After but of sabbaths, to the [day]
ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν
lighting up into one of sabbaths, came
Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία
Mary the Magdalene and the other Mary
θεωρῆσαι τὸν τάφον.
to view the grave.
2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας·
And look! [earth]quake occurred great;
ἄγγελος γὰρ Κυρίου καταβὰς ἐξ
angel for of Lord having descended out of
οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε
heaven and having come toward he rolled away
τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.
the stone and was sitting on top of it.

the Preparation, the
chief priests and the
Pharisees gathered
together before Pilate,
63 saying: "Sir, we
have called to mind
that that impostor
said while yet alive,
'After three days I
am to be raised up.'
64 Therefore com-
mand the grave to
be made secure until
the third day, that
his disciples may
never come and steal
him and say to the
people, 'He was raised
up from the dead!'
and this last im-
posture will be worse
than the first." 65 Pi-
late said to them:
"You have a guard.
Go make it as secure
as you know how."
66 So they went and
made the grave se-
cure by sealing the
stone and having the
guard.

28 After[a] the sab-
bath, when it
was growing light on
the first day of the
week, Mary Mag'da-
lene and the other
Mary came to view
the grave.
2 And, notice! a
great earthquake had
taken place; for Jeho-
vah's[b] angel had de-
scended from heaven
and approached and
rolled away the stone,
and was sitting on it.

1[a] After, J17,18,21. See Appendix under Matthew 28:1. 2[b] Jehovah's, J2,4,7-14,16-18; the Lord's, ℵAB.

3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς
Was but the outward appearance of him as
ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς
lightning and the clothing of him white as
χιών. 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ
snow. From but the fear of him
ἐσείσθησαν οἱ τηροῦντες καὶ
were made to quake the (ones) observing and
ἐγενήθησαν ὡς νεκροί.
became as dead (ones).
5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν
Having answered but the angel said
ταῖς γυναιξίν Μὴ φοβεῖσθε ὑμεῖς, οἶδα
to the women Not be fearful you, I have known
γὰρ ὅτι Ἰησοῦν τὸν
for that Jesus the (one)
ἐσταυρωμένον ζητεῖτε· 6 οὐκ
having been put on the stake you are seeking; not
ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς
he is here, he was raised up for according as
εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου
he said; hither see you the place where
ἔκειτο· 7 καὶ ταχὺ πορευθεῖσαι
he was lying; and quickly having gone your way
εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι
say you to the disciples of him that
Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ
He was raised up from the dead (ones), and look!
προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ
he goes before you into the Galilee, there
αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν.
him you will see; look! I said to you.
8 καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ
And having gone off quickly from the
μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης
memorial tomb with fear and joy great
ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.
they ran to report back to the disciples of him.
9 καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων
And look! Jesus met them saying
Χαίρετε· αἱ δὲ προσελθοῦσαι
Be you rejoicing; the (ones) but having come toward
ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν
seized of him the feet and did obeisance
αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς
to him. Then is saying to them the Jesus
Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε
Not be fearful; be you going under report back
τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν
to the brothers of me in order that they might go off

3 His outward appear-
ance was as lightning,
and his clothing as
white as snow. 4 Yes,
for fear of him the
watchmen trembled
and became as dead
men.
5 But the angel in
answer said to the
women: "Do not you
be fearful, for I know
you are looking for
Jesus who was im-
paled. 6 He is not
here, for he was
raised up, as he said.
Come, see the place
where he was lying.
7 And go quickly and
tell his disciples that
he was raised up
from the dead, and,
look! he is going
ahead of you into
Gal'i·lee; there you
will see him. Look!
I have told you."
8 So, quickly leav-
ing the memorial
tomb, with fear and
great joy, they ran
to report to his dis-
ciples. 9 And, look!
Jesus met them and
said: "Good day!"
They approached and
caught him by his
feet and did obeisance
to him. 10 Then Jesus
said to them: "Have
no fear! Go, report
to my brothers, that
they may go off

εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.
into the Galilee, and there me they will see.
11 Πορευομένων δὲ αὐτῶν ἰδού τινες
Going their way but of them look! some
τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν
of the custody men having come into the city
ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα
reported back to the chief priests all
τὰ γενόμενα. 12 καὶ
the (things) having happened. And
συναχθέντες μετὰ τῶν
having been led together with the
πρεσβυτέρων συμβούλιόν τε λαβόντες
older men counsel together and having taken
ἀργύρια ἱκανὰ ἔδωκαν τοῖς
silver [pieces] sufficient they gave to the
στρατιώταις 13 λέγοντες Εἴπατε ὅτι Οἱ
soldiers saying Say that The
μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν
disciples of him of night having come stole
αὐτὸν ἡμῶν κοιμωμένων· 14 καὶ ἐὰν
him of us sleeping; and if ever
ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος,
should be heard this (thing) upon the governor,
ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμνους
we shall persuade and you free from worry
ποιήσομεν. 15 οἱ δὲ λαβόντες
we shall make. The (ones) but having taken
ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ
silver [pieces] did as they were taught. And
διεφημίσθη ὁ λόγος οὗτος παρὰ
was spread abroad the word this beside
Ἰουδαίοις μέχρι τῆς σήμερον ἡμέρας.
Jews until the today day.
16 Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν
The but eleven disciples went their way
εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ
into the Galilee into the mountain where
ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, 17 καὶ ἰδόντες
arranged to them the Jesus, and having seen
αὐτόν προσεκύνησαν, οἱ δὲ
him they did obeisance, the (ones) but
ἐδίστασαν. 18 καὶ προσελθὼν ὁ
doubted. And having come toward the
Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων Ἐδόθη
Jesus spoke to them saying Was given
μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ
to me all authority in heaven and upon
τῆς γῆς· 19 πορευθέντες οὖν
the earth; having gone YOUR way therefore

into Gal′i·lee; and
there they will see
me.”
11 While they were
on their way, look!
some of the guard
went into the city
and reported to the
chief priests all the
things that had hap-
pened. 12 And after
these had gathered
together with the old-
er men and taken
counsel, they gave a
sufficient number of
silver pieces to the
soldiers 13 and said:
“Say, ‘His disciples
came in the night
and stole him while
we were sleeping.’
14 And if this gets
to the governor’s ears,
we will persuade
[him] and will set
you free from worry.”
15 So they took the
silver pieces and did
as they were instruct-
ed; and this saying
has been spread
abroad among the
Jews up to this very
day.
16 However, the
eleven disciples went
into Gal′i·lee to the
mountain where Jesus
had arranged for
them, 17 and when
they saw him they
did obeisance, but
some doubted. 18 And
Jesus approached and
spoke to them, say-
ing: “All authority
has been given me
in heaven and on the
earth. 19 Go therefore

μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες
make disciples of all the nations, baptizing
αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς
them [persons] into the name of the Father
καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,
and of the Son and of the holy spirit,
20 διδάσκοντες αὐτοὺς τηρεῖν πάντα
teaching them to be observing all
ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ
as many things as I commanded to you; and look!
ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως
I with you am all the days till
τῆς συντελείας τοῦ αἰῶνος.
the conclusion of the age.

and make disciples
of people of all the
nations, baptizing
them in the name
of the Father and of
the Son and of the
holy spirit, 20 teach-
ing them to observe
all the things I have
commanded you. And,
look! I am with you
all the days until the
conclusion of the
system of things.”[a]

20[a] System of things=αἰών (ai·on′), ℵAB; עולם (o·lahm′), J1-14,16-18.

ΚΑΤΑ ΜΑΡΚΟΝ

According to Mark

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ.
Beginning of the good news of Jesus Christ.
2 Καθὼς γέγραπται ἐν τῷ Ἠσαΐᾳ
According as it has been written in the Isaiah
τῷ προφήτῃ Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν
the prophet Look! I am sending off the messenger
μου πρὸ προσώπου σου, ὃς
of me before face of you, who
κατασκευάσει τὴν ὁδόν σου· 3 φωνὴ
will prepare the way of you; voice
βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε
of (one) crying out in the wilderness Make you ready
τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
the way of Lord, straight make you the roads
αὐτοῦ, 4 ἐγένετο Ἰωάνης ὁ βαπτίζων
of him, came to be John the (one) baptizing
ἐν τῇ ἐρήμῳ κηρύσσων βάπτισμα
in the wilderness preaching baptism
μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.
of repentance into letting go off of sins.
5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα
And was going the way out toward him all
ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμεῖται
the Judean country and the Jerusalemites

1 [The] beginning
of the good news
about Jesus Christ:
2 Just as it is written
in Isaiah the prophet:
“(Look! I am sending
forth my messenger
before your face, who
will prepare your
way;) 3 listen! some-
one is crying out in
the wilderness, ‘Pre-
pare the way of
Jehovah,[b] you peo-
ple, make his roads
straight,’ ” 4 John the
baptizer turned up
in the wilderness,
preaching baptism [in
symbol] of repentance
for forgiveness of
sins. 5 Consequently
all the territory of
Ju·de′a and all the
inhabitants of Je-
rusalem made their
way out to him,

3[b] Jehovah, J7-14,16-18,20; the Lord, ℵAB.

πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ
all, and were being baptized by him in the
Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς
Jordan River openly confessing the
ἁμαρτίας αὐτῶν. 6 καὶ ἦν ὁ Ἰωάνης
sins of them. And was the John
ἐνδεδυμένος τρίχας καμήλου καὶ
having been clothed hairs of camel and
ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ
girdle leathern about the loin(s) of him, and
ἔσθων ἀκρίδας καὶ μέλι ἄγριον. 7 καὶ
eating locusts and honey wild. And
ἐκήρυσσεν λέγων Ἔρχεται ὁ
he was preaching saying Is coming the
ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ
one stronger of me behind me, of whom not
εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα
I am sufficient having stooped to loosen the lace
τῶν ὑποδημάτων αὐτοῦ· 8 ἐγὼ ἐβάπτισα
of the sandals of him; I baptized
ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς
YOU to water, he but will baptize YOU
πνεύματι ἁγίῳ.
to spirit holy.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις
And it occurred in those the days
ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας
came Jesus from Nazareth of the Galilee
καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ
and was baptized into the Jordan by
Ἰωάνου. 10 καὶ εὐθὺς ἀναβαίνων ἐκ
John. And at once going up out of
τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς
the water he saw being split the heavens
καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον
and the spirit as dove coming down
εἰς αὐτόν· 11 καὶ φωνὴ ἐγένετο ἐκ τῶν
into him; and voice occurred out of the
οὐρανῶν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός,
heavens You are the Son of me the loved,
ἐν σοὶ εὐδόκησα.
in you I thought well.

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν
And at once the spirit him
ἐκβάλλει εἰς τὴν ἔρημον. 13 καὶ ἦν
thrusts out into the wilderness. And he was
ἐν τῇ ἐρήμῳ τεσσεράκοντα ἡμέρας
in the wilderness forty days
πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ
being tempted by the Satan, and he was with

and they were baptized by him in the Jordan River, openly confessing their sins. 6 Now John was clothed with camel's hair and with a leather girdle around his loins, and was eating insect locusts and wild honey. 7 And he would preach, saying: "After me someone stronger than I am is coming; I am not fit to stoop and untie the laces of his sandals. 8 I baptized YOU with water, but he will baptize YOU with holy spirit."

9 In the course of those days Jesus came from Naz'a·reth of Gal'i·lee and was baptized in the Jordan by John. 10 And immediately on coming up out of the water he saw the heavens being parted, and, like a dove, the spirit coming down upon him; 11 and a voice came out of the heavens: "You are my Son, the beloved; I have approved you."

12 And immediately the spirit impelled him to go into the wilderness. 13 So he continued in the wilderness forty days, being tempted by Satan, and he was with

τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν
the wild beasts, and the angels were serving
αὐτῷ.
to him.

14 Καὶ μετὰ τὸ παραδοθῆναι τὸν
And after the to be given over the
Ἰωάνην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν
John came the Jesus into the Galilee
κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ 15 καὶ
preaching the good news of the God and
λέγων ὅτι Πεπλήρωται ὁ καιρὸς
saying that Has been fulfilled the appointed time
καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ·
and has drawn near the kingdom of the God;
μετανοεῖτε καὶ πιστεύετε ἐν τῷ
be YOU repenting and be YOU believing in the
εὐαγγελίῳ.
good news.

16 Καὶ παράγων παρὰ τὴν θάλασσαν
And passing by beside the sea
τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν
of the Galilee he saw Simon and Andrew
τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ
the brother of Simon casting around in the
θαλάσσῃ, ἦσαν γὰρ ἁλεεῖς· 17 καὶ εἶπεν
sea, they were for fishers; and said
αὐτοῖς ὁ Ἰησοῦς Δεῦτε ὀπίσω μου, καὶ
to them the Jesus Hither behind me, and
ποιήσω ὑμᾶς γενέσθαι ἁλεεῖς ἀνθρώπων.
I shall make YOU to become fishers of men.
18 καὶ εὐθὺς ἀφέντες τὰ
And at once having let go off the
δίκτυα ἠκολούθησαν αὐτῷ. 19 Καὶ
nets they followed him. And
προβὰς ὀλίγον εἶδεν Ἰάκωβον
having stepped before little he saw James
τὸν τοῦ Ζεβεδαίου καὶ Ἰωάνην τὸν
the [son] of the Zebedee and John the
ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ
brother of him, and them in the boat
καταρτίζοντας τὰ δίκτυα, 20 καὶ
adjusting down the nets, and
εὐθὺς ἐκάλεσεν αὐτούς. καὶ
at once he called them. And
ἀφέντες τὸν πατέρα αὐτῶν
having let go off the father of them
Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν
Zebedee in the boat with the
μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ. 21 Καὶ
hired men they went off behind him. And

the wild beasts, but the angels were ministering to him.

14 Now after John was put under arrest Jesus went into Gal'i·lee, preaching the good news of God 15 and saying: "The appointed time has been fulfilled, and the kingdom of God has drawn near. Be repentant, YOU people, and have faith in the good news."

16 While walking alongside the sea of Gal'i·lee he saw Simon and Andrew the brother of Simon casting [their nets] about in the sea, for they were fishers. 17 So Jesus said to them: "Come after me, and I shall cause YOU to become fishers of men." 18 And at once they abandoned their nets and followed him. 19 And after going a little farther he saw James the [son] of Zeb'e·dee and John his brother, in fact, while they were in their boat mending their nets; 20 and without delay he called them. In turn they left their father Zeb'e·dee in the boat with the hired men and went off after him. 21 And

εἰσπορεύονται εἰς Καφαρναούμ.
they are entering into Capernaum.

Καὶ εὐθὺς τοῖς σάββασιν
And at once to the sabbaths

εἰσελθὼν εἰς τὴν συναγωγὴν
having entered into the synagogue

ἐδίδασκεν. 22 καὶ ἐξεπλήσσοντο ἐπὶ
he was teaching. And they were astounded upon

τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων
the teaching of him, he was for teaching

αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ
them as authority having and not as the

γραμματεῖς. 23 καὶ εὐθὺς ἦν ἐν
scribes. And at once was in

τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι
the synagogue of them man in spirit

ἀκαθάρτῳ, καὶ ἀνέκραξεν 24 λέγων Τί ἡμῖν
unclean, and he cried out saying What to us

καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες
and to you, *Jesus* Nazarene? *Did you come*

ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ
to destroy us? I know you who you are, the

ἅγιος τοῦ θεοῦ. 25 καὶ ἐπετίμησεν αὐτῷ
Holy (One) of the God. And gave rebuke to it

ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε
the Jesus saying Be muzzled and come forth

ἐξ αὐτοῦ. 26 καὶ σπαράξαν αὐτὸν τὸ
out of him. And *having convulsed him* the

πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν
spirit the unclean and having sounded

φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.
to voice great came forth out of him.

27 καὶ ἐθαμβήθησαν ἅπαντες, ὥστε
And were astonished all, as-and

συνζητεῖν αὐτοὺς λέγοντας Τί
to be seeking together them saying What

ἐστιν τοῦτο; διδαχὴ καινή· κατ'
is this? Teaching new; according to

ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις
authority and to the spirits the unclean

ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.
he gives orders, and they are obeying him.

28 Καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς
And went forth the hearing *of him at once*

πανταχοῦ εἰς ὅλην τὴν περίχωρον
everywhere into whole the country roundabout

τῆς Γαλιλαίας.
of the Galilee.

29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς
And at once out of the synagogue

they went their way into Ca·per′na·um.

No sooner was it the sabbath than he entered into the synagogue and began to teach. 22 And they became astounded at his way of teaching, for there he was teaching them as one having authority, and not as the scribes. 23 Also, at that immediate time there was in their synagogue a man under the power of an unclean spirit, and he shouted, 24 saying: "What have we to do with you, Jesus you Naz·a·rene′? Did you come to destroy us? I know exactly who you are, the Holy One of God." 25 But Jesus rebuked it, saying: "Be silent, and come on out of him!" 26 And the unclean spirit, after throwing him into a convulsion and yelling at the top of its voice, came on out of him. 27 Well, the people were all so astonished that they began a discussion among themselves, saying: "What is this? A new teaching! He authoritatively orders even the unclean spirits, and they obey him." 28 So the report about him spread out immediately in all directions through all the country round about in Gal′i·lee.

29 And immediately they went out of the synagogue

ἐξελθόντες ἦλθαν εἰς τὴν οἰκίαν
having gone forth they came into the house

Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ
of Simon and Andrew with James and

Ἰωάνου. 30 ἡ δὲ πενθερὰ Σίμωνος
John. The but mother-in-law of Simon

κατέκειτο πυρέσσουσα, καὶ εὐθὺς
was lying down burning with fever, and at once

λέγουσιν αὐτῷ περὶ αὐτῆς. 31 καὶ
they are saying to him about her. And

προσελθὼν ἤγειρεν αὐτὴν
having come toward he raised up her

κρατήσας τῆς χειρός· καὶ ἀφῆκεν
having taken hold of the hand; and let go off

αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.
her the fever, and she was serving to them.

32 Ὀψίας δὲ γενομένης, ὅτε
Of evening but having occurred, when

ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς
set the sun, they were bringing toward

αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ
him all the (ones) badly having and

τοὺς δαιμονιζομένους· 33 καὶ ἦν ὅλη ἡ
the (ones) being demonized; and was whole the

πόλις ἐπισυνηγμένη πρὸς τὴν
city having been led together upon toward the

θύραν. 34 καὶ ἐθεράπευσεν πολλοὺς κακῶς
door. And he cured many badly

ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια
having to various sicknesses, and demons

πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν
many he threw out, and not he was letting go off

λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν
to be speaking the demons, because they knew

αὐτὸν Χριστὸν εἶναι.
him Christ to be.

35 Καὶ πρωὶ ἔννυχα λίαν
And early in morning in night very much

ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς
having stood up he went out and went off into

ἔρημον τόπον κἀκεῖ προσηύχετο. 36 καὶ
lonely place and there was praying. And

κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ'
pursued down him Simon and the (ones) with

αὐτοῦ, 37 καὶ εὗρον αὐτὸν καὶ λέγουσιν
him, and they found him and they are saying

αὐτῷ ὅτι Πάντες ζητοῦσίν σε. 38 καὶ
to him that All are seeking you. And

λέγει αὐτοῖς Ἄγωμεν ἀλλαχοῦ εἰς τὰς
he is saying to them Let us go elsewhere into the

and went into the home of Simon and Andrew with James and John. 30 Now Simon's mother-in-law was lying down sick with a fever, and they at once told him about her. 31 And going to her he raised her up, taking her by the hand; and the fever left her, and she began ministering to them.

32 After evening had fallen, when the sun had set, the people began bringing him all those who were ill and those demon-possessed; 33 and the whole city was gathered right at the door. 34 So he cured many that were ill with various sicknesses, and he expelled many demons, but he would not let the demons speak, because they knew him to be Christ.

35 And early in the morning, while it was still dark, he rose up and went outside and left for a lonely place, and there he began praying. 36 However, Simon and those with him hunted him down 37 and found him, and they said to him: "All are looking for you." 38 But he said to them: "Let us go somewhere else, into the

ἐχομένας κωμοπόλεις, ἵνα καὶ
being had [near] village cities, in order that also
ἐκεῖ κηρύξω, εἰς τοῦτο γὰρ ἐξῆλθον.
there I might preach, into this for I went out.
39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς
And he came preaching into the synagogues
αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ
of them into whole the Galilee and the
δαιμόνια ἐκβάλλων.
demons throwing out.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς
And is coming toward him leper
παρακαλῶν αὐτὸν καὶ γονυπετῶν λέγων
entreating him and kneeling down saying
αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί με
to him that If ever you may will you are able me
καθαρίσαι. 41 καὶ σπλαγχνισθεὶς
to make clean. And having been moved with pity
ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο
having stretched out the hand of him he touched
καὶ λέγει αὐτῷ Θέλω, καθαρίσθητι·
and is saying to him I am willing, be cleansed;
42 καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ
and at once went off from him the
λέπρα, καὶ ἐκαθαρίσθη. 43 καὶ
leprosy, and he was cleansed. And
ἐμβριμησάμενος αὐτῷ εὐθὺς
having given strict orders to him at once
ἐξέβαλεν αὐτόν, 44 καὶ λέγει αὐτῷ Ὅρα
he thrust out him, and is saying to him See
μηδενὶ μηδὲν εἴπῃς, ἀλλὰ
to no one nothing you should tell, but
ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ
be going under yourself show to the priest and
προσένεγκε περὶ τοῦ καθαρισμοῦ σου
bring toward about the cleansing of you
ἃ προσέταξεν Μωυσῆς εἰς
what (things) directed Moses into
μαρτύριον αὐτοῖς. 45 ὁ δὲ
witness to them. The (one) but
ἐξελθὼν ἤρξατο κηρύσσειν
having gone out started to be proclaiming
πολλὰ καὶ διαφημίζειν τὸν λόγον,
many (things) and to spread abroad the word,
ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς
as-and not yet him to be able manifestly
εἰς πόλιν εἰσελθεῖν, ἀλλὰ ἔξω
into city to enter, but outside
ἐπ' ἐρήμοις τόποις ἦν· καὶ
upon lonely places he was; and

village towns nearby,
that I may preach
there also, for it
is for this purpose
I have gone out."
39 And he did go,
preaching in their
synagogues through-
out the whole of
Gal'i·lee and expel-
ling the demons.
40 There also came
to him a leper, en-
treating him even on
bended knee, saying
to him: "If you just
want to, you can
make me clean." 41 At
that he was moved
with pity, and he
stretched out his
hand and touched
him, and said to
him: "I want to. Be
made clean." 42 And
immediately the lep-
rosy vanished from
him, and he became
clean. 43 Furthermore,
he gave him strict
orders and at once
sent him away, 44 and
said to him: "See
that you tell nobody
a thing, but go show
yourself to the priest
and offer in behalf
of your cleansing the
things Moses directed,
for a witness to
them." 45 But after
going away the man
started to proclaim
it a great deal and
to spread the account
abroad, so that [Je-
sus] was no longer
able to enter openly
into a city, but he
continued outside in
lonely places. Yet

ἤρχοντο πρὸς αὐτὸν πάντοθεν.
were coming toward him from all sides.

2 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ
And having entered again into Capernaum
δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν·
through days it was heard that in house he is;
2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι
and were led together many as-and not yet
χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν,
to be room not-but the [places] toward the door,
καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 καὶ
and he was speaking to them the word. And
ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν
they come bringing toward him paralytic
αἰρόμενον ὑπὸ τεσσάρων. 4 καὶ μὴ
being lifted up by four. And not
δυνάμενοι προσενέγκαι αὐτῷ διὰ
being able to bring near to him through
τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου
the crowd they unroofed the roof where
ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν
he was, and having dug out they lower the
κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο.
cot where the paralytic was lying down.
5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν
And having seen the Jesus the faith
αὐτῶν λέγει τῷ παραλυτικῷ Τέκνον,
of them is saying to the paralytic Child,
ἀφίενταί σου αἱ ἁμαρτίαι. 6 ἦσαν δέ
are being let go off of you the sins. Were but
τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ
some of the scribes there sitting and
διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν 7 Τί
reasoning in the hearts of them Why
οὗτος οὕτω λαλεῖ; βλασφημεῖ· τίς
this (one) thus speaks? He is blaspheming; who
δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ
is able be letting go off sins if not one the
θεός; 8 καὶ εὐθὺς ἐπιγνοὺς ὁ
God? And at once having recognized the
Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως
Jesus to the spirit of him that thus
διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς
they are reasoning in themselves he is saying to them
Τί ταῦτα διαλογίζεσθε ἐν ταῖς
Why these (things) YOU are reasoning in the
καρδίαις ὑμῶν; 9 τί ἐστιν εὐκοπώτερον,
hearts of YOU? Which is easier,
εἰπεῖν τῷ παραλυτικῷ Ἀφίενταί
to say to the paralytic Are being let go off

they kept coming to
him from all sides.
2 However, after
some days he
again entered into
Ca·per'na·um and he
was reported to be
at home. 2 Conse-
quently many gath-
ered, so much so that
there was no more
room, not even about
the door, and he be-
gan to speak the
word to them. 3 And
men came bringing
him a paralytic car-
ried by four. 4 But
not being able to
bring him right to
[Jesus] on account of
the crowd, they re-
moved the roof over
where he was, and
having dug an open-
ing they lowered the
cot on which the
paralytic was lying.
5 And when Jesus saw
their faith he said to
the paralytic: "Child,
your sins are forgiv-
en." 6 Now there were
some of the scribes
there, sitting and rea-
soning in their hearts:
7 "Why is this man
talking in this man-
ner? He is blasphem-
ing. Who can forgive
sins except one, God?"
8 But Jesus, having
discerned immediately
by his spirit that
they were reasoning
that way in them-
selves, said to them:
"Why are YOU rea-
soning these things in
YOUR hearts? 9 Which
is easier, to say to
the paralytic, 'Your
sins are forgiven,'

σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγείρου
of you the sins, or to say Get up
καὶ ἆρον τὸν κράβαττόν σου
and lift up the cot of you
καὶ περιπάτει; **10** ἵνα δὲ
and be walking about? In order that but
εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς
YOU might know that authority is having the Son
τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς
of the man to let go off sins upon the
γῆς — λέγει τῷ παραλυτικῷ **11** Σοὶ
earth — he is saying to the paralytic To you
λέγω, ἔγειρε ἆρον τὸν κράβαττόν
I am saying, Be getting up lift up the cot
σου καὶ ὕπαγε εἰς τὸν οἶκόν σου.
of you and be going under into the house of you.
12 καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν
And he got up and at once having lifted up the
κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε
cot he went out in front of all, as-and
ἐξίστασθαι πάντας καὶ
to stand out of themselves all and
δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως
to be glorifying the God saying that Thus
οὐδέποτε εἴδαμεν.
never we saw.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν
And he went out again beside the
θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο
sea; and all the crowd was coming
πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.
toward him, and he was teaching them.
14 Καὶ παράγων εἶδεν Λευεὶν τὸν
And passing by he saw Levi the [son]
τοῦ Ἁλφαίου καθήμενον ἐπὶ τὸ τελώνιον,
of the Alphaeus sitting upon the tax office,
καὶ λέγει αὐτῷ Ἀκολούθει μοι. καὶ
and he is saying to him Be following me. And
ἀναστὰς ἠκολούθησεν αὐτῷ. **15** Καὶ
having stood up he followed him. And
γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ
it occurs to be lying down him in the house
αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
of him, and many tax collectors and sinners
συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
were lying up with the Jesus and the disciples
αὐτοῦ, ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν
of him, were for many and they were following
αὐτῷ. **16** καὶ οἱ γραμματεῖς τῶν Φαρισαίων
him. And the scribes of the Pharisees

or to say, 'Get up
and pick up your
cot and walk'? **10** But
in order for YOU men
to know that the Son
of man has authority
to forgive sins upon
the earth,"—he said
to the paralytic: **11** "I
say to you, Get up,
pick up your cot, and
go to your home."
12 At that he did get
up, and immediately
picked up his cot and
walked out in front
of them all, so that
they were all simply
carried away, and
they glorified God,
saying: "We never
saw the like of it."

13 Again he went
out beside the sea;
and all the crowd
kept coming to him,
and he began to
teach them. **14** But
as he was passing
along, he caught sight
of Le'vi the [son] of
Al·phae'us sitting at
the tax office, and he
said to him: "Be
my follower." And
rising up he followed
him. **15** Later he hap-
pened to be reclining
at the table in his
house, and many tax
collectors and sinners
were reclining with Je-
sus and his disciples,
for there were many
of them and they
began following him.
16 But the scribes
of the Pharisees,

ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν
having seen that he eats with the sinners
καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς
and tax collectors were saying to the disciples
αὐτοῦ Ὅτι μετὰ τῶν τελωνῶν καὶ
of him That with the tax collectors and
ἁμαρτωλῶν ἐσθίει; **17** καὶ ἀκούσας ὁ
sinners he eats? And having heard the
Ἰησοῦς λέγει αὐτοῖς ὅτι Οὐ χρείαν
Jesus is saying to them that Not need
ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ'
are having the (ones) being strong of healer but
οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι
the (ones) badly having; not I came to call
δικαίους ἀλλ' ἁμαρτωλούς.
righteous (ones) but sinners.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάνου καὶ οἱ
And were the disciples of John and the
Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ
Pharisees fasting. And they are coming and
λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ
are saying to him Through what the disciples
Ἰωάνου καὶ οἱ μαθηταὶ τῶν Φαρισαίων
of John and the disciples of the Pharisees
νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ
are fasting, the but your disciples not
νηστεύουσιν; **19** καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
are fasting? And said to them the Jesus
Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν
Not are able the sons of the bridechamber in
ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν
what [time] the bridegroom with them is
νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν
to be fasting? How much time they are having the
νυμφίον μετ' αὐτῶν οὐ δύνανται
bridegroom with them not they are able
νηστεύειν· **20** ἐλεύσονται δὲ ἡμέραι ὅταν
to be fasting; will come but days when
ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,
might be taken off from them the bridegroom,
καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.
and then they will fast in that the day.
21 οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου
No one patch of cloth unshrunk
ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ
sews upon outer garment old; if but
μή, αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ
not, is lifting up the fullness from it the
καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα
new one of the old one, and worse split

when they saw he
was eating with the
sinners and tax col-
lectors, began saying
to his disciples: "Does
he eat with the tax
collectors and sin-
ners?" **17** Upon hear-
ing this Jesus said
to them: "Those who
are strong do not
need a physician, but
those who are ill do.
I came to call, not
righteous people, but
sinners."

18 Now John's disci-
ples and the Phari-
sees practiced fasting.
So they came and
said to him: "Why
is it the disciples of
John and the disci-
ples of the Pharisees
practice fasting, but
your disciples do not
practice fasting?"
19 And Jesus said to
them: "While the
bridegroom is with
them the friends of
the bridegroom can-
not fast, can they?
As long as they have
the bridegroom with
them they cannot
fast. **20** But days will
come when the bride-
groom will be taken
away from them, and
then they will fast
in that day. **21** No-
body sews a patch
of unshrunk cloth
upon an old outer
garment; if he does,
its full strength pulls
from it, the new from
the old, and the tear

γίνεται. 22 καὶ οὐδεὶς βάλλει οἶνον
it becomes. And no one is thrusting wine
νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή,
new into skin bags old; if but not,
ῥήξει ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ
will burst the wine the skin bags, and the
οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· ἀλλὰ
wine is being lost also the skin bags; but
οἶνον νέον εἰς ἀσκοὺς καινούς.
wine new into skin bags new.
23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν
And it happened him in the sabbaths
διαπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ
to be proceeding through the grainfields, and the
μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες
disciples of him started way to be doing plucking
τοὺς στάχυας. 24 καὶ οἱ Φαρισαῖοι
the heads of grain. And the Pharisees
ἔλεγον αὐτῷ Ἴδε τί ποιοῦσιν τοῖς
were saying to him See why are they doing to the
σάββασιν ὃ οὐκ ἔξεστιν; 25 καὶ λέγει
sabbaths which not is lawful? And he is saying
αὐτοῖς Οὐδέποτε ἀνέγνωτε τί ἐποίησεν
to them Never did you read what did
Δαυεὶδ ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν
David when need he had and he got hungry
αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 πῶς
he and the (ones) with him? How
εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ
he entered into the house of the God upon
Ἀβιάθαρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς
Abiathar chief priest and the loaves of the
προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν
presentation he ate, which not it is lawful
φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ
to eat if not the priests, and he gave also
τοῖς σὺν αὐτῷ οὖσιν; 27 καὶ
to the (ones) together with him being? And
ἔλεγεν αὐτοῖς Τὸ σάββατον διὰ
he was saying to them The sabbath through
τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος
the man came to be and not the man
διὰ τὸ σάββατον· 28 ὥστε κύριός
through the sabbath; as-and Lord
ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ
is the Son of the man also of the
σαββάτου.
sabbath.

3 Καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν, καὶ
And he entered again into synagogue, and

becomes worse. 22 Also, nobody puts new wine into old wineskins; if he does, the wine bursts the skins, and the wine is lost as well as the skins. But people put new wine into new wineskins."

23 Now it happened that he was proceeding through the grainfields on the sabbath, and his disciples started to make their way plucking the heads of grain. 24 So the Pharisees went saying to him: "Look here! Why are they doing on the sabbath what is not lawful?" 25 But he said to them: "Have you never once read what David did when he fell in need and got hungry, he and the men with him? 26 How he entered into the house of God, in the account about A·bi′a·thar the high priest, and ate the loaves of presentation, which it is not lawful for anybody to eat except the priests, and he gave some also to the men who were with him?" 27 So he went on to say to them: "The sabbath came into existence for the sake of man, and not man for the sake of the sabbath; 28 hence the Son of man is Lord even of the sabbath."

3 Once again he entered into a synagogue, and a

ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων
was there man having been dried up having
τὴν χεῖρα· 2 καὶ παρετήρουν
the hand; and they were observing beside
αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν,
him if to the sabbaths he will cure him,
ἵνα κατηγορήσωσιν αὐτοῦ. 3 καὶ
in order that they might accuse him. And
λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα
he is saying to the man to the (one) the hand
ἔχοντι ξηράν Ἔγειρε εἰς τὸ μέσον.
having withered Be getting up into the midst.
4 καὶ λέγει αὐτοῖς Ἔξεστιν τοῖς σάββασιν
And he is saying to them Is it lawful to the sabbaths
ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ
to do good or to do bad, soul to save or
ἀποκτεῖναι; οἱ δὲ ἐσιώπων.
to kill? The (ones) but were being silent.
5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς,
And having looked around on them with wrath,
συνλυπούμενος ἐπὶ τῇ πωρώσει
being thoroughly grieved upon the dulling
τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ
of the heart of them, he says to the man
Ἔκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινεν,
Stretch out the hand of you; and he stretched out,
καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. 6 Καὶ
and was restored the hand of him. And
ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ
having gone out the Pharisees at once with
τῶν Ἡρῳδιανῶν συμβούλιον ἐδίδουν
the Herodians counsel together were giving
κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.
down on him so that him they might destroy.
7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ
And the Jesus with the disciples of him
ἀνεχώρησεν πρὸς τὴν θάλασσαν· καὶ πολὺ
withdrew toward the sea; and much
πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν,
multitude from the Galilee followed,
καὶ ἀπὸ τῆς Ἰουδαίας 8 καὶ ἀπὸ
and from the Judea and from
Ἰεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ
Jerusalem and from the Idumea and
πέραν τοῦ Ἰορδάνου καὶ περὶ
other side of the Jordan and about
Τύρον καὶ Σιδῶνα, πλῆθος πολύ, ἀκούοντες
Tyre and Sidon, multitude much, hearing
ὅσα ποιεῖ ἦλθαν πρὸς αὐτόν.
as many (things) as he is doing came toward him.

man was there with a dried-up hand. 2 So they were watching him closely to see whether he would cure the man on the sabbath, in order that they might accuse him. 3 And he said to the man with the withered hand: "Get up [and come] to the center." 4 Next he said to them: "Is it lawful on the sabbath to do a good deed or to do a bad deed, to save or to kill a soul?" But they kept silent. 5 And after looking around upon them with indignation, being thoroughly grieved at the insensibility of their hearts, he said to the man: "Stretch out your hand." And he stretched it out, and his hand was restored. 6 At that the Pharisees went out and immediately began holding council with the party followers of Herod against him, in order to destroy him.

7 But Jesus with his disciples withdrew to the sea; and a great multitude from Gal′i·lee and from Ju·de′a followed him. 8 Even from Jerusalem and from Id·u·me′a and from across the Jordan and around Tyre and Si′don, a great multitude, on hearing of how many things he was doing, came to him.

9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα
And he said to the disciples of him in order that
πλοιάριον προσκαρτερῇ αὐτῷ
little boat should constantly be serviceable to him
διὰ τὸν ὄχλον ἵνα μὴ
through the crowd in order that not
θλίβωσιν αὐτόν· 10 πολλοὺς γὰρ
they might press upon him; many for
ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ
he cured, as-and to be falling upon him
ἵνα αὐτοῦ ἅψωνται ὅσοι
in order that of him might touch as many as
εἶχον μάστιγας. 11 καὶ τὰ πνεύματα
were having scourges. And the spirits
τὰ ἀκάθαρτα, ὅταν αὐτὸν
the unclean, whenever him
ἐθεώρουν, προσέπιπτον αὐτῷ καὶ
they were beholding, were falling toward him and
ἔκραζον λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς
were crying out saying that You are the Son
τοῦ θεοῦ. 12 καὶ πολλὰ
of the God. And *many (things)*
ἐπετίμα αὐτοῖς ἵνα μὴ
he was saying in rebuke to them in order that not
αὐτὸν φανερὸν ποιήσωσιν.
him manifest they should make.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ
And he is stepping up into the mountain and
προσκαλεῖται οὓς ἤθελεν αὐτός,
calls toward himself whom was wanting he,
καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ
and they went off toward him. And
ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους
he made twelve, whom also apostles
ὠνόμασεν, ἵνα ὦσιν μετ' αὐτοῦ
he named, in order that they might be with him
καὶ ἵνα ἀποστέλλῃ αὐτοὺς
and in order that he may send off them
κηρύσσειν 15 καὶ ἔχειν ἐξουσίαν
to be preaching and to be having authority
ἐκβάλλειν τὰ δαιμόνια·
to be throwing out the demons;

16 καὶ ἐποίησεν τοὺς δώδεκα καὶ
and he made the twelve and
ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον,
he put upon name to the Simon Peter,
17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ
and James the [son] of the Zebedee and
Ἰωάνην τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ
John the brother of the James and

9 And he told his
disciples to have a
little boat continually
at his service so that
the crowd might not
press upon him. 10 For
he cured many, with
the result that all
those who had griev-
ous diseases were
falling upon him to
touch him. 11 Even
the unclean spirits,
whenever they would
behold him, would
prostrate themselves
before him and cry
out, saying: "You are
the Son of God."
12 But many times he
sternly charged them
not to make him
known.

13 And he ascended
a mountain and
summoned those he
wanted, and they
went off to him.
14 And he formed [a
group of] twelve,
whom he also named
"apostles," that they
might continue with
him and that he might
send them out to
preach 15 and to have
authority to expel the
demons.

16 And the [group
of] twelve that he
formed were Simon,
to whom he also gave
the surname Peter,
17 and James the
[son] of Zeb'e·dee
and John the brother
of James (he also

ἐπέθηκεν αὐτοῖς ὄνομα Βοανηργές,
he put upon them name Boanerges,
ὅ ἐστιν Υἱοὶ Βροντῆς, 18 καὶ
which is Sons of Thunder, and
Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον
Andrew and Philip and Bartholomew
καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον
and Matthew and Thomas and James
τὸν τοῦ Ἁλφαίου καὶ Θαδδαῖον καὶ
the [son] of the Alphaeus and Thaddaeus and
Σίμωνα τὸν Καναναῖον 19 καὶ Ἰούδαν
Simon the Cananaean and Judas
Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.
Iscariot, who also gave over him.

Καὶ ἔρχεται εἰς οἶκον· 20 καὶ συνέρχεται
And he comes into house; and comes together
πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς
again the crowd, as-and not to be able them
μηδὲ ἄρτον φαγεῖν. 21 καὶ ἀκούσαντες
not-but bread to eat. And having heard
οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι
the (ones) beside him went out to lay hold of
αὐτόν, ἔλεγον γὰρ ὅτι
him, they were saying for that
ἐξέστη. 22 καὶ οἱ γραμματεῖς
he stood out [of his mind]. And the scribes
οἱ ἀπὸ Ἱεροσολύμων καταβάντες
the (ones) from Jerusalem having come down
ἔλεγον ὅτι Βεεζεβοὺλ ἔχει, καὶ ὅτι
were saying that Beelzebul he is having, and that
ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει
in the ruler of the demons he is throwing out
τὰ δαιμόνια. 23 καὶ προσκαλεσάμενος
the demons. And having called toward himself
αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς
them in parables he was saying to them
Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;
How is able Satan Satan to be throwing out?
24 καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν
And if ever kingdom upon itself
μερισθῇ, οὐ δύναται σταθῆναι ἡ
should be divided, not is able to stand the
βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία ἐφ'
kingdom that; and if ever house upon
ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ
itself should be divided, not will be able the
οἰκία ἐκείνη στῆναι· 26 καὶ εἰ ὁ Σατανᾶς
house that to stand; and if the Satan

gave these the sur-
name Bo·a·ner'ges,[a]
which means Sons of
Thunder), 18 and An-
drew and Philip and
Bar·thol'o·mew and
Matthew and Thomas
and James the son of
Al·phae'us and Thad-
dae'us and Simon the
Ca·na·nae'an 19 and
Judas Is·car'i·ot, who
later betrayed him.

And he went into
a house. 20 Once more
the crowd gathered,
so that they were not
able even to eat a
meal. 21 But when
his relatives heard
about it, they went
out to lay hold of
him, for they were
saying: "He has gone
out of his mind."
22 Also, the scribes
that came down from
Jerusalem were say-
ing: "He has Be·el'-
ze·bub, and he expels
the demons by means
of the ruler of the
demons." 23 So, after
calling them to him,
he began to say
to them with illus-
trations: "How can
Satan expel Satan?
24 Why, if a king-
dom becomes divid-
ed against itself,
that kingdom cannot
stand; 25 and if a
house becomes divid-
ed against itself,
that house will not
be able to stand.
26 Also, if Satan

17[a] בני־רעם (*Benei-ra'am'*), $J^{17,18}$; Beni-Ragshi, Sy^{p}.

ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη,
stood up upon himself and was divided,
οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει.
not is able to stand but end he is having.
27 ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν
But not is able no one into the house
τοῦ ἰσχυροῦ εἰσελθὼν τὰ
of the strong [man] having entered the
σκεύη αὐτοῦ διαρπάσαι ἐὰν μὴ
vessels of him to plunder if ever not
πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ
first the strong [man] he should bind, and
τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 28 Ἀμὴν
then the house of him he will plunder. Amen
λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται
I am saying to you that all (things) will be let go off
τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα
to the sons of the men, the sins
καὶ αἱ βλασφημίαι ὅσα ἐὰν
and the blasphemies as many as if ever
βλασφημήσωσιν· 29 ὃς δ'
they might blasphemously commit; who but
ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ
likely should blaspheme into the spirit the
ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν
holy, not he is having letting go off into the
αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου
age, but held in is of everlasting
ἁμαρτήματος. 30 ὅτι ἔλεγον
sin. Because they were saying
Πνεῦμα ἀκάθαρτον ἔχει.
Spirit unclean he is having.

31 Καὶ ἔρχονται ἡ μήτηρ αὐτοῦ καὶ οἱ
And are coming the mother of him and the
ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν
brothers of him and outside standing they sent off
πρὸς αὐτὸν καλοῦντες αὐτόν. 32 καὶ
toward him calling him. And
ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ
was sitting about him crowd, and
λέγουσιν αὐτῷ Ἰδοὺ ἡ μήτηρ σου
they are saying to him Look! The mother of you
καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε.
and the brothers of you outside are seeking you.
33 καὶ ἀποκριθεὶς αὐτοῖς λέγει Τίς
And having answered to them he is saying Who
ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί;
is the mother of me and the brothers?
34 καὶ περιβλεψάμενος τοὺς περὶ
And having looked around on the (ones) about

has risen up against
himself and become
divided, he cannot
stand, but is coming
to an end. 27 In fact,
no one that has got
into the house of
a strong man is able
to plunder his mov-
able goods unless
first he binds the
strong man, and then
he will plunder his
house. 28 Truly I say
to YOU that all
things will be for-
given the sons of
men, no matter what
sins and blasphemies
they blasphemously
commit. 29 However,
whoever blasphemes
against the holy spirit
has no forgiveness
forever, but is guilty
of everlasting sin."
30 This, because they
were saying: "He has
an unclean spirit."

31 Now his mother
and his brothers
came, and, as they
were standing on the
outside, they sent in to
him to call him. 32 As
it was, a crowd was
sitting around him,
so they said to him:
"Look! Your moth-
er and your brothers
outside are seeking
you." 33 But in reply
he said to them:
"Who are my moth-
er and my brothers?"
34 And having looked
about upon those

αὐτὸν κύκλῳ καθημένους λέγει Ἴδε ἡ
him to circle sitting he is saying See the
μήτηρ μου καὶ οἱ ἀδελφοί μου· 35 ὃς
mother of me and the brothers of me; who
ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος
likely should do the will of the God, this (one)
ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.
brother of me and sister and mother is.

4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ
And again he started to be teaching beside
τὴν θάλασσαν. καὶ συνάγεται
the sea. And is being led together
πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς
toward him crowd most, as-and him into
πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ
boat having stepped in to sit in the
θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν
sea, and all the crowd toward the
θάλασσαν ἐπὶ τῆς γῆς ἦσαν. 2 καὶ
sea upon the earth they were. And
ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς
he was teaching them in parables
πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ
many (things), and was saying to them in the
διδαχῇ αὐτοῦ 3 Ἀκούετε. ἰδοὺ ἐξῆλθεν
teaching of him Be YOU hearing. Look! Went out
ὁ σπείρων σπεῖραι. 4 καὶ ἐγένετο
the (one) sowing to sow. And it happened
ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν
in the to be sowing which [seed] indeed fell
παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ
beside the way, and came the birds and
κατέφαγεν αὐτό. 5 καὶ ἄλλο ἔπεσεν
ate down it. And another [seed] fell
ἐπὶ τὸ πετρῶδες καὶ ὅπου οὐκ
upon the rocky [place] and where not
εἶχεν γῆν πολλήν, καὶ εὐθὺς
it was having earth much, and at once
ἐξανέτειλεν διὰ τὸ μὴ ἔχειν
it rose up out through the not to be having
βάθος γῆς· 6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος
depth of earth; and when rose up the sun
ἐκαυματίσθη καὶ διὰ τὸ μὴ
it was scorched and through the not
ἔχειν ῥίζαν ἐξηράνθη. 7 καὶ
to be having root it was dried up. And
ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ
another [seed] fell into the thorns, and
ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ
came up the thorns and choked it, and

sitting around him
in a circle, he said:
"See, my mother and
my brothers! 35 Who-
ever does the will
of God, this one is
my brother and sister
and mother."

4 And he again
started teaching
beside the sea. And
a very great crowd
gathered near him,
so that he went
aboard a boat and
sat out on the sea,
but all the crowd
beside the sea were
on the shore. 2 So he
began to teach them
many things with
illustrations and to
say to them in his
teaching: 3 "Listen.
Look! The sower went
out to sow. 4 And as
he was sowing, some
[seed] fell alongside
the road, and the
birds came and ate
it up. 5 And other
[seed] fell upon the
rocky place where it,
of course, did not
have much soil, and
it immediately sprang
up because of not
having depth of soil.
6 But when the sun
rose, it was scorched,
and for not having
root it withered. 7 And
other [seed] fell
among the thorns,
and the thorns came
up and choked it, and

καρπὸν οὐκ ἔδωκεν. 8 καὶ ἄλλα ἔπεσεν
fruit not it gave. And other [seeds] fell
εἰς τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν
into the earth the fine, and was giving fruit
ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερεν
coming up and increasing, and was bringing
εἰς τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν
into thirty and in sixty and in
ἑκατόν. 9 Καὶ ἔλεγεν Ὃς ἔχει
one hundred. And he was saying Who is having
ὦτα ἀκούειν ἀκουέτω.
ears to be hearing let him be hearing.

10 Καὶ ὅτε ἐγένετο κατὰ
And when he got to be according to
μόνας, ἠρώτων αὐτὸν οἱ
only (ones), were questioning on him the (ones)
περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς
about him together with the twelve the
παραβολάς. 11 καὶ ἔλεγεν αὐτοῖς
parables. And he was saying to them
Ὑμῖν τὸ μυστήριον δέδοται τῆς
To You the mystery has been given of the
βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς
kingdom of the God; to those but the (ones)
ἔξω ἐν παραβολαῖς τὰ πάντα
outside in parables the all (things)
γίνεται, 12 ἵνα βλέποντες
is occurring, in order that looking
βλέπωσι καὶ μὴ ἴδωσιν, καὶ ἀκούοντες
they might look and not should see, and hearing
ἀκούωσι καὶ μὴ συνίωσιν, μή
they might hear and not should comprehend, not
ποτε ἐπιστρέψωσιν καὶ
at any time they should turn back and
ἀφεθῇ αὐτοῖς. 13 καὶ λέγει
it should be let go off to them. And he is saying
αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν
to them Not have You known the parable
ταύτην, καὶ πῶς πάσας τὰς παραβολὰς
this, and how all the parables
γνώσεσθε;
will You have acquaintance with?

14 Ὁ σπείρων τὸν λόγον σπείρει.
The (one) sowing the word is sowing.
15 οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν
These but are the (ones) beside the way
ὅπου σπείρεται ὁ λόγος, καὶ ὅταν
where is being sown the word, and whenever
ἀκούσωσιν εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ
they might hear at once is coming the Satan and

it yielded no fruit. 8 But others fell upon the fine soil, and, coming up and increasing, they began to yield fruit, and they were bearing thirtyfold, and sixty and a hundred." 9 So he added the word: "Let him that has ears to listen listen."

10 Now when he got to be alone, those around him with the twelve began questioning him on the illustrations. 11 And he proceeded to say to them: "To You the sacred secret of the kingdom of God has been given, but to those outside all things occur in illustrations, 12 in order that, though looking, they may look and yet not see, and, though hearing, they may hear and yet not get the sense of it, nor ever turn back and forgiveness be given them." 13 Further, he said to them: "You do not know this illustration, and so how will You understand all the other illustrations?

14 "The sower sows the word. 15 These, then, are the ones alongside the road where the word is sown; but as soon as they have heard [it] Satan comes and

αἴρει τὸν λόγον τὸν ἐσπαρμένον
is lifting up the word the (one) having been sown
εἰς αὐτούς. 16 καὶ οὗτοί εἰσιν ὁμοίως
into them. And these are likewise
οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι,
the (ones) upon the rocky [places] being sown,
οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς
who whenever they might hear the word at once
μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ
with joy they are accepting it, and
οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ
not they are having root in themselves but
πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως
temporary they are, next occurring of tribulation
ἢ διωγμοῦ διὰ τὸν λόγον
or of persecution through the word
εὐθὺς σκανδαλίζονται. 18 καὶ ἄλλοι
at once they are being stumbled. And others
εἰσὶν οἱ εἰς τὰς ἀκάνθας
are the (ones) into the thorns
σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον
being sown; these are the (ones) the word
ἀκούσαντες, 19 καὶ αἱ μέριμναι τοῦ
having heard, and the anxieties of the
αἰῶνος καὶ ἡ ἀπάτη τοῦ
age and the seductiveness of the
πλούτου καὶ αἱ περὶ τὰ λοιπὰ
riches and the about the leftover (things)
ἐπιθυμίαι εἰσπορευόμεναι συνπνίγουσιν
desires making their way in are choking together
τὸν λόγον, καὶ ἄκαρπος γίνεται. 20 καὶ
the word, and unfruitful it becomes. And
ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν
those are the (ones) upon the earth the fine
σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον
having been sown, who are hearing the word
καὶ παραδέχονται καὶ καρποφοροῦσιν ἐν
and accept alongside and bear fruit in
τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.
thirty and in sixty and in one hundred.

21 Καὶ ἔλεγεν αὐτοῖς ὅτι Μήτι
And he was saying to them that Not what
ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν
is coming the lamp in order that under the
μόδιον τεθῇ ἢ ὑπὸ τὴν
measuring basket it should be put or under the
κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν
bed, not in order that upon the lampstand

takes away the word that was sown in them. 16 And likewise these are the ones sown upon the rocky places: as soon as they have heard the word, they accept it with joy. 17 Yet they have no root in themselves, but they continue for a time; then as soon as tribulation or persecution arises because of the word, they are stumbled. 18 There are still others who are sown among the thorns; these are the ones that have heard the word, 19 but the anxieties of this system of things[a] and the deceptive power of riches and the desires for the rest of the things make inroads and choke the word, and it becomes unfruitful. 20 Finally, the ones that were sown on the fine soil are those who listen to the word and favorably receive it and bear fruit thirtyfold and sixty and a hundred."

21 And he went on to say to them: "A lamp is not brought to be put under a measuring basket or under a bed, is it? It is brought to be put upon a lampstand,

19[a] System of things=αἰών (ai·on'), ℵBA; עולם (o·lahm'), J[17,18].

τεθῇ; 22 οὐ γὰρ ἔστιν κρυπτὸν
should be put? Not for is (something) hidden
ἐὰν μὴ ἵνα φανερωθῇ,
if ever not in order that it should be manifested,
οὐδὲ ἐγένετο ἀπόκρυφον
neither became (something) carefully concealed
ἀλλ’ ἵνα ἔλθῃ εἰς φανερόν.
but in order that it should come into manifest.
23 Εἴ τις ἔχει ὦτα ἀκούειν
If anyone is having ears to be hearing
ἀκουέτω.
let him be hearing.
24 Καὶ ἔλεγεν αὐτοῖς Βλέπετε
And he was saying to them Be YOU looking at
τί ἀκούετε. ἐν ᾧ μέτρῳ
what YOU are hearing. In what measure
μετρεῖτε μετρηθήσεται ὑμῖν καὶ
YOU are measuring it will be measured to YOU and
προστεθήσεται ὑμῖν. 25 ὃς γὰρ ἔχει,
it will be added to YOU. Who for is having,
δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ
it will be given to him; and who not is having, also
ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.
which he is having will be lifted up from him.
26 Καὶ ἔλεγεν Οὕτως ἐστὶν ἡ
And he was saying Thus is the
βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος βάλῃ
kingdom of the God as man might throw
τὸν σπόρον ἐπὶ τῆς γῆς 27 καὶ
the seed upon the earth and
καθεύδῃ καὶ ἐγείρηται
he may be sleeping and may be rising up
νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος
[at] night and [by] day, and the seed
βλαστᾷ καὶ μηκύνηται ὡς οὐκ
may be sprouting and may be lengthening as not
οἶδεν αὐτός. 28 αὐτομάτη ἡ γῆ
has known he. Of its own self the earth
καρποφορεῖ, πρῶτον χόρτον, εἶτεν
is bearing fruit, first grass-blade, next
στάχυν, εἶτεν πλήρη σῖτον ἐν τῷ στάχυϊ.
stalk head, next full grain in the stalk head.
29 ὅταν δὲ παραδοῖ ὁ καρπός,
Whenever but should give over the fruit,
εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι
at once he sends off the sickle, because
παρέστηκεν ὁ θερισμός.
has stood beside the harvest.
30 Καὶ ἔλεγεν Πῶς ὁμοιώσωμεν τὴν
And he was saying How might we liken the

is it not? 22 For
there is nothing hid-
den except for the
purpose of being ex-
posed; nothing has
become carefully con-
cealed but for the
purpose of coming in-
to the open. 23 Who-
ever has ears to
listen, let him listen."
24 He further said
to them: "Pay atten-
tion to what YOU are
hearing. With the
measure that YOU are
measuring out, YOU
will have it measured
out to YOU, yes, YOU
will have more added
to YOU. 25 For he
that has will have
more given to him;
but he that does not
have, even what he
has will be taken
away from him."
26 So he went on to
say: "In this way the
kingdom of God is
just as when a man
casts the seed upon
the ground, 27 and he
sleeps at night and
rises up by day, and
the seed sprouts and
grows tall, just how
he does not know.
28 Of its own self the
ground bears fruit
gradually, first the
grass blade, then the
stalk head, finally
the full grain in the
head. 29 But as soon
as the *fruit* permits
it, he thrusts in the
sickle, because the
harvest time has
come."
30 And he went *on*
to say: "With what
are we to liken the

βασιλείαν τοῦ θεοῦ, ἢ ἐν τίνι αὐτὴν
kingdom of the God, or in what it
παραβολῇ θῶμεν; 31 ὡς κόκκῳ σινάπεως,
parable might we put? As to grain of mustard,
ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς,
which whenever it might be sown upon the earth,
μικρότερον ὂν πάντων τῶν σπερμάτων
smaller being of all the seeds
τῶν ἐπὶ τῆς γῆς — 32 καὶ ὅταν
the (ones) upon the earth — and whenever
σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον
it might be sown, it comes up and becomes greater
πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους
of all the vegetables and is making branches
μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν
great, as-and to be able under the shadow
αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῖν.
of it the birds of the heaven to tent down.
33 Καὶ τοιαύταις παραβολαῖς πολλαῖς
And to suchlike parables many
ἐλάλει αὐτοῖς τὸν λόγον, καθὼς
he was speaking to them the word, according as
ἠδύναντο ἀκούειν· 34 χωρὶς δὲ
they were able to be hearing; apart from but
παραβολῆς οὐκ ἐλάλει αὐτοῖς,
parable not he was speaking to them,
κατ’ ἰδίαν δὲ τοῖς ἰδίοις
according to private [spot] but to the own
μαθηταῖς ἐπέλυεν πάντα.
disciples he was explaining all (things).
35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ
And he is saying to them in that the
ἡμέρᾳ ὀψίας γενομένης Διέλθωμεν
day of evening having come to be Let us go through
εἰς τὸ πέραν. 36 καὶ ἀφέντες τὸν
into the other side. And having let go off the
ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν
crowd they are taking along him as he was in
τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ’ αὐτοῦ.
the boat, and other boats was with him.
37 καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου, καὶ
And occurs hurricane great of wind, and
τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον,
the waves was throwing upon into the boat,
ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον.
as-and already to be getting filled the boat.
38 καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ
And he was in the stern upon the
προσκεφάλαιον καθεύδων· καὶ ἐγείρουσιν
pillow sleeping; and they wake up

kingdom of God, or
in what *illustration*
shall we set it out?
31 Like a mustard
grain, which at the
time it was sown in
the ground was the
tiniest of all the seeds
that are on the
earth— 32 but when
it has been sown, it
comes up and be-
comes greater than
all other vegetables
and produces great
branches, so that the
birds of the heaven
are able to find lodg-
ing under its shadow."
33 So with many
illustrations of that
sort he would speak
the word to them, as
far as they were able
to listen. 34 Indeed,
without an illustration
he would not speak
to them, but privately
to his disciples he
would explain all
things.
35 And on that day,
when evening had
fallen, he said to
them: "Let us cross
to the other shore."
36 So, after they had
dismissed the crowd,
they took him in the
boat, just as he was,
and there were oth-
er boats with him.
37 Now a great vio-
lent windstorm broke
out, and the waves
kept dashing into the
boat, so that the boat
was close to being
swamped. 38 But he
was in the stern,
sleeping upon a pillow.
So they woke him up

αὐτὸν καὶ λέγουσιν αὐτῷ Διδάσκαλε, οὐ
him and are saying to him Teacher, not
μέλει σοι ὅτι ἀπολλύμεθα; 39 καὶ
it is of concern to you that we are perishing? And
διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ
having been raised up he gave rebuke to the wind
καὶ εἶπεν τῇ θαλάσσῃ Σιώπα,
and said to the sea Be silent,
πεφίμωσο. καὶ ἐκόπασεν ὁ
be having been muzzled. And abated the
ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 καὶ
wind, and came to be calm great. And
εἶπεν αὐτοῖς Τί δειλοί ἐστε; οὔπω
he said to them Why cowardly are you? Not yet
ἔχετε πίστιν; 41 καὶ ἐφοβήθησαν
are you having faith? And they feared
φόβον μέγαν, καὶ ἔλεγον πρὸς
fear great, and they were saying toward
ἀλλήλους Τίς ἄρα οὗτός ἐστιν ὅτι καὶ
one another Who really this is that also
ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;
the wind and the sea is obedient to him?

5 Καὶ ἦλθον εἰς τὸ πέραν τῆς
And they came into the other side of the
θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν.
sea into the country of the Gerasenes.
2 καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου
And having got out of him out of the boat
εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν
at once met him out of the
μνημείων ἄνθρωπος ἐν πνεύματι
memorial tombs man in spirit
ἀκαθάρτῳ, 3 ὃς τὴν κατοίκησιν εἶχεν
unclean, who the dwelling was having
ἐν τοῖς μνήμασιν, καὶ οὐδὲ
in the remembrance tombs, and not-but
ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν
to chain not yet no one was able him
δῆσαι 4 διὰ τὸ αὐτὸν πολλάκις
to bind through the him many times
πέδαις καὶ ἁλύσεσι δεδέσθαι
to fetters and chains to have been bound
καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς
and to have been snapped apart by him the
ἁλύσεις καὶ τὰς πέδας συντετρίφθαι,
chains and the fetters to have been smashed,
καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι·
and no one was having strength him to subdue;
5 καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν
and through all night and day in

and said to him:
"Teacher, do you not
care that we are
about to perish?"
39 With that he
roused himself and
rebuked the wind
and said to the sea:
"Hush! Be quiet!"
And the wind abated,
and a great calm set
in. 40 So he said to
them: "Why are you
fainthearted? Do you
not yet have any
faith?" 41 But they
felt an unusual fear,
and they would say
to one another: "Who
really is this, because
even the wind and
the sea obey him?"

5 Well, they got to
the other side of
the sea into the coun-
try of the Ger′a·senes.
2 And immediately af-
ter he got out of the
boat a man under
the power of an un-
clean spirit met him
from among the me-
morial tombs. 3 He
had his haunt among
the tombs; and up to
that time absolutely
nobody was able to
bind him fast even
with a chain, 4 be-
cause he had often-
times been bound with
fetters and chains,
but the chains were
snapped apart by him
and the fetters were
actually smashed;
and nobody had the
strength to subdue
him. 5 And contin-
ually, night and day,

τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν
the remembrance tombs and in the mountains
ἦν κράζων καὶ κατακόπτων ἑαυτὸν
he was (one) crying out and slashing himself
λίθοις. 6 καὶ ἰδὼν τὸν Ἰησοῦν
to stones. And having seen the Jesus
ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν
from afar he ran and did obeisance
αὐτόν, 7 καὶ κράξας φωνῇ
to him, and having cried out to voice
μεγάλῃ λέγει Τί ἐμοὶ καὶ σοί, Ἰησοῦ
great he is saying What to me and to you, Jesus
υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω
Son of the God of the Most High? I put under oath
σε τὸν θεόν, μή με βασανίσῃς.
you the God, not me you should torment.
8 ἔλεγεν γὰρ αὐτῷ Ἔξελθε τὸ
He was saying for to it Come out you the
πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.
spirit the unclean out of the man.
9 καὶ ἐπηρώτα αὐτόν Τί ὄνομά
And he was inquiring upon him What name
σοι; καὶ λέγει αὐτῷ Λεγιὼν ὄνομά
to you? And he is saying to him Legion name
μοι, ὅτι πολλοί ἐσμεν· 10 καὶ
to me, because many we are; and
παρεκάλει αὐτὸν πολλὰ ἵνα
he was entreating him many (things) in order that
μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.
not them he may send off outside of the country.
11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη
Was but there toward the mountain herd
χοίρων μεγάλη βοσκομένη· 12 καὶ
of swine great feeding itself; and
παρεκάλεσαν αὐτὸν λέγοντες Πέμψον ἡμᾶς
they entreated him saying Send us
εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς
into the swine, in order that into them
εἰσέλθωμεν. 13 καὶ ἐπέτρεψεν αὐτοῖς.
we may enter. And he gave permission to them.
καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα
And having come out the spirits the unclean
εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ
entered into the swine, and rushed the
ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν,
herd down the precipice into the sea,
ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ
as two thousand, and they were choking in the
θαλάσσῃ. 14 Καὶ οἱ βόσκοντες αὐτοὺς
sea. And the (ones) feeding them

he was crying out
in the tombs and in
the mountains and
slashing himself with
stones. 6 But on catch-
ing sight of Jesus
from a distance he
ran and did obeisance
to him, 7 and, when
he had cried out
with a loud voice,
he said: "What have
I to do with you,
Jesus, Son of the Most
High God? I put you
under oath by God
not to torment me."
8 For he had been
telling it: "Come out
of the man, you un-
clean spirit." 9 But he
began to ask him:
"What is your name?"
And he said to him:
"My name is Legion,
because there are
many of us." 10 And
he entreated him
many times not to
send the spirits out
of the country.
11 Now a great herd
of swine was there at
the mountain feeding.
12 So they entreated
him, saying: "Send us
into the swine, that
we may enter into
them." 13 And he per-
mitted them. With
that the unclean
spirits came out and
entered into the swine;
and the herd rushed
over the precipice in-
to the sea, about two
thousand of them,
and they drowned
one after another in
the sea. 14 But the
herders of them

ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ
fled and reported back into the city and
εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί
into the fields; and they came to see what
ἐστιν τὸ γεγονός. 15 καὶ
is the (thing) having happened. And
ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ
they are coming toward the Jesus, and
θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον
they behold the (one) being demonized sitting
ἱματισμένον καὶ σωφρονοῦντα,
having been garmented and being of sound mind,
τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ
the (one) having had the legion, and
ἐφοβήθησαν. 16 καὶ διηγήσαντο αὐτοῖς
they got fearful. And related to them
οἱ ἰδόντες πῶς ἐγένετο τῷ
the (ones) having seen how it happened to the (one)
δαιμονιζομένῳ καὶ περὶ τῶν χοίρων.
being demonized and about the swine.
17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν
And they started to be entreating him
ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.
to go off from the districts of them.

18 Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον
And stepping in of him into the boat
παρεκάλει αὐτὸν ὁ
was entreating him the (one)
δαιμονισθεὶς ἵνα μετ'
having been demonized in order that with
αὐτοῦ ᾖ. 19 καὶ οὐκ ἀφῆκεν
him he might be. And not he let go off
αὐτόν, ἀλλὰ λέγει αὐτῷ Ὕπαγε
him, but he is saying to him Be going under
εἰς τὸν οἶκόν σου πρὸς τοὺς
into the house of you toward the (ones)
σούς, καὶ ἀπάγγειλον αὐτοῖς
yours, and report to them
ὅσα ὁ κύριός σοι
as many (things) as the Lord to you
πεποίηκεν καὶ ἠλέησέν σε. 20 καὶ
has done and had mercy on you. And
ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ
he went off and started to be heralding in the
Δεκαπόλει ὅσα ἐποίησεν αὐτῷ
Decapolis as many (things) as did to him
ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.
the Jesus, and all were wondering.

fled and reported it
in the city and in
the countryside; and
people came to see
what it was that had
happened. 15 So they
came to Jesus, and
they beheld the de-
mon-possessed [man]
sitting clothed and in
his sound mind, this
[man] that had had
the legion; and they
grew fearful. 16 Also,
those who had seen
it related to them
how this had hap-
pened to the demon-
possessed [man] and
about the swine.
17 And so they start-
ed to entreat him to
go away from their
districts.

18 Now as he was
boarding the boat,
the [man] that had
been demon-possessed
began entreating him
that he might contin-
ue with him. 19 How-
ever, he did not let
him, but said to him:
"Go home to your
relatives, and report
to them all the things
Jehovah[a] has done
for you and the mercy
he had on you."
20 And he went away
and started to pro-
claim in the De·cap′-
o·lis all the things
Jesus did for him;
and all the people
began to wonder.

19[a] Jehovah, $J^{7-10,16-18}$; the Lord, אBA.

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ
And having crossed through of the Jesus
ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν
in the boat again into the other side
συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ
was led together crowd much upon him, and
ἦν παρὰ τὴν θάλασσαν. 22 Καὶ ἔρχεται
he was beside the sea. And is coming
εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος,
one of the synagogue chiefs, to name Jairus,
καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς
and having seen him he falls toward the
πόδας αὐτοῦ 23 καὶ παρακαλεῖ αὐτὸν
feet of him and he entreats him
πολλὰ λέγων ὅτι Τὸ θυγάτριόν
many (things) saying that The little daughter
μου ἐσχάτως ἔχει, ἵνα
of me lastly is having, in order that
ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ
having come you may put upon the hands to her
ἵνα σωθῇ καὶ ζήσῃ.
in order that she might be saved and might live.
24 καὶ ἀπῆλθεν μετ' αὐτοῦ. Καὶ
And he went off with him. And
ἠκολούθει αὐτῷ ὄχλος πολύς, καὶ
was following to him crowd much, and
συνέθλιβον αὐτόν.
they were pressing together him.

25 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος
And woman being in flow of blood
δώδεκα ἔτη 26 καὶ πολλὰ
twelve years and many (things)
παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ
having suffered by many healers and
δαπανήσασα τὰ παρ' αὐτῆς πάντα
having spent the (things) beside her all
καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον
and nothing having been benefited but rather
εἰς τὸ χεῖρον ἐλθοῦσα, 27 ἀκούσασα
into the worse having come, having heard
τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν
the (things) about the Jesus, having come in
τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ
the crowd from behind she touched of the
ἱματίου αὐτοῦ· 28 ἔλεγεν γὰρ
outer garment of him; she was saying for
ὅτι Ἐὰν ἅψωμαι κἂν τῶν
that If ever I might touch and if ever of the
ἱματίων αὐτοῦ σωθήσομαι. 29 καὶ
outer garments of him I shall be saved. And

21 After Jesus had
crossed back again in
the boat to the op-
posite shore a great
crowd gathered to-
gether to him; and
he was beside the
sea. 22 Now one of
the presiding officers
of the synagogue,
Ja′i·rus by name,
came and, on catch-
ing sight of him, he
fell at his feet 23 and
entreated him many
times, saying: "My
little daughter is in
an extreme condition.
Would you please
come and put your
hands upon her that
she may get well and
live." 24 At that he
went off with him.
And a great crowd
was following him
and pressing against
him.

25 Now there was a
woman subject to a
flow of blood twelve
years, 26 and she had
been put to many
pains by many phy-
sicians and had spent
all her resources and
had not been bene-
fited but, rather, had
got worse. 27 When
she heard the things
about Jesus, she came
behind in the crowd
and touched his outer
garment; 28 for she
kept saying: "If I
touch just his out-
er garments I shall
get well." 29 And

εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ
at once was dried up the fountain of the

αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι
blood of her, and she knew to the body

ὅτι ἴαται ἀπὸ τῆς μάστιγος.
that she has been healed from the scourge.

30 καὶ εὐθὺς ὁ Ἰησοῦς
And at once the Jesus

ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ
having recognized in himself the out of him

δύναμιν ἐξελθοῦσαν ἐπιστραφεὶς ἐν
power having gone out having turned about in

τῷ ὄχλῳ ἔλεγεν Τίς μου ἥψατο
the crowd he was saying Who of me touched

τῶν ἱματίων; 31 καὶ ἔλεγον αὐτῷ
of the outer garments? And were saying to him

οἱ μαθηταὶ αὐτοῦ Βλέπεις τὸν ὄχλον
the disciples of him You are looking at the crowd

συνθλίβοντά σε, καὶ λέγεις Τίς
pressing together you, and you are saying Who

μου ἥψατο; 32 καὶ περιεβλέπετο
of me touched? And he was looking around

ἰδεῖν τὴν τοῦτο ποιήσασαν. 33 ἡ δὲ
to see the (one) this having done. The but

γυνὴ φοβηθεῖσα καὶ τρέμουσα,
woman having been frightened and trembling,

εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ
knowing which has happened to her, came and

προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν
fell toward him and said to him all the

ἀλήθειαν. 34 ὁ δὲ εἶπεν αὐτῇ
truth. The (one) but said to her

Θυγάτηρ, ἡ πίστις σου σέσωκέν σε·
Daughter, the faith of you has saved you;

ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ
be going under into peace, and be sound from

τῆς μάστιγός σου.
the scourge of you.

35 Ἔτι αὐτοῦ λαλοῦντος ἔρχονται
Yet of him speaking they are coming

ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ
from the synagogue chief saying that The

θυγάτηρ σου ἀπέθανεν· τί ἔτι
daughter of you died; why yet

σκύλλεις τὸν διδάσκαλον; 36 ὁ δὲ
are you bothering the teacher? The but

Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον
Jesus having overheard the word being spoken

λέγει τῷ ἀρχισυναγώγῳ Μὴ φοβοῦ,
is saying to the synagogue chief Not be fearing,

immediately her fountain of blood dried up, and she sensed in her body that she had been healed of the grievous sickness.

30 Immediately, also, Jesus recognized in himself that power had gone out of him, and he turned about in the crowd and began to say: "Who touched my outer garments?" **31** But his disciples began to say to him: "You see the crowd pressing in upon you, and do you say, 'Who touched me?'" **32** However, he was looking around to see her that had done this. **33** But the woman, frightened and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth. **34** He said to her: "Daughter, your faith has made you well. Go in peace, and be in good health from your grievous sickness."

35 While he was yet speaking, some men from the home of the presiding officer of the synagogue came and said: "Your daughter died! Why bother the teacher any longer?" **36** But Jesus, overhearing the word being spoken, said to the presiding officer of the synagogue: "Have no fear,

μόνον πίστευε. 37 καὶ οὐκ ἀφῆκεν
only be having faith. And not let go off

οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ
no one with him to follow with if not

τὸν Πετρον καὶ Ἰάκωβον καὶ Ἰωάνην τὸν
the Peter and James and John the

ἀδελφὸν Ἰακώβου.
brother of James.

38 καὶ ἔρχονται εἰς τὸν οἶκον
And they are coming into the house

τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ
of the synagogue chief, and he is beholding

θόρυβον καὶ κλαίοντας καὶ
noisy confusion and (ones) weeping and

ἀλαλάζοντας πολλά, 39 καὶ
(ones) wailing aloud much, and

εἰσελθὼν λέγει αὐτοῖς Τί
having come in he is saying to them Why

θορυβεῖσθε καὶ
are YOU causing noisy confusion and

κλαίετε; τὸ παιδίον οὐκ
are YOU weeping? The little child not

ἀπέθανεν ἀλλὰ καθεύδει. 40 καὶ
died but is sleeping. And

κατεγέλων αὐτοῦ. αὐτὸς δὲ
they were laughing scornfully of him. He but

ἐκβαλὼν πάντας παραλαμβάνει τὸν
having thrown out (them) all takes along the

πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ
father of the little child and the mother and

τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου
the (ones) with him, and goes his way in where

ἦν τὸ παιδίον· 41 καὶ κρατήσας
was the little child; and having taken hold

τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ
of the hand of the little child he is saying to her

Ταλειθά κούμ, ὅ ἐστιν μεθερμηνευόμενον
Talitha cum, which is being translated

Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.
The little girl, to you I am saying, Be getting up.

42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ
And at once stood up the little girl and

περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα.
was walking about, she was for of years twelve.

καὶ ἐξέστησαν εὐθὺς
And they stood out of (themselves) at once

ἐκστάσει μεγάλῃ. 43 καὶ διεστείλατο
to ecstasy great. And he gave orders

αὐτοῖς πολλὰ ἵνα μηδεὶς
to them many (things) in order that no one

only exercise faith." **37** Now he did not let anyone follow along with him except Peter and James and John the brother of James.

38 So they came to the house of the presiding officer of the synagogue, and he beheld the noisy confusion and those weeping and letting out many wails, **39** and, after stepping in, he said to them: "Why are YOU causing noisy confusion and weeping? The young child has not died, but is sleeping." **40** At this they began to laugh scornfully at him. But, having put them all out, he took along the young child's father and mother and those with him, and he went in where the young child was. **41** And, taking the hand of the young child, he said to her: "*Tal'i·tha cu'mi,*" which, translated, means: "Maiden, I say to you, Get up!" **42** And immediately the maiden rose and began walking, for she was twelve years old. And at once they were beside themselves with great ecstasy. **43** But he ordered them again and again to let no one

γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ
should know this, and he said to be given to her
φαγεῖν.
to eat.

6 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς
And he went out from there, and is coming into
τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν
the father (place) of him, and are following
αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 Καὶ
to him the disciples of him. And
γενομένου σαββάτου ἤρξατο
having come to be of sabbath he started
διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ
to be teaching in the synagogue; and the
πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες
many hearing were astounded saying
Πόθεν τούτῳ ταῦτα, καὶ τίς
From where to this (one) these (things), and what
ἡ σοφία ἡ δοθεῖσα τούτῳ, καὶ αἱ
the wisdom the given to this (one), and the
δυνάμεις τοιαῦται διὰ τῶν χειρῶν
powerful works such through the hands
αὐτοῦ γινόμεναι; 3 οὐχ οὗτός ἐστιν ὁ
of him taking place? Not this (one) is the
τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς
carpenter, the son of the Mary and brother
Ἰακώβου καὶ Ἰωσῆτος καὶ Ἰούδα καὶ Σίμωνος;
of James and of Joses and of Juda and of Simon?
καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς
And not are the sisters of him here toward
ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
us? And they were being stumbled in him.
4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ
And was saying to them the Jesus that Not
ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ
is prophet unhonored if not in the
πατρίδι αὐτοῦ καὶ ἐν τοῖς
father (place) of him and in the
συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.
relatives of him and in the house of him.
5 Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν
And not he was able there to do not one
δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις
powerful work, if not to few sickly (ones)
ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν· 6 καὶ
having put upon the hands he cured; and
ἐθαύμασεν διὰ τὴν ἀπιστίαν
he wondered through the lack of faith
αὐτῶν. Καὶ περιῆγεν
of them. And he was going around

learn of this, and he
said that something
should be given her
to eat.

6 And he departed
from there and
came into his home
territory, and his dis-
ciples followed him.
2 When it became
sabbath, he started
teaching in the syn-
agogue; and the
greater number of
those listening were
astounded and said:
"Where did this man
get these things? And
why should this wis-
dom have been given
this man, and such
powerful works be
performed through his
hands? 3 This is the
carpenter the son of
Mary and the brother
of James and Joseph
and Judas and Simon,
is it not? And his
sisters are here with
us, are they not?" So
they began to stum-
ble at him. 4 But
Jesus went on to say
to them: "A prophet
is not unhonored ex-
cept in his home
territory and among
his relatives and in
his own house." 5 So
he was able to do no
powerful work there
except to lay his
hands upon a few
sickly ones and cure
them. 6 Indeed, he
wondered at their lack
of faith. And he
went round about

τὰς κώμας κύκλῳ διδάσκων.
the villages to circle teaching.
7 Καὶ προσκαλεῖται τοὺς δώδεκα,
And he calls toward himself the twelve,
καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο,
and started them to be sending off two two,
καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν
and was giving to them authority of the
πνευμάτων τῶν ἀκαθάρτων, 8 καὶ
spirits the unclean, and
παρήγγειλεν αὐτοῖς ἵνα μηδὲν
he gave instructions to them in order that nothing
αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον,
they should lift up into way if not staff only,
μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην
not bread, not pouch, not into the girdle
χαλκόν, 9 ἀλλὰ ὑποδεδεμένους
copper [money], but having had bound under
σανδάλια, καὶ μὴ ἐνδύσασθαι δύο
sandals, and not to wear two
χιτῶνας. 10 καὶ ἔλεγεν αὐτοῖς
undergarments. And he was saying to them
Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ
Where if ever YOU might enter into house, there
μένετε ἕως ἂν ἐξέλθητε
be YOU staying until likely YOU might go out
ἐκεῖθεν. 11 καὶ ὃς ἂν τόπος μὴ
from there. And what likely place not
δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν,
might receive YOU not-but they might hear of YOU,
ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν
going YOUR way out from there shake YOU out the
χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς
dust the underneath the feet of YOU into
μαρτύριον αὐτοῖς. 12 Καὶ ἐξελθόντες
witness to them. And having gone out
ἐκήρυξαν ἵνα μετανοῶσιν,
they preached in order that they may repent,
13 καὶ δαιμόνια πολλὰ ἐξέβαλλον,
and demons many they were throwing out,
καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους
and were greasing to oil many sickly (ones)
καὶ ἐθεράπευον.
and were curing.
14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης,
And heard the king Herod,
φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ
manifest for became the name of him, and
ἔλεγον ὅτι Ἰωάνης ὁ βαπτίζων
they were saying that John the (one) baptizing

to the villages in a
circuit, teaching.
7 Now he summoned
the twelve, and he
initiated sending them
out two by two, and
he began to give
them authority over
the unclean spirits.
8 Also, he gave them
orders to carry noth-
ing for the trip except
a staff alone, no
bread, no food pouch,
no copper money in
their girdle purses,
9 but to bind on san-
dals, and not to wear
two undergarments.
10 Further, he said to
them: "Wherever YOU
enter into a home,
stay there until YOU
go out of that place.
11 And wherever a
place will not receive
YOU nor hear YOU, on
going out from there
shake off the dirt that
is beneath YOUR feet
for a witness to
them." 12 So they set
out and preached in
order that people
might repent; 13 and
they would expel
many demons and
grease many sickly
people with oil and
cure them.
14 Now it got to
the ears of King
Herod, for the name
of [Jesus] became
public, and peo-
ple were saying:
"John the baptizer

ἐγήγερται ἐκ νεκρῶν, καὶ
has been raised up out of dead (ones), and
διὰ τοῦτο ἐνεργοῦσιν αἱ
through this are working in the
δυνάμεις ἐν αὐτῷ· 15 ἄλλοι δὲ
powerful works in him; others but
ἔλεγον ὅτι Ἠλείας ἐστίν· ἄλλοι δὲ
were saying that Elijah it is; others but
ἔλεγον ὅτι προφήτης ὡς εἷς τῶν
were saying that prophet as one of the
προφητῶν. 16 ἀκούσας δὲ ὁ Ἡρῴδης
prophets. Having heard but the Herod
ἔλεγεν Ὃν ἐγὼ ἀπεκεφάλισα Ἰωάνην,
was saying Whom I beheaded John,
οὗτος ἠγέρθη. 17 Αὐτὸς γὰρ ὁ
this (one) was raised up. He for the
Ἡρῴδης ἀποστείλας ἐκράτησεν τὸν
Herod having sent off took hold of the
Ἰωάνην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ
John and bound him in prison through
Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ
Herodias the woman of Philip the brother
αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν· 18 ἔλεγεν
of him, because her he married; was saying
γὰρ ὁ Ἰωάνης τῷ Ἡρῴδῃ ὅτι Οὐκ
for the John to the Herod that Not
ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ
it is lawful to you to be having the woman of the
ἀδελφοῦ σου. 19 ἡ δὲ Ἡρῳδιὰς
brother of you. The but Herodias
ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν
was having within to him and was willing him
ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· 20 ὁ γὰρ
to kill, and not she was able; the for
Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάνην, εἰδὼς
Herod was fearing the John, having known
αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ
him male person righteous and holy, and
συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ
was keeping safe him, and having heard of him
πολλὰ ἠπόρει, καὶ ἡδέως αὐτοῦ
many (things) he was at loss, and gladly of him
ἤκουεν.
he was hearing.

21 Καὶ γενομένης ἡμέρας εὐκαίρου
And having come to be of day convenient
ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ
when Herod to the birthday festivities of him
δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν
supper made to the greatest men

has been raised from
the dead, and on that
account the powerful
works are operating
in him." 15 But others
were saying: "It is
E·li'jah." Still others
were saying: "It is a
prophet like one of
the prophets." 16 But
when Herod heard it
he began to say: "The
John that I beheaded,
this one has been
raised up." 17 For
Herod himself had
sent out and arrested
John and bound him
in prison on account
of He·ro'di·as the wife
of Philip his brother,
because he had mar-
ried her. 18 For John
had repeatedly said
to Herod: "It is not
lawful for you to be
having the wife of
your brother." 19 But
He·ro'di·as was nurs-
ing a grudge against
him and was wanting
to kill him, but could
not. 20 For Herod
stood in fear of John,
knowing him to be
a righteous and holy
man; and he was
keeping him safe. And
after hearing him he
was at a great loss
what to do, yet he
continued to hear him
gladly.

21 But a convenient
day came along when
Herod spread an
evening meal on
his birthday for
his top-ranking men

αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς
of him and to the chiliarchs and to the
πρώτοις τῆς Γαλιλαίας, 22 καὶ
first (ones) of the Galilee, and
εἰσελθούσης τῆς θυγατρὸς αὐτοῦ
having entered of the daughter of him
Ἡρῳδιάδος καὶ ὀρχησαμένης, ἤρεσεν
of Herodias and having danced, she gave pleasure
τῷ Ἡρῴδῃ καὶ τοῖς
to the Herod and to the (ones)
συνανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν
lying up with. The but king said
τῷ κορασίῳ Αἴτησόν με ὃ ἐὰν
to the little girl Ask for me which if ever
θέλῃς, καὶ δώσω σοι· 23 καὶ
you may will, and I shall give to you; and
ὤμοσεν αὐτῇ Ὅτι ἐὰν με αἰτήσῃς
he swore to her That if ever me you might ask for
δώσω σοι ἕως ἡμίσους τῆς
I shall give to you until half of the
βασιλείας μου. 24 καὶ ἐξελθοῦσα εἶπεν
kingdom of me. And having gone out she said
τῇ μητρὶ αὐτῆς Τί αἰτήσωμαι; ἡ
to the mother of her What should I ask for? The
δὲ εἶπεν Τὴν κεφαλὴν Ἰωάνου τοῦ
but said The head of John the (one)
βαπτίζοντος. 25 καὶ εἰσελθοῦσα εὐθὺς
baptizing. And having come in at once
μετὰ σπουδῆς πρὸς τὸν βασιλέα
with speed toward the king
ᾐτήσατο λέγουσα Θέλω ἵνα
she made request saying I am willing in order that
ἐξαυτῆς δῷς μοι ἐπὶ
out of same [hour] you should give to me upon
πίνακι τὴν κεφαλὴν Ἰωάνου τοῦ βαπτιστοῦ.
plate the head of John the Baptist.
26 καὶ περίλυπος γενόμενος ὁ
And deeply grieved having become the
βασιλεὺς διὰ τοὺς ὅρκους καὶ
king through the oaths and
τοὺς ἀνακειμένους οὐκ ἠθέλησεν
the (ones) lying up not he willed
ἀθετῆσαι αὐτήν· 27 καὶ εὐθὺς
to disregard her; and at once
ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα
having sent off the king body guardsman
ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ.
he gave the order to bring the head of him.
καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ
And having gone off he beheaded him in the

and the military
commanders and the
foremost ones of
Gal'i·lee. 22 And the
daughter of this very
He·ro'di·as came in
and danced and
pleased Herod and
those reclining with
him. The king said
to the maiden: "Ask
me for whatever you
want, and I will give
it to you." 23 Yes, he
swore to her: "What-
ever you ask me for,
I will give it to you,
up to half my king-
dom." 24 And she
went out and said to
her mother: "What
should I ask for?"
She said: "The head
of John the baptizer."
25 Immediately she
went in with haste
to the king and made
her request, saying:
"I want you to give
me right away on a
platter the head of
John the Baptist."
26 Although he be-
came deeply grieved,
yet the king did not
want to disregard her,
in view of the oaths
and those reclining
at the table. 27 So
the king immediately
dispatched a body
guardsman and com-
manded him to bring
his head. And he
went off and be-
headed him in the

φυλακῇ 28 καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ
prison and brought the head of him

ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ,
upon plate and he gave it to the little girl,

καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ
and the little girl gave it to the mother

αὐτῆς. 29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ
of her. And having heard the disciples of him

ἦλθαν καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν
came and lifted up the corpse of him and put

αὐτὸ ἐν μνημείῳ.
it in memorial tomb.

30 Καὶ συνάγονται οἱ ἀπόστολοι
And are being led together the apostles

πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ
toward the Jesus, and reported back to him

πάντα ὅσα ἐποίησαν καὶ ὅσα
all (things) as many as they did and as many as

ἐδίδαξαν. 31 καὶ λέγει αὐτοῖς Δεῦτε
they taught. And he is saying to them Hither

ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς
you very (ones) according to private [spot] into

ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν
lonely place and rest up little. Were

γὰρ οἱ ἐρχόμενοι καὶ οἱ
for the (ones) coming and the (ones)

ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν
going under many, and not-but to eat

εὐκαίρουν. 32 καὶ ἀπῆλθον ἐν τῷ
they had leisure time. And they went off in the

πλοίῳ εἰς ἔρημον τόπον κατ'
boat into lonely place according to

ἰδίαν. 33 καὶ εἶδαν αὐτοὺς
private [spot]. And they saw them

ὑπάγοντας καὶ ἔγνωσαν πολλοί, καὶ πεζῇ
going under and knew many, and to foot

ἀπὸ πασῶν τῶν πόλεων συνέδραμον
from all the cities they ran together

ἐκεῖ καὶ προῆλθον αὐτούς. 34 Καὶ
there and came ahead of them. And

ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ
having gone out he saw much crowd, and

ἐσπλαγχνίσθη ἐπ' αὐτοὺς ὅτι
he felt tender affection upon them because

ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα,
they were as sheep not having shepherd,

καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.
and he started to be teaching them many (things).

35 Καὶ ἤδη ὥρας πολλῆς
And already of hour much

prison 28 and brought
his head on a platter,
and he gave it to
the maiden, and the
maiden gave it to her
mother. 29 When his
disciples heard of it
they came and took
up his corpse and
laid it in a memorial
tomb.

30 And the apostles
gathered together be-
fore Jesus and re-
ported to him all the
things they had done
and taught. 31 And
he said to them:
"Come, you yourselves,
privately into a lonely
place and rest up
a bit." For there
were many coming
and going, and they
had no leisure time
even to eat a meal.
32 So off they went
in the boat for a
lonely place to them-
selves. 33 But people
saw them going and
many got to know
it, and from all the
cities they ran there
together on foot and
got ahead of them.
34 Well, on getting
out, he saw a great
crowd, but he was
moved with pity for
them, because they
were as sheep with-
out a shepherd. And
he started to teach
them many things.

35 By now the hour

γενομένης προσελθόντες αὐτῷ οἱ
having come to be having come toward him the

μαθηταὶ αὐτοῦ ἔλεγον ὅτι Ἔρημός ἐστιν
disciples of him were saying that Lonely is

ὁ τόπος, καὶ ἤδη ὥρα πολλή·
the place, and already hour much;

36 ἀπόλυσον αὐτούς, ἵνα
let loose off them, in order that

ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ
having gone off into the to circle fields and

κώμας ἀγοράσωσιν ἑαυτοῖς τί
villages they might buy to themselves what

φάγωσιν. 37 ὁ δὲ ἀποκριθεὶς
they might eat. The (one) but having answered

εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν.
said to them Give to them you to eat.

καὶ λέγουσιν αὐτῷ Ἀπελθόντες
And they are saying to him Having gone off

ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ
might we buy of denarii two hundred loaves and

δώσομεν αὐτοῖς φαγεῖν; 38 ὁ δὲ
shall we give to them to eat? The (one) but

λέγει αὐτοῖς Πόσους ἔχετε ἄρτους;
is saying to them How many are you having loaves?

ὑπάγετε ἴδετε. καὶ γνόντες
Be you going under see. And having come to know

λέγουσιν Πέντε, καὶ δύο ἰχθύας. 39 καὶ
they are saying Five, and two fishes. And

ἐπέταξεν αὐτοῖς ἀνακλιθῆναι πάντας
he gave orders to them to recline all (ones)

συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.
symposiums symposiums upon the green grass.

40 καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ
And they fell up garden rows garden rows

κατὰ ἑκατὸν καὶ κατὰ
according to hundred and according to

πεντήκοντα. 41 καὶ λαβὼν τοὺς πέντε
fifty. And having taken the five

ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας
loaves and the two fishes having looked up

εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν
into the heaven he blessed and broke down

τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς
the loaves and he was giving to the disciples

ἵνα παρατιθῶσιν αὐτοῖς, καὶ
in order that they may put beside them, and

τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. 42 καὶ
the two fishes he divided to all. And

ἔφαγον πάντες καὶ ἐχορτάσθησαν· 43 καὶ
they ate all (they) and were satisfied; and

had grown late, and
his disciples came up
to him and began to
say: "The place is
isolated, and the
hour is already late.
36 Send them away,
that they may go off
into the countryside
and villages round
about and buy them-
selves something to
eat." 37 In reply he
said to them: "You
give them something
to eat." At this they
said to him: "Shall
we go off and buy
two hundred de·nar'-
i·i worth of loaves
and give [them] to
the people to eat?"
38 He said to them:
"How many loaves
have you? Go see!"
After ascertaining it,
they said: "Five, be-
sides two fishes."
39 And he instructed
all the people to re-
cline by companies
on the green grass.
40 And they laid
themselves down in
groups of a hundred
and of fifty. 41 Tak-
ing now the five
loaves and the two
fishes he looked up
to heaven and said
a blessing, and broke
the loaves up and
began giving them to
the disciples, that
these might place
them before the peo-
ple; and he divided up
the two fishes for all.
42 So they all ate and
were satisfied; 43 and

ἦραν κλάσματα δώδεκα κοφίνων
they lifted up fragments twelve of baskets
πληρώματα καὶ ἀπὸ τῶν ἰχθύων. 44 καὶ
fillings and from the fishes. And
ἦσαν οἱ φαγόντες τοὺς ἄρτους
were the (ones) having eaten the loaves
πεντακισχίλιοι ἄνδρες.
five thousand male persons.

45 Καὶ εὐθὺς ἠνάγκασεν τοὺς
And at once he put under necessity the
μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον
disciples of him to step inside into the boat
καὶ προάγειν εἰς τὸ πέραν πρὸς
and to be going before into the other side toward
Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.
Bethsaida, until he lets loose off the crowd.
46 καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν
And having set self off to them he went off
εἰς τὸ ὄρος προσεύξασθαι. 47 καὶ
into the mountain to pray. And
ὀψίας γενομένης ἦν τὸ πλοῖον ἐν
of evening having come to be was the boat in
μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ
midst of the sea, and he alone upon
τῆς γῆς. 48 καὶ ἰδὼν αὐτοὺς
the earth. And having seen them
βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ
being tormented in the to be driving, was for
ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ
the wind in opposition to them, about
τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς
fourth watch of the night he comes toward
αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ
them walking about upon the sea; and
ἤθελεν παρελθεῖν αὐτούς. 49 οἱ
he was willing to go past them. The (ones)
δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης
but having seen him upon the sea
περιπατοῦντα ἔδοξαν ὅτι φάντασμά ἐστιν
walking about thought that apparition it is
καὶ ἀνέκραξαν, 50 πάντες γὰρ αὐτὸν
and they cried aloud, all for him
εἶδαν καὶ ἐταράχθησαν. ὁ δὲ
saw and were troubled. The (one) but
εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει
at once spoke with them, and he is saying
αὐτοῖς Θαρσεῖτε, ἐγώ εἰμι, μὴ
to them Be you taking courage, I am, not
φοβεῖσθε. 51 καὶ ἀνέβη πρὸς
be you fearful. And he stepped up toward

they took up fragments, twelve baskets full, aside from the fishes.
44 Furthermore, those who ate of the loaves were five thousand men.

45 And, without delay, he compelled his disciples to board the boat and go on ahead to the opposite shore toward Beth·sa'i·da, while he himself dismissed the crowd.
46 But after saying good-by to them he went off into a mountain to pray.
47 Evening having now fallen, the boat was in the midst of the sea, but he was alone on the land.
48 And when he saw them being hard put to it in their rowing, for the wind was against them, about the fourth watch of the night he came toward them, walking on the sea; but he was inclined to pass them by.
49 At catching sight of him walking on the sea they thought: "It is an apparition!" and they cried aloud.
50 For they all saw him and were troubled. Immediately he spoke with them, and he said to them: "Take courage, it is I; have no fear."
51 And he got up

αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ
them into the boat, and abated the
ἄνεμος. καὶ λίαν ἐν ἑαυτοῖς
wind. And very much in themselves
ἐξίσταντο, 52 οὐ γὰρ συνῆκαν
they were amazed, not for they got perception
ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ
upon the loaves, but was of them the
καρδία πεπωρωμένη.
heart having been dulled.

53 Καὶ διαπεράσαντες ἐπὶ τὴν γῆν
And having crossed through upon the earth
ἦλθον εἰς Γεννησαρὲτ καὶ
they came into Gennesaret and
προσωρμίσθησαν. 54 καὶ ἐξελθόντων
were anchored toward. And having gone out
αὐτῶν ἐκ τοῦ πλοίου εὐθὺς
of them out of the boat at once
ἐπιγνόντες αὐτὸν 55 περιέδραμον ὅλην
having recognized him they ran around whole
τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς
the country that and started upon the
κραβάττοις τοὺς κακῶς ἔχοντας
cots the (ones) badly having
περιφέρειν ὅπου ἤκουον
to be carrying around where they were hearing
ὅτι ἔστιν. 56 καὶ ὅπου ἂν
that he is. And where likely
εἰσεπορεύετο εἰς κώμας ἢ εἰς
he was going his way in into villages or into
πόλεις ἢ εἰς ἀγροὺς ἐν ταῖς ἀγοραῖς
cities or into fields in the marketplaces
ἐτίθεσαν τοὺς ἀσθενοῦντας, καὶ
they were putting the (ones) being sick, and
παρεκάλουν αὐτὸν ἵνα κἂν
they were entreating him in order that and if ever
τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ
of the fringe of the outer garment of him
ἅψωνται· καὶ ὅσοι ἂν ἥψαντο
they might touch; and as many as likely touched
αὐτοῦ ἐσῴζοντο.
of him were being saved.

7 Καὶ συνάγονται πρὸς αὐτὸν οἱ
And are being led together toward him the
Φαρισαῖοι καί τινες τῶν γραμματέων
Pharisees and some of the scribes
ἐλθόντες ἀπὸ Ἱεροσολύμων 2 καὶ
having come from Jerusalem and
ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι
having seen some of the disciples of him that

into the boat with them, and the wind abated. At this they were very much amazed within themselves,
52 for they had not grasped the meaning of the loaves, but their hearts continued dull of understanding.

53 And when they got across to land, they came into Gen-nes'a·ret and anchored ship nearby.
54 But as soon as they got out of the boat, people recognized him,
55 and they ran around all that region and started to carry about on cots those who were ailing to where they heard he was.
56 And wherever he would enter into villages or cities or countryside they would place the sick ones in the market places, and they would plead with him that they might touch just the fringe of his outer garment. And as many as did touch it were made well.

7 Now the Pharisees and some of the scribes that had come from Jerusalem gathered about him.
2 And when they saw some of his disciples

κοιναῖς χερσίν, τοῦτ' ἔστιν
to common hands, this is
ἀνίπτοις, ἐσθίουσιν τοὺς
to unwashed (ones), they are eating the
ἄρτους. — 3 οἱ γὰρ Φαρισαῖοι καὶ πάντες
loaves. — The for Pharisees and all
οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται
the Jews if ever not to fist they might wash
τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες
the hands not they are eating, holding fast
τὴν παράδοσιν τῶν πρεσβυτέρων, 4 καὶ
the tradition of the older men, and
ἀπ' ἀγορᾶς ἐὰν μὴ ῥαντίσωνται οὐκ
from market if ever not they might sprinkle not
ἐσθίουσιν, καὶ ἄλλα πολλά ἐστιν
they are eating, and other (things) many is
ἃ παρέλαβον κρατεῖν, βαπτισμοὺς
which they received to be holding fast, baptisms
ποτηρίων καὶ ξεστῶν καὶ χαλκίων. —
of cups and of pitchers and of copper vessels. —
5 καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι
And are inquiring upon him the Pharisees
καὶ οἱ γραμματεῖς Διὰ τί οὐ
and the scribes Through what not
περιπατοῦσιν οἱ μαθηταί σου κατὰ
are walking about the disciples of you according to
τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ
the tradition of the older men, but
κοιναῖς χερσὶν ἐσθίουσιν τὸν
to common hands they are eating the
ἄρτον; 6 ὁ δὲ εἶπεν αὐτοῖς Καλῶς
bread? The (one) but said to them Finely
ἐπροφήτευσεν Ἠσαΐας περὶ ὑμῶν τῶν
prophesied Isaiah about YOU the
ὑποκριτῶν, ὡς γέγραπται ὅτι Οὗτος
hypocrites, as it has been written that This
ὁ λαὸς τοῖς χείλεσίν με τιμᾷ,
the people to the lips me is honoring,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει
the but heart of them far is holding off
ἀπ' ἐμοῦ· 7 μάτην δὲ σέβονταί με,
from me; in vain but they are revering me,
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων·
teaching teachings commands of men;
8 ἀφέντες τὴν ἐντολὴν
having let go off the commandment
τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν
of the God YOU are holding fast the tradition
τῶν ἀνθρώπων.
of the men.

eat their meal with
defiled hands, that is,
unwashed ones— 3 for
the Pharisees and all
the Jews do not eat
unless they wash their
hands up to the el-
bow, holding fast the
tradition of the men
of former times,
4 and, when back
from market, they do
not eat unless they
cleanse themselves by
sprinkling; and there
are many other tra-
ditions that they have
received to hold fast,
baptisms of cups and
pitchers and copper
vessels;— 5 so these
Pharisees and scribes
asked him: "Why is
it your disciples do
not conduct them-
selves according to
the tradition of the
men of former times,
but they take their
meal with defiled
hands?" 6 He said to
them: "Isaiah aptly
prophesied about YOU
hypocrites, as it is
written, 'This people
honor me with [their]
lips, but their hearts
are far removed from
me. 7 It is in vain
that they keep wor-
shiping me, because
they teach as doc-
trines commands of
men.' 8 Letting go
the commandment of
God, YOU hold fast
the tradition of men."

9 καὶ ἔλεγεν αὐτοῖς Καλῶς
And he was saying to them Finely
ἀθετεῖτε τὴν ἐντολὴν τοῦ
YOU are setting aside the commandment of the
θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν
God, in order that the tradition of YOU
τηρήσητε· 10 Μωυσῆς γὰρ εἶπεν
YOU might observe; Moses for said
Τίμα τὸν πατέρα σου καὶ τὴν μητέρα
Be honoring the father of you and the mother
σου, καί Ὁ κακολογῶν πατέρα ἢ
of you, and The (one) saying bad at father or
μητέρα θανάτῳ τελευτάτω· 11 ὑμεῖς
mother to death let him decease; YOU
δὲ λέγετε Ἐὰν εἴπῃ ἄνθρωπος τῷ
but are saying If ever should say man to the
πατρὶ ἢ τῇ μητρί Κορβάν, ὅ ἐστιν
father or to the mother Corban, which is
Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ
Gift, which if ever out of me
ὠφεληθῇς, 12 οὐκέτι
you might be benefited, not yet
ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ
YOU are letting go off him nothing to do to the
πατρὶ ἢ τῇ μητρί, 13 ἀκυροῦντες τὸν
father or to the mother, [YOU] invalidating the
λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ᾗ
word of the God to the tradition of YOU which
παρεδώκατε· καὶ παρόμοια τοιαῦτα
YOU gave beside; and similar (things) such
πολλὰ ποιεῖτε. 14 Καὶ
many YOU are doing. And
προσκαλεσάμενος πάλιν τὸν ὄχλον
having called toward himself again the crowd
ἔλεγεν αὐτοῖς Ἀκούσατέ μου πάντες
he was saying to them Hear YOU of me all
καὶ σύνετε. 15 οὐδὲν ἔστιν
and be YOU comprehending. Nothing is
ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς
from outside of the man going its way in into
αὐτὸν ὃ δύναται κοινῶσαι αὐτόν·
him which is able to make common him;
ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου
but the (things) out of the man
ἐκπορευόμενά ἐστιν τὰ
going their way out is the (things)
κοινοῦντα τὸν ἄνθρωπον.
making common the man.

9 Further, he went
on to say to them:
"Adroitly YOU set
aside the command-
ment of God in order
to retain YOUR tra-
dition. 10 For example,
Moses said, 'Honor
your father and your
mother,' and, 'Let him
that reviles father or
mother end up in
death.' 11 But YOU
men say, 'If a man
says to his father or
his mother: "What-
ever I have by which
you may get benefit
from me is corban,
(that is, a gift dedi-
cated to God,)" '—
12 YOU men no longer
let him do a single
thing for his father
or his mother, 13 and
thus YOU make the
word of God invalid
by YOUR tradition
which YOU handed
down. And many
things similar to this
YOU do." 14 So, call-
ing the crowd to him
again, he proceeded
to say to them: "Lis-
ten to me, all of YOU,
and get the meaning.
15 There is nothing
from outside a man
that passes into him
that can defile him;
but the things that
issue forth out of a
man are the things
that defile a man."
16 ——[a]

16[a] This verse is omitted in the Westcott and Hort Greek text.

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ
And when he entered into house from
τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ
the crowd, were inquiring upon him the disciples
αὐτοῦ τὴν παραβολήν. 18 καὶ
of him the parable. And
λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς
he is saying to them Thus also you
ἀσύνετοί ἐστε; οὐ
(ones) without comprehension are? Not
νοεῖτε ὅτι πᾶν τὸ
are you aware that everything the
ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον
from outside going inside into the man
οὐ δύναται αὐτὸν κοινῶσαι, 19 ὅτι
not is able him to make common, because
οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν
not it is going its way in of him into the heart
ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα
but into the cavity, and into the sewer
ἐκπορεύεται; —καθαρίζων πάντα τὰ
is going its way out? — cleansing all the
βρώματα. 20 ἔλεγεν δὲ ὅτι Τὸ
eatables. He was saying but that The (thing)
ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκεῖνο
out of the man going out that (thing)
κοινοῖ τὸν ἄνθρωπον· 21 ἔσωθεν
makes common the man; from inside
γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ
for out of the heart of the men the
διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται,
reasonings the bad are going out,
πορνεῖαι, κλοπαί, φόνοι, 22 μοιχεῖαι,
fornications, thieveries, murders, adulteries,
πλεονεξίαι, πονηρίαι, δόλος,
covetings, acts of wickedness, deceit,
ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία,
loose conduct, eye wicked, blasphemy,
ὑπερηφανία, ἀφροσύνη· 23 πάντα ταῦτα
haughtiness, unreasonableness; all these
τὰ πονηρὰ ἔσωθεν ἐκπορεύεται
the wicked things from within is going out
καὶ κοινοῖ τὸν ἄνθρωπον.
and is making common the man.
24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν
From there but having stood up he went off
εἰς τὰ ὅρια Τύρου καὶ Σιδῶνος. Καὶ
into the regions of Tyre and Sidon. And
εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν
having entered into house no one he was willing

17 Now when he
had entered a house
away from the crowd,
his disciples began to
question him respect-
ing the illustration.
18 So he said to them:
"Are YOU also with-
out perception like
them? Are YOU not
aware that nothing
from outside that
passes into a man can
defile him, 19 since it
passes, not into [his]
heart, but into [his]
intestines, and it
passes out into the
sewer?" Thus he de-
clared all foods clean.
20 Further, he said:
"That which issues
forth out of a man
is what defiles a
man; 21 for from in-
side, out of the
heart of men, inju-
rious reasonings issue
forth: fornications,
thieveries, murders,
22 adulteries, covet-
ings, acts of wicked-
ness, deceit, loose
conduct, an envi-
ous eye, blasphemy,
haughtiness, unrea-
sonableness. 23 All
these wicked things
issue forth from with-
in and defile a man."

24 From there he
rose up and went into
the regions of Tyre
and Si′don. And he en-
tered into a house and
did not want anyone

γνῶναι, καὶ οὐκ ἠδυνάσθη λαθεῖν·
to know, and not he was able to escape notice;
25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ
but at once having heard woman about
αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον
him, of which was having the little daughter
αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα
of her spirit unclean, having come
προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ·
she fell forward toward the feet of him;
26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα
the but woman was Greek, Syrophoenician
τῷ γένει· καὶ ἠρώτα αὐτὸν
to the race; and she was requesting him
ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ
in order that the demon he might throw out out of
τῆς θυγατρὸς αὐτῆς. 27 καὶ ἔλεγεν
the daughter of her. And he was saying
αὐτῇ Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα,
to her Let go off first to be satisfied the children,
οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν
not for is fine to take the bread of the
τέκνων καὶ τοῖς κυναρίοις βαλεῖν.
children and to the little dogs to throw.
28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ
The (one) but answered and is saying to him
Ναί, κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς
Yes, lord, also the little dogs underneath the
τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν
table are eating from the crumbs of the
παιδίων. 29 καὶ εἶπεν αὐτῇ Διὰ
little boys. And he said to her Through
τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν
this the word be going under, has gone outside
ἐκ τῆς θυγατρός σου τὸ δαιμόνιον.
out of the daughter of you the demon.
30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς
And having gone off into the house of her
εὗρεν τὸ παιδίον βεβλημένον ἐπὶ
she found the little child having been thrust upon
τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.
the bed and the demon having gone out.
31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν
And again having gone outside out of the
ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς
regions of Tyre he came through Sidon into
τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον
the sea of the Galilee up midst
τῶν ὁρίων Δεκαπόλεως. 32 Καὶ
of the regions of Decapolis. And

to get to know it.
Yet he could not
escape notice; 25 but
immediately a woman
whose little daughter
had an unclean spirit
heard about him and
came and prostrated
herself at his feet.
26 The woman was a
Grecian, a Sy·ro-
phoe·ni′cian nation-
ally; and she kept
asking him to expel
the demon from her
daughter. 27 But he
began by saying to
her: "First let the
children be satisfied,
for it is not right to
take the bread of the
children and throw
it to the little dogs."
28 In reply, however,
she said to him:
"Yes, sir, and yet the
little dogs underneath
the table eat of the
crumbs of the little
children." 29 At that
he said to her: "Be-
cause of saying this,
go; the demon has
gone out of your
daughter." 30 So she
went away to her
home and found the
young child laid on
the bed and the de-
mon gone out.

31 Now coming back
out of the regions of
Tyre he went through
Si′don to the sea of
Gal′i·lee in the midst
of the regions of
De·cap′o·lis. 32 Here

φέρουσιν αὐτῷ κωφὸν καὶ
they are bearing to him (one) deaf and

μογιλάλον, καὶ παρακαλοῦσιν
having speech impediment, and they are entreating

αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν
him in order that he might put upon him the

χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ
hand. And having taken away him from

τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν
the crowd according to private [spot] he thrust

τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ
the fingers of him into the ears of him

καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ,
and having spit he touched the tongue of him,

34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν
and having looked up into the heaven

ἐστέναξεν, καὶ λέγει αὐτῷ Ἐφφαθά,
he groaned, and is saying to him *Ephphatha,*

ὅ ἐστιν Διανοίχθητι· 35 καὶ
which is Be you opened up through; and

ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ
were opened up of him the hearing powers, and

ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ,
was loosened the bond of the tongue of him,

καὶ ἐλάλει ὀρθῶς· 36 καὶ
and he was speaking normally; and

διεστείλατο αὐτοῖς ἵνα μηδενὶ
he charged to them in order that to no one

λέγωσιν· ὅσον δὲ αὐτοῖς
they may be saying; as much as but to them

διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον
he was charging, they rather more abundantly

ἐκήρυσσον. 37 καὶ ὑπερπερισσῶς
were proclaiming. And superabundantly

ἐξεπλήσσοντο λέγοντες Καλῶς
they were being astounded saying Finely

πάντα πεποίηκεν, καὶ τοὺς κωφοὺς
all (things) he has done, and the deaf (ones)

ποιεῖ ἀκούειν καὶ ἀλάλους
he is making to be hearing and speechless (ones)

λαλεῖν.
to be speaking.

8 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ
In those the days again of much

ὄχλου ὄντος καὶ μὴ ἐχόντων τί
crowd being and not having what

φάγωσιν, προσκαλεσάμενος τοὺς
they might eat, having called toward himself the

μαθητὰς λέγει αὐτοῖς 2 Σπλαγχνίζομαι
disciples he is saying to them I am feeling pity

they brought him a
man deaf and with
a speech impediment,
and they entreated
him to lay his hand
upon him. 33 And he
took him away from
the crowd privately
and put his fingers
into the man's ears
and, after spitting, he
touched his tongue.
34 And with a look
up into heaven he
sighed deeply and
said to him: *"Eph'-
pha·tha,"* that is, "Be
opened." 35 Well, his
hearing powers were
opened, and the im-
pediment of his tongue
was loosed, and he
began speaking nor-
mally. 36 With that
he charged them not
to tell anyone; but
the more he would
charge them, that
much more they
would proclaim it.
37 Indeed, they were
being astounded in a
most extraordinary
way and they said:
"He has done all
things well. He even
makes the deaf hear
and the speechless
speak."

8 In those days,
when there was
again a big crowd
and they had nothing
to eat, he summoned
the disciples and said
to them: 2 "I feel pity

ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς
upon the crowd because already days three

προσμένουσίν μοι καὶ οὐκ
they are remaining toward me and not

ἔχουσιν τί φάγωσιν· 3 καὶ ἐὰν
they are having what they might eat; and if ever

ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον
I should let loose off them fasting into house

αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καί τινες
of them, they will give out in the way; and some

αὐτῶν ἀπὸ μακρόθεν εἰσίν. 4 καὶ
of them from far away are. And

ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι
they answered to him the disciples of him that

Πόθεν τούτους δυνήσεταί τις ὧδε
From where these (ones) will be able anyone here

χορτάσαι ἄρτων ἐπ' ἐρημίας; 5 καὶ
to satisfy of loaves upon lonely place? And

ἠρώτα αὐτούς Πόσους ἔχετε
he was requesting them How many are YOU having

ἄρτους; οἱ δὲ εἶπαν Ἑπτά. 6 καὶ
loaves? The (ones) but said Seven. And

παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ
he is giving orders to the crowd to fall back upon

τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους
the earth; and having taken the seven loaves

εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς
having thanked he broke and was giving to the

μαθηταῖς αὐτοῦ ἵνα
disciples of him in order that

παρατιθῶσιν καὶ παρέθηκαν
they may be setting alongside and they set alongside

τῷ ὄχλῳ. 7 καὶ εἶχαν ἰχθύδια ὀλίγα·
to the crowd. Also they had little fishes few;

καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα
and having blessed them he said also these

παρατιθέναι. 8 καὶ ἔφαγον καὶ
to be setting alongside. And they ate and

ἐχορτάσθησαν, καὶ ἦραν περισσεύματα
were satisfied, and they lifted up aboundings

κλασμάτων ἑπτὰ σφυρίδας. 9 ἦσαν
of fragments seven provision baskets. They were

δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν
but as four thousand. And he let loose off

αὐτούς.
them.

10 Καὶ εὐθὺς ἐμβὰς εἰς
And at once having stepped in into

τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν
the boat with the disciples of him he came

for the crowd, because
it is already three
days that they have
remained near me
and they have noth-
ing to eat; 3 and if
I should send them
off to their homes
fasting, they will give
out on the road.
Indeed, some of them
are from far away."
4 But his disciples
answered him: "From
where will anybody
here in an isolated
place be able to sat-
isfy these people with
loaves?" 5 Still he
went on to ask them:
"How many loaves
have YOU?" They
said: "Seven." 6 And
he instructed the
crowd to recline on
the ground, and he
took the seven loaves,
gave thanks, broke
them, and began to
give them to his dis-
ciples to serve, and
they served them to
the crowd. 7 They also
had a few little fishes;
and, having blessed
these, he told them
also to serve these.
8 Accordingly they ate
and were satisfied,
and they took up
surpluses of frag-
ments, seven provision
baskets full. 9 Yet
there were about four
thousand men. Finally
he sent them away.
10 And immediate-
ly he boarded the
boat with his dis-
ciples and came

εἰς τὰ μέρη Δαλμανουθά. 11 Καὶ ἐξῆλθον
into the parts of Dalmanutha. And came out

οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν
the Pharisees and started to be seeking with

αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον
him, seeking beside him sign

ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. 12 καὶ
from the heaven, testing him. And

ἀναστενάξας τῷ πνεύματι αὐτοῦ
having groaned deeply to the spirit of him

λέγει Τί ἡ γενεὰ αὕτη ζητεῖ
he is saying Why the generation this is seeking

σημεῖον; ἀμὴν λέγω, εἰ δοθήσεται τῇ
sign? Amen I am saying, if will be given to the

γενεᾷ ταύτῃ σημεῖον. 13 καὶ ἀφεὶς
generation this sign. And having let go off

αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς
them again having stepped in he went off into

τὸ πέραν.
the other side.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ
And they forgot to take loaves, and if not

ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν
one loaf not they were having with themselves in

τῷ πλοίῳ. 15 καὶ διεστέλλετο αὐτοῖς
the boat. And he was giving orders to them

λέγων Ὁρᾶτε, βλέπετε ἀπὸ τῆς
saying Be you seeing, be you looking out from the

ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης
leaven of the Pharisees and the leaven

Ἡρῴδου. 16 καὶ διελογίζοντο πρὸς
of Herod. And they were reasoning toward

ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν.
one another that loaves not they are having.

17 καὶ γνοὺς λέγει αὐτοῖς Τί
And having known he is saying to them Why

διαλογίζεσθε ὅτι ἄρτους οὐκ
are you reasoning because loaves not

ἔχετε; οὔπω νοεῖτε οὐδὲ
you are having? Not yet are you perceiving not-but

συνίετε; πεπωρωμένην
are you comprehending? Having been dulled

ἔχετε τὴν καρδίαν ὑμῶν;
are you having the heart of you?

18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ
Eyes having not are you looking and

ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ
ears having not are you hearing? And not

μνημονεύετε 19 ὅτε τοὺς πέντε
are you remembering when the five

into the parts of Dal·ma·nu′tha. 11 Here the Pharisees came out and started disputing with him, seeking from him a sign from heaven, to put him to the test. 12 So he groaned deeply with his spirit, and said: "Why does this generation seek a sign? Truly I say, No sign will be given to this generation." 13 With that he left them, got aboard again, and went off to the opposite shore.

14 As it was, they forgot to take loaves along, and except for one loaf they had nothing with them in the boat. 15 And he began to order them expressly and say: "Keep YOUR eyes open, look out for the leaven of the Pharisees and the leaven of Herod." 16 So they went arguing with one another over the fact that they had no loaves. 17 Noting this, he said to them: "Why do YOU argue over your having no loaves? Do YOU not yet perceive and get the meaning? Do YOU have YOUR hearts dull of understanding? 18 'Though having eyes, do YOU not see; and though having ears, do YOU not hear?' And do YOU not remember, 19 when

ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους,
loaves I broke into the five thousand,

πόσους κοφίνους κλασμάτων πλήρεις
how many baskets of fragments full

ἤρατε; λέγουσιν αὐτῷ Δώδεκα.
you lifted up? They are saying to him Twelve.

20 ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους,
When the seven into the four thousand,

πόσων σφυρίδων πληρώματα
of how many provision baskets fillings

κλασμάτων ἤρατε; καὶ λέγουσιν
of fragments you lifted up? And they are saying

αὐτῷ Ἑπτά. 21 καὶ ἔλεγεν αὐτοῖς
to him Seven. And he was saying to them

Οὔπω συνίετε;
Not yet are you comprehending?

22 Καὶ ἔρχονται εἰς Βηθσαιδάν. Καὶ
And they are coming into Bethsaida. And

φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν
they bear to him blind (one) and they entreat

αὐτὸν ἵνα αὐτοῦ ἅψηται. 23 καὶ
him in order that of him he might touch. And

ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ
having taken hold on the hand of the blind (one)

ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ
he brought out him outside the village, and

πτύσας εἰς τὰ ὄμματα αὐτοῦ,
having spit into the optics of him,

ἐπιθεὶς τὰς χεῖρας αὐτῷ,
having put upon the hands to him,

ἐπηρώτα αὐτόν Εἴ τι
he was inquiring upon him If anything

βλέπεις; 24 καὶ ἀναβλέψας
you are looking at? And having looked up

ἔλεγεν Βλέπω τοὺς ἀνθρώπους
he was saying I am looking at the men

ὅτι ὡς δένδρα ὁρῶ
because as trees I am seeing

περιπατοῦντας. 25 εἶτα πάλιν ἔθηκεν τὰς
(ones) walking about. Next again he put the

χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ
hands upon the eyes of him, and

διέβλεψεν, καὶ ἀπεκατέστη, καὶ
he looked through, and he was restored, and

ἐνέβλεπεν τηλαυγῶς ἅπαντα. 26 καὶ
he was looking in far radiantly all (things). And

ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων
he sent off him into house of him saying

Μηδὲ εἰς τὴν κώμην εἰσέλθῃς.
Not-but into the village you should enter.

I broke the five loaves for the five thousand men, how many baskets full of fragments YOU took up?" They said to him: "Twelve." 20 "When I broke the seven for the four thousand men, how many provision baskets full of fragments did YOU take up?" And they said to him: "Seven." 21 With that he said to them: "Do YOU not yet get the meaning?"

22 Now they put in at Beth·sa′i·da. Here people brought him a blind man, and they entreated him to touch him. 23 And he took the blind man by the hand, brought him outside the village, and, having spit upon his eyes, he laid his hands upon him and began to ask him: "Do you see anything?" 24 And the man looked up and began saying: "I see men, because I observe what seem to be trees, but they are walking about." 25 Then he laid his hands again upon the man's eyes, and the man saw clearly, and he was restored, and he was seeing everything distinctly. 26 So he sent him off home, saying: "But do not enter into the village."

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ
And he went out the Jesus and the
μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρίας τῆς
disciples of him into the villages of Caesarea of the
Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα
Philip; and in the way he was inquiring upon
τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με
the disciples of him saying to them Whom me
λέγουσιν οἱ ἄνθρωποι εἶναι; 28 οἱ
are saying the men to be? The (ones)
δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάνην τὸν
but said to him saying that John the
βαπτιστήν, καὶ ἄλλοι Ἠλείαν, ἄλλοι δὲ ὅτι
Baptist, and others Elijah, others but that
εἷς τῶν προφητῶν. 29 καὶ αὐτὸς
one of the prophets. And he
ἐπηρώτα αὐτούς Ὑμεῖς δὲ τίνα με
was inquiring upon them You but whom me
λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος
are you saying to be? Having answered the Peter
λέγει αὐτῷ Σὺ εἶ ὁ χριστός. 30 καὶ
is saying to him You are the Christ. And
ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ
he gave rebuke to them in order that to no one
λέγωσιν περὶ αὐτοῦ. 31 Καὶ
they may be saying about him. And
ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ
he started to be teaching them that it is necessary
τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν
the Son of the man many (things) to suffer
καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων
and to be disapproved by the older men
καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ
and the chief priests and the scribes and
ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας
to be killed and after three days
ἀναστῆναι· 32 καὶ παρρησίᾳ τὸν
to stand up; and to outspokenness the
λόγον ἐλάλει. καὶ προσλαβόμενος
word he was speaking. And taking toward himself
ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν
the Peter him started to be giving rebuke
αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ
to him. The (one) but having turned upon and
ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν
having seen the disciples of him he gave rebuke
Πέτρῳ καὶ λέγει Ὕπαγε ὀπίσω μου,
to Peter and is saying Be going under behind me,
Σατανᾶ, ὅτι οὐ φρονεῖς τὰ
Satan, because not you are minding the (things)

27 Jesus and his disciples now left for the villages of Caes·a·re'a Phi·lip'pi, and on the way he began questioning his disciples, saying to them: "Who are men saying that I am?" 28 They said to him: "John the Baptist, and others, E·li'jah, still others, One of the prophets." 29 And he put the question to them: "YOU, though, who do YOU say I am?" In answer Peter said to him: "You are the Christ." 30 At that he strictly charged them not to tell anyone about him. 31 Also, he started teaching them that the Son of man must undergo many sufferings and be rejected by the older men and the chief priests and the scribes and be killed, and rise three days later. 32 Indeed, with outspokenness he was making that statement. But Peter took him aside and started rebuking him. 33 He turned, looked at his disciples and rebuked Peter, and said: "Get behind me, Satan, because you think, not

τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.
of the God but the (things) of the men.
34 Καὶ προσκαλεσάμενος τὸν ὄχλον
And having called to himself the crowd
σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς
together with the disciples of him he said to them
Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
If anyone is willing behind me to come,
ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν
let him disown himself and let him lift up the
σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.
stake of him and let him be following me.
35 ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν
Who for if ever may will the of himself soul
σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει
to save will lose it; who but likely will lose
τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ
the soul of him on account of me and of the
εὐαγγελίου σώσει αὐτήν. 36 τί γὰρ
good news will save it. What for
ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον
is benefiting man to gain the world
ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; 37 τί
whole and to forfeit the soul of him? What
γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς
for would give man exchange of the
ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἐὰν
soul of him? Who for if ever
ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς
should become ashamed of me and the my
λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι
words in the generation this the adulterous
καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
and sinful, also the Son of the man
ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ
will be ashamed of him whenever he might come
ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν
in the glory of the Father of him with the
ἀγγέλων τῶν ἁγίων.
angels the holy.

9 καὶ ἔλεγεν αὐτοῖς Ἀμὴν λέγω
And he was saying to them Amen I am saying
ὑμῖν ὅτι εἰσίν τινες ὧδε τῶν
to you that are some here of the (ones)
ἑστηκότων οἵτινες οὐ μὴ γεύσωνται
having stood who not not should taste
θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν
of death until likely they might see the kingdom

God's thoughts, but those of men."
34 He now called the crowd to him with his disciples and said to them: "If anyone wants to come after me, let him disown himself and pick up his torture stake[a] and follow me continually. 35 For whoever wants to save his soul will lose it; but whoever loses his soul for the sake of me and the good news will save it. 36 Really, of what benefit is it for a man to gain the whole world and to forfeit his soul? 37 What, really, would a man give in exchange for his soul? 38 For whoever becomes ashamed of me and my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he arrives in the glory of his Father with the holy angels."

9 Furthermore, he went on to say to them: "Truly I say to YOU, There are some of those standing here that will not taste death at all until first they see the kingdom

34[a] See the Appendix under Matthew 10:38.

τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει. 2 Καὶ μετὰ
of the God having come in power. And after
ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν
days six is taking along the Jesus the
Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάνην, καὶ
Peter and the James and John, and
ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν
is bearing up them into mountain lofty
κατ' ἰδίαν μόνους. καὶ
according to private [spot] only (ones). And
μετεμορφώθη ἔμπροσθεν αὐτῶν, 3 καὶ τὰ
he was transfigured in front of them, and the
ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ
outer garments of him became glistening white
λίαν οἷα γναφεὺς ἐπὶ τῆς
exceedingly such as clothes cleaner upon the
γῆς οὐ δύναται οὕτως λευκᾶναι. 4 καὶ
earth not is able thus to whiten. And
ὤφθη αὐτοῖς Ἠλείας σὺν Μωυσεῖ,
was seen to them Elijah together with Moses,
καὶ ἦσαν συνλαλοῦντες τῷ Ἰησοῦ.
and they were speaking together with the Jesus.
5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ
And having answered the Peter is saying to the
Ἰησοῦ Ῥαββεί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι,
Jesus Rabbi, fine it is us here to be,
καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ
and let us make three tents, to you one and
Μωυσεῖ μίαν καὶ Ἠλείᾳ μίαν. 6 οὐ γὰρ
to Moses one and to Elijah one. Not for
ᾔδει τί ἀποκριθῇ, ἔκφοβοι γὰρ
he knew what he should answer, quite fearful for
ἐγένοντο. 7 καὶ ἐγένετο νεφέλη
they became. And came to be cloud
ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ
overshadowing them, and came to be voice
ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱός μου
out of the cloud This is the Son of me
ὁ ἀγαπητός, ἀκούετε αὐτοῦ. 8 καὶ
the beloved, be you hearing him. And
ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα
suddenly having looked around not yet no one
εἶδον μεθ' ἑαυτῶν εἰ μὴ τὸν Ἰησοῦν
they saw with themselves if not the Jesus
μόνον.
alone.

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ
And going down of them out of the
ὄρους διεστείλατο αὐτοῖς ἵνα
mountain he gave orders to them in order that

of God already come in power." 2 Accordingly six days later Jesus took Peter and James and John along, and brought them up into a lofty mountain to themselves alone. And he was transfigured before them, 3 and his outer garments became glistening, far whiter than any clothes cleaner on earth could whiten them. 4 Also, E·li'jah with Moses appeared to them, and they were conversing with Jesus. 5 And responsively Peter said to Jesus: "Rabbi, it is fine for us to be here, so let us erect three tents, one for you and one for Moses and one for E·li'jah." 6 In fact, he did not know what response he should make, for they became quite fearful. 7 And a cloud formed, overshadowing them, and a voice came out of the cloud: "This is my Son, the beloved; listen to him." 8 Suddenly, however, they looked around and saw no one with them any longer, except Jesus alone.

9 As they were coming down out of the mountain, he expressly ordered them

μηδενὶ ἃ εἶδον διηγήσωνται,
to no one what (things) they saw they should relate,
εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ
if not whenever the Son of the man out of
νεκρῶν ἀναστῇ. 10 καὶ τὸν λόγον
dead (ones) should stand up. And the word
ἐκράτησαν πρὸς ἑαυτοὺς
they laid hold of toward themselves
συνζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν
seeking together what is the out of dead (ones)
ἀναστῆναι. 11 καὶ ἐπηρώτων αὐτὸν
to stand up. And they were inquiring upon him
λέγοντες Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι
saying That are saying the scribes that
Ἠλείαν δεῖ ἐλθεῖν πρῶτον;
Elijah it is necessary to come first?
12 ὁ δὲ ἔφη αὐτοῖς Ἠλείας μὲν
The (one) but said to them Elijah indeed
ἐλθὼν πρῶτον ἀποκατιστάνει πάντα,
having come first is restoring all (things),
καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν
and how it has been written upon the Son
τοῦ ἀνθρώπου ἵνα
of the man in order that
πολλὰ πάθῃ καὶ
many (things) he should suffer and
ἐξουδενηθῇ; 13 ἀλλὰ
should be treated as of no account? But
λέγω ὑμῖν ὅτι καὶ Ἠλείας ἐλήλυθεν, καὶ
I am saying to you that also Elijah has come, and
ἐποίησαν αὐτῷ ὅσα
they did to him as many (things) as
ἤθελον, καθὼς γέγραπται
they were willing, according as it has been written
ἐπ' αὐτόν.
upon him.

14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς
And having come toward the disciples
εἶδαν ὄχλον πολὺν περὶ αὐτοὺς καὶ
they saw crowd much around them and
γραμματεῖς συνζητοῦντας πρὸς αὐτούς.
scribes seeking together toward them.
15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες
And at once all the crowd having seen
αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες
him were stunned, and running toward
ἠσπάζοντο αὐτόν. 16 καὶ ἐπηρώτησεν
they were greeting him. And he inquired upon
αὐτούς Τί συνζητεῖτε πρὸς
them What are you seeking together toward

not to relate to anybody what they saw, until after the Son of man had risen from the dead. 10 And they took the word to heart, but discussed among themselves what this rising from the dead meant. 11 And they began to question him, saying: "Why do the scribes say that first E·li'jah must come?" 12 He said to them: "E·li'jah does come first and restore all things; but how is it that it is written respecting the Son of man that he must undergo many sufferings and be treated as of no account? 13 But I say to you, E·li'jah, in fact, has come, and they did to him as many things as they wanted, just as it is written respecting him."

14 When, now, they came toward the other disciples, they noticed a great crowd about them and scribes disputing with them. 15 But as soon as all the crowd caught sight of him they were stunned, and running up to him, they began to greet him. 16 And he asked them: "What are you disputing with

αὐτούς; 17 καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ
them? And answered to him one out of
τοῦ ὄχλου Διδάσκαλε, ἤνεγκα τὸν υἱόν μου
the crowd Teacher, I brought the son of me
πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον· 18 καὶ
toward you, having spirit speechless; and
ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν,
where if ever him it might seize it dashes him,
καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ
and he foams and grinds the teeth and
ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου
he dried up; and I said to the disciples of you
ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ
in order that it they might throw out, and not
ἴσχυσαν. 19 ὁ δὲ
they were strong enough. The (One) but
ἀποκριθεὶς αὐτοῖς λέγει Ὦ γενεὰ
having answered to them is saying O generation
ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι;
faithless, until when toward you shall I be?
ἕως πότε ἀνέξομαι ὑμῶν;
Until when shall I put up with you?
φέρετε αὐτὸν πρός με. 20 καὶ
Be you bearing him toward me. And
ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ
they brought him toward him. And
ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς
having seen him the spirit at once
συνεσπάραξεν αὐτόν, καὶ πεσὼν
threw into convulsions him, and having fallen
ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. 21 καὶ
upon the earth he was rolling foaming. And
ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος
he inquired upon the father of him How much
χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ;
time is it as this has happened to him?
ὁ δὲ εἶπεν Ἐκ παιδιόθεν·
The (one) but said Out of from little child;
22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν
and many times and into fire him it threw
καὶ εἰς ὕδατα ἵνα ἀπολέσῃ
and into waters in order that it might destroy
αὐτόν· ἀλλ' εἴ τι δύνῃ,
him; but if anything you may be able,
βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.
give help to us having had pity upon us.
23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τό Εἰ
The but Jesus said to him The If
δύνῃ, πάντα δυνατὰ τῷ
you may be able, all (things) possible to the (one)

them?" 17 And one of
the crowd answered
him: "Teacher, I
brought my son to
you because he has
a speechless spirit;
18 and wherever it
seizes him it dashes
him to the ground,
and he foams and
grinds his teeth and
loses his strength.
And I told your dis-
ciples to expel it,
but they were not
capable." 19 In re-
sponse he said to
them: "O faithless
generation, how long
must I continue with
YOU? How long must
I put up with YOU?
Bring him to me."
20 So they brought
him to him. But at
the sight of him the
spirit at once threw
[the child] into con-
vulsions, and after
falling on the ground
he kept rolling about,
foaming. 21 And he
asked his father:
"How long has this
been happening to
him?" He said: "From
childhood on; 22 and
time and again it
would throw him both
into the fire and
into the water to
destroy him. But if
you can do anything,
have pity on us and
help us." 23 Jesus
said to him: "That
expression, 'If you
can'! Why, all things
can be to one if one

πιστεύοντι. 24 εὐθὺς κράξας
having faith. At once having cried out
ὁ πατὴρ τοῦ παιδίου ἔλεγεν
the father of the little boy was saying
Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ.
I have faith; be helping of me to the lack of faith.
25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι
Having seen but the Jesus that
ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ
is running together upon crowd gave rebuke to the
πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ Τὸ
spirit the unclean saying to it The
ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ
speechless and deaf spirit, I
ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ
am giving orders to you, come forth out of him
καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 καὶ
and not yet should you enter into him. And
κράξας καὶ πολλὰ σπαράξας
having cried out and very much having convulsed
ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρὸς ὥστε
it came out; and he became as if dead as-and
τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.
the many to be saying that he died.
27 ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς
The but Jesus having laid hold of the hand
αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη.
of him he raised up him, and he stood up.
28 καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ
And having entered of him into house the
μαθηταὶ αὐτοῦ κατ' ἰδίαν
disciples of him according to private [spot]
ἐπηρώτων αὐτόν Ὅτι ἡμεῖς οὐκ
were inquiring upon him The why we not
ἠδυνήθημεν ἐκβαλεῖν αὐτό; 29 καὶ εἶπεν
were able to throw out it? And he said
αὐτοῖς Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται
to them This the kind in nothing is able
ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.
to come out if not in prayer.
30 Κἀκεῖθεν ἐξελθόντες
And from there having gone out
ἐπορεύοντο διὰ τῆς Γαλιλαίας,
they were going their way through the Galilee,
καὶ οὐκ ἤθελεν ἵνα τις
and not he was willing in order that anyone
γνοῖ· 31 ἐδίδασκεν γὰρ τοὺς
should know; he was teaching for the
μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι
disciples of him and was saying to them that

has faith." 24 Imme-
diately crying out,
the father of the
young child was say-
ing: "I have faith!
Help me out where I
need faith!"
25 Jesus, now no-
ticing that a crowd
was running together
upon [them], rebuked
the unclean spirit,
saying to it: "You
speechless and deaf
spirit, I order you,
get out of him and
enter into him no
more." 26 And after
crying out and going
through many con-
vulsions it got out;
and he became as
dead, so that the
greater number of
them were saying:
"He is dead!" 27 But
Jesus took him by the
hand and raised him
up, and he rose. 28 So
after he entered into
a house his disciples
proceeded to ask him
privately: "Why could
we not expel it?"
29 And he said to
them: "This kind
cannot get out by
anything except by
prayer."
30 From there they
departed and went
their way through
Gal'i·lee, but he did
not want anyone
to get to know it.
31 For he was teach-
ing his disciples
and telling them:

Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται
The Son of the man is being given over
εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν,
into hands of men, and they will kill him,
καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας
and having been killed after three days
ἀναστήσεται. 32 οἱ δὲ
he will stand up. The (ones) but
ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο
were not knowing the saying, and they were fearing
αὐτὸν ἐπερωτῆσαι.
him to inquire upon.

33 Καὶ ἦλθον εἰς Καφαρναούμ. Καὶ ἐν
And they came into Capernaum. And in
τῇ οἰκίᾳ γενόμενος ἐπηρώτα
the house having come to be he was inquiring upon
αὐτούς Τί ἐν τῇ ὁδῷ
them What in the way
διελογίζεσθε; 34 οἱ
were you reasoning through? The (ones)
δὲ ἐσιώπων, πρὸς ἀλλήλους
but were silent, toward one another
γὰρ διελέχθησαν ἐν τῇ
for they expressed themselves through in the
ὁδῷ τίς μείζων. 35 καὶ καθίσας
way who greater. And having sat down
ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς Εἴ
he sounded the twelve and is saying to them If
τις θέλει πρῶτος εἶναι ἔσται
anyone is willing first to be he will be
πάντων ἔσχατος καὶ πάντων διάκονος.
of all (ones) last and of all (ones) servant.
36 καὶ λαβὼν παιδίον ἔστησεν αὐτὸ
And having taken little boy he stood it
ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος
in midst of them and having taken into his arms
αὐτὸ εἶπεν αὐτοῖς 37 Ὃς ἂν ἓν τῶν
it he said to them Who likely one of the
τοιούτων παιδίων δέξηται ἐπὶ τῷ
such little boys might receive upon the
ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς
name of me, me he is receiving; and who
ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται
likely me may be receiving, not me he is receiving
ἀλλὰ τὸν ἀποστείλαντά με.
but the (one) having sent off me.

38 Ἔφη αὐτῷ ὁ Ἰωάνης Διδάσκαλε,
Said to him the John Teacher,
εἴδαμέν τινα ἐν τῷ ὀνόματί σου
we saw someone in the name of you

"The Son of man is to be delivered into men's hands, and they will kill him, but, despite being killed, he will rise three days later."
32 However, they were not understanding the saying, and they were afraid to question him.

33 And they came into Ca·per′na·um. Now when he was inside the house he put the question to them: "What were you arguing over on the road?"
34 They kept silent, for on the road they had argued among themselves who is greater.
35 So he sat down and called the twelve and said to them: "If anyone wants to be first, he must be last of all and minister of all."
36 And he took a young child, stood it in their midst and put his arms around it and said to them:
37 "Whoever receives one of such young children on the basis of my name, receives me; and whoever receives me, receives, not me only, but also him that sent me forth."

38 John said to him: "Teacher, we saw a certain man

ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν
throwing out demons, and we were preventing
αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.
him, because not he was following us.
39 ὁ δὲ Ἰησοῦς εἶπεν Μὴ κωλύετε
The but Jesus said Not be you preventing
αὐτόν, οὐδεὶς γάρ ἐστιν ὃς ποιήσει
him, no one for is who will do
δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ
powerful work upon the name of me and
δυνήσεται ταχὺ κακολογῆσαί με·
he will be able quickly to speak badly of me;
40 ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν
who for not is down on us, over us
ἐστίν. 41 Ὃς γὰρ ἂν ποτίσῃ
is. Who for likely might cause to drink
ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι
you cup of water in name because
Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν ὅτι οὐ
of Christ you are, amen I am saying to you that not
μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. 42 Καὶ ὃς
not he should lose the reward of him. And who
ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων
likely might stumble one of the little (ones) these
τῶν πιστευόντων, καλόν ἐστιν αὐτῷ
the (ones) believing, fine it is to him
μᾶλλον εἰ περίκειται μύλος
rather if is lying around millstone
ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ
belonging to the ass about the neck of him
καὶ βέβληται εἰς τὴν θάλασσαν.
and he has been thrown into the sea.

43 Καὶ ἐὰν σκανδαλίσῃ σε ἡ χείρ
And if ever might stumble you the hand
σου, ἀπόκοψον αὐτήν· καλόν ἐστίν σε κυλλὸν
of you, cut off it; fine it is you maimed
εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας
to enter into the life than the two hands
ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ
having to go off into the Gehenna, into the
πῦρ τὸ ἄσβεστον. 45 καὶ ἐὰν
fire the inextinguishable. And if ever
ὁ πούς σου σκανδαλίζῃ
the foot of you may be stumbling
σε, ἀπόκοψον αὐτόν· καλόν ἐστίν σε
you, cut off it; fine it is you
εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο
to enter into the life lame than the two

expelling demons by the use of your name and we tried to prevent him, because he was not accompanying us."
39 But Jesus said: "Do not try to prevent him, for there is no one that will do a powerful work on the basis of my name that will quickly be able to revile me;
40 for he that is not against us is for us.
41 For whoever gives you a cup of water to drink on the ground that you belong to Christ, I truly tell you, he will by no means lose his reward.
42 But whoever stumbles one of these little ones that believe, it would be finer for him if a millstone such as is turned by an ass were put around his neck and he were actually pitched into the sea.

43 "And if ever your hand makes you stumble, cut it off; it is finer for you to enter into life maimed than with two hands to go off into Ge·hen′na,[a] into the fire that cannot be put out.
44 ——[b]
45 And if your foot makes you stumble, cut it off; it is finer for you to enter into life lame than with two

43[a] See Matthew 5:22, footnote[a]. 44[b] This verse is omitted in the Westcott and Hort Greek text.

πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.
feet having to be thrown into the Gehenna.
47 καὶ ἐὰν ὁ ὀφθαλμός σου
And if ever the eye of you
σκανδαλίζῃ σε, ἔκβαλε αὐτόν·
may be stumbling you, throw out it;
καλόν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς
fine you it is one-eyed to enter into
τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς
the kingdom of the God than two eyes
ἔχοντα βληθῆναι εἰς γέενναν, 48 ὅπου
having to be thrown into Gehenna, where
ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ
the maggot of them not ends and the fire
οὐ σβέννυται.
not is being extinguished.
49 πᾶς γὰρ πυρὶ ἁλισθήσεται.
Everyone for to fire will be salted.
50 Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας
Fine the salt; if ever but the salt
ἄναλον γένηται, ἐν τίνι αὐτὸ
saltless might become, in what it
ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα,
will you season? Be having in selves salt,
καὶ εἰρηνεύετε ἐν ἀλλήλοις.
and be keeping peace in one another.

10 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται
And from there having stood up he is coming
εἰς τὰ ὅρια τῆς Ἰουδαίας καὶ
into the regions of the Judea and
πέραν τοῦ Ἰορδάνου, καὶ
other side of the Jordan, and
συνπορεύονται πάλιν ὄχλοι πρὸς
are going their way together again crowds toward
αὐτόν, καὶ ὡς εἰώθει πάλιν
him, and as he was accustomed again
ἐδίδασκεν αὐτούς. 2 Καὶ
he was teaching them. And
προσελθόντες Φαρισαῖοι ἐπηρώτων
having come toward Pharisees were inquiring upon
αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα
him if it is lawful to male person woman
ἀπολῦσαι, πειράζοντες αὐτόν. 3 ὁ δὲ
to loosen from, testing him. The (one) but
ἀποκριθεὶς εἶπεν αὐτοῖς Τί ὑμῖν
having answered said to them What to you
ἐνετείλατο Μωυσῆς; 4 οἱ δὲ εἶπαν
commanded Moses? The (ones) but said

feet to be pitched in-
to Ge·hen′na. 46 ——[a]
47 And if your eye
makes you stumble,
throw it away; it is
finer for you to enter
one-eyed into the
kingdom of God than
with two eyes to be
pitched into Ge·hen′-
na, 48 where their
maggot does not die
and the fire is not
put out.
49 "For everyone
must be salted with
fire. 50 Salt is fine;
but if ever the salt
loses its strength,
with what will YOU
season it itself? Have
salt in yourselves, and
keep peace between
one another."

10 From there he
rose and came to
the frontiers of Ju-
de′a and across the
Jordan, and again
crowds came together
to him, and as he
was accustomed to do
he again went teach-
ing them. 2 Pharisees
now approached and,
to put him to the
test, began question-
ing him whether it
was lawful for a man
to divorce a wife.
3 In answer he said
to them: "What
did Moses command
YOU?" 4 They said:

46[a] This verse is omitted in the Westcott and Hort Greek text.

Ἐπέτρεψεν Μωυσῆς βιβλίον ἀποστασίου
Made the concession Moses little book of dismissal
γράψαι καὶ ἀπολῦσαι. 5 ὁ δὲ Ἰησοῦς
to write and to loosen from. The but Jesus
εἶπεν αὐτοῖς Πρὸς τὴν σκληροκαρδίαν ὑμῶν
said to them Toward the hardheartedness of you
ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· 6 ἀπὸ
he wrote to you the commandment this; from
δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ
but beginning of creation male and female
ἐποίησεν αὐτούς· 7 ἕνεκεν τούτου
he made them; on account of this
καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ
will leave down man the father of him
καὶ τὴν μητέρα, 8 καὶ ἔσονται οἱ δύο εἰς
and the mother, and will be the two into
σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ
flesh one; as-and not yet they are two but
μία σάρξ· 9 ὃ οὖν ὁ θεὸς
one flesh; which therefore the God
συνέζευξεν ἄνθρωπος μὴ χωριζέτω. 10 Καὶ
yoked together man not let put apart. And
εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου
into the house again the disciples about this
ἐπηρώτων αὐτόν. 11 καὶ λέγει
were inquiring upon him. And he is saying
αὐτοῖς Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα
to them Who likely might loosen from the woman
αὐτοῦ καὶ γαμήσῃ ἄλλην
of him and might marry another
μοιχᾶται ἐπ' αὐτήν, 12 καὶ ἐὰν
is committing adultery upon her, and if ever
αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς
she having loosed from the male person of her
γαμήσῃ ἄλλον μοιχᾶται.
should marry another she is committing adultery.
13 Καὶ προσέφερον αὐτῷ
And were bearing toward him
παιδία ἵνα αὐτῶν ἅψηται·
little children in order that of them he might touch;
οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
the but disciples gave rebuke to them.
14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν
Having seen but the Jesus was indignant
καὶ εἶπεν αὐτοῖς Ἄφετε τὰ παιδία
and said to them Let you go off the little children
ἔρχεσθαι πρός με, μὴ κωλύετε
to be coming toward me, not be you preventing
αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ
them, of the for such (ones) is the

"Moses allowed the
writing of a certif-
icate of dismissal
and divorcing [her]."
5 But Jesus said to
them: "Out of re-
gard for YOUR hard-
heartedness he wrote
YOU this command-
ment. 6 However, from
[the] beginning of
creation 'He made
them male and fe-
male. 7 On this ac-
count a man will
leave his father and
mother, 8 and the
two will be one flesh';
so that they are no
longer two, but one
flesh. 9 Therefore
what God yoked to-
gether let no man
put apart." 10 When
again in the house
the disciples began
to question him con-
cerning this. 11 And
he said to them:
"Whoever divorces his
wife and marries an-
other commits adul-
tery against her,
12 and if ever a wom-
an, after divorcing
her husband, marries
another, she commits
adultery."
13 Now people began
bringing him young
children for him to
touch these; but the
disciples reprimanded
them. 14 At seeing
this Jesus was indig-
nant and said to
them: "Let the young
children come to me;
do not try to stop
them, for the king-
dom of God belongs
to suchlike ones.

βασιλεία τοῦ θεοῦ. 15 ἀμὴν λέγω ὑμῖν,
kingdom of the God. Amen I am saying to YOU,
ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ
Who likely not might receive the kingdom of the
θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς
God as little child, not not should enter into
αὐτήν. 16 καὶ ἐναγκαλισάμενος αὐτὰ
it. And having taken into his arms them
κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά.
he was blessing putting the hands upon them.
17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν
And going his way out of him into way
προσδραμὼν εἷς καὶ γονυπετήσας
having run toward one and having fallen on knees to
αὐτὸν ἐπηρώτα αὐτόν Διδάσκαλε ἀγαθέ,
him was inquiring upon him Teacher good,
τί ποιήσω ἵνα ζωὴν αἰώνιον
what shall I do in order that life everlasting
κληρονομήσω; 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ
I might inherit? The but Jesus said to him
Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς
Why me you are saying good? No one good
εἰ μὴ εἷς ὁ θεός. 19 τὰς ἐντολὰς
if not one the God. The commandments
οἶδας Μὴ φονεύσῃς, Μὴ
you have known Not you should murder, Not
μοιχεύσῃς, Μὴ κλέψῃς,
you should commit adultery, Not you should steal,
Μὴ ψευδομαρτυρήσῃς, Μὴ
Not you should bear false witness, Not
ἀποστερήσῃς, Τίμα τὸν πατέρα σου
you should defraud, Be honoring the father of you
καὶ τὴν μητέρα. 20 ὁ δὲ ἔφη αὐτῷ
and the mother. The (one) but said to him
Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην
Teacher, these (things) all I guarded
ἐκ νεότητός μου. 21 ὁ δὲ Ἰησοῦς
out of youth of me. The but Jesus
ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ
having looked in him loved him and
εἶπεν αὐτῷ Ἕν σε ὑστερεῖ·
said to him One (thing) you is lacking about;
ὕπαγε ὅσα ἔχεις
be going under as many (things) as you are having
πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ
sell and give to the poor (ones), and
ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο
you will have treasure in heaven, and hither
ἀκολούθει μοι. 22 ὁ δὲ
be following to me. The (one) but

15 Truly I say to
YOU, Whoever does
not receive the king-
dom of God like a
young child will by
no means enter into
it." 16 And he took
the children into his
arms and began bless-
ing them, laying his
hands upon them.
17 And as he was
going out on his way,
a certain man ran up
and fell upon his
knees before him and
put the question to
him: "Good Teacher,
what must I do to
inherit everlasting
life?" 18 Jesus said to
him: "Why do you
call me good? Nobody
is good, except one,
God. 19 You know
the commandments,
'Do not murder, Do
not commit adultery,
Do not steal, Do not
bear false witness,
Do not defraud, Hon-
or your father and
mother.'" 20 The man
said to him: "Teacher,
all these things I have
kept from my youth
on." 21 Jesus looked
upon him and felt
love for him and said
to him: "One thing
is missing about you:
Go, sell what things
you have and give to
the poor, and you will
have treasure in heav-
en, and come be my
follower." 22 But he

στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν
having grown sad upon the word went off
λυπούμενος, ἦν γὰρ ἔχων κτήματα
grieving, he was for having possessions
πολλά.
many.
23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς
And having looked around the Jesus
λέγει τοῖς μαθηταῖς αὐτοῦ Πῶς δυσκόλως
is saying to the disciples of him How difficultly
οἱ τὰ χρήματα ἔχοντες εἰς τὴν
the (ones) the moneys having into the
βασιλείαν τοῦ θεοῦ εἰσελεύσονται. 24 οἱ
kingdom of the God will enter. The
δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς
but disciples were being astonished upon the
λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν
words of him. The but Jesus again
ἀποκριθεὶς λέγει αὐτοῖς Τέκνα, πῶς
having answered is saying to them Children, how
δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ
difficult (thing) it is into the kingdom of the
θεοῦ εἰσελθεῖν· 25 εὐκοπώτερόν ἐστιν κάμηλον
God to enter; easier it is camel
διὰ τρυμαλιᾶς ῥαφίδος διελθεῖν ἢ
through hole of needle to go through than
πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ
rich [man] into the kingdom of the God
εἰσελθεῖν. 26 οἱ δὲ περισσῶς
to enter. The (ones) but abundantly
ἐξεπλήσσοντο λέγοντες πρὸς αὐτόν Καὶ
were being astounded saying toward him And
τίς δύναται σωθῆναι; 27 ἐμβλέψας
who is able to be saved? Having looked in
αὐτοῖς ὁ Ἰησοῦς λέγει Παρὰ ἀνθρώποις
them the Jesus is saying Beside men
ἀδύνατον ἀλλ' οὐ παρὰ θεῷ, πάντα
impossible but not beside God, all (things)
γὰρ δυνατὰ παρὰ τῷ θεῷ. 28 Ἤρξατο
for possible beside the God. Started
λέγειν ὁ Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς
to be saying the Peter to him Look! We
ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν
have let go off all (things) and have followed
σοι. 29 ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω
to you. Said the Jesus Amen I am saying
ὑμῖν, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ
to YOU, No one is who let go off house or
ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ
brothers or sisters or mother or father or

grew sad at the say-
ing and went off
grieved, for he was
holding many posses-
sions.
23 After looking
around Jesus said to
his disciples: "How
difficult a thing it
will be for those with
money to enter into
the kingdom of God!"
24 But the disciples
gave way to surprise
at his words. In
response Jesus again
said to them: "Chil-
dren, how difficult a
thing it is to enter
into the kingdom of
God! 25 It is easier for
a camel to go through
a needle's eye than
for a rich man to
enter into the king-
dom of God." 26 They
became still more
astounded and said
to him: "Who, in
fact, can be saved?"
27 Looking straight at
them Jesus said:
"With men it is im-
possible, but not so
with God, for all
things are possible
with God." 28 Peter
started to say to
him: "Look! We left
all things and have
been following you."
29 Jesus said: "Truly
I say to YOU men, No
one has left house
or brothers or sisters
or mother or father or

τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ
children or fields on account of me and
ἕνεκεν τοῦ εὐαγγελίου, 30 ἐὰν μὴ
on account of the good news, if ever not
λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ
he might receive one hundredfold now in the
καιρῷ τούτῳ οἰκίας καὶ ἀδελφοὺς καὶ
appointed time this houses and brothers and
ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς
sisters and mothers and children and fields
μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ
with persecutions, and in the age the (one)
ἐρχομένῳ ζωὴν αἰώνιον. 31 πολλοὶ δὲ
coming life everlasting. Many but
ἔσονται πρῶτοι ἔσχατοι καὶ οἱ
will be first (ones) last (ones) and the
ἔσχατοι πρῶτοι.
last (ones) first (ones).

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες
They were but in the way stepping up
εἰς Ἱεροσόλυμα, καὶ ἦν προάγων
into Jerusalem, and he was going before
αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο,
them the Jesus, and they were being astonished,
οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο.
the (ones) but following were being fearful.
καὶ παραλαβὼν πάλιν τοὺς δώδεκα
And having taken along again the twelve
ἤρξατο αὐτοῖς λέγειν τὰ
he started to them to be saying the (things)
μέλλοντα αὐτῷ συμβαίνειν ὅτι 33 Ἰδοὺ
being about to him to be befalling that Look!
ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ
We are stepping up into Jerusalem, and the
υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς
Son of the man will be given over to the
ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ
chief priests and to the scribes, and
κατακρινοῦσιν αὐτὸν θανάτῳ καὶ
they will judge down him to death and
παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν 34 καὶ
will give over him to the nations and
ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ
they will make fun of him and will spit on him
καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν,
and will scourge him and will kill,
καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.
and after three days he will stand up.

children or fields for
my sake and for the
sake of the good
news 30 who will not
get a hundredfold
now in this period
of time, houses and
brothers and sisters
and mothers and chil-
dren and fields, with
persecutions, and in
the coming system
of things[a] everlasting
life. 31 However, many
that are first will be
last, and the last
first."

32 Now they were
advancing on the
road up to Jerusalem,
and Jesus was going
in front of them,
and they felt amaze-
ment; but those who
followed began to
fear. Once again he
took the twelve aside
and started to tell
them these things
destined to befall
him: 33 "Here we
are, advancing up to
Jerusalem, and the
Son of man will
be delivered to the
chief priests and the
scribes, and they will
condemn him to death
and will deliver him
to men of the nations,
34 and they will make
fun of him and will
spit upon him and
scourge him and kill
him, but three days
later he will rise."

30[a] See Mark 4:19, footnote[a].

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος
And go their way toward him James
καὶ Ἰωάνης οἱ δύο υἱοὶ Ζεβεδαίου λέγοντες
and John the two sons of Zebedee saying
αὐτῷ Διδάσκαλε, θέλομεν ἵνα
to him Teacher, we are willing in order that
ὃ ἐὰν αἰτήσωμέν σε
which if ever we might ask of you
ποιήσῃς ἡμῖν. 36 ὁ δὲ
you should do to us. The (one) but
εἶπεν αὐτοῖς Τί θέλετε ποιήσω
said to them What are YOU willing I should do
ὑμῖν; 37 οἱ δὲ εἶπαν αὐτῷ Δὸς
to YOU? The (ones) but said to him Give
ἡμῖν ἵνα εἷς σου ἐκ
to us in order that one of you out of
δεξιῶν καὶ εἷς ἐξ ἀριστερῶν
right-hand [parts] and one out of left-hand [parts]
καθίσωμεν ἐν τῇ δόξῃ σου. 38 ὁ δὲ
we might sit down in the glory of you. The but
Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί
Jesus said to them Not YOU have known what
αἰτεῖσθε· δύνασθε πιεῖν τὸ
YOU are asking for; are YOU able to drink the
ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ
cup which I am drinking, or the
βάπτισμα ὃ ἐγὼ βαπτίζομαι
baptism which I am being baptized with
βαπτισθῆναι; 39 οἱ δὲ εἶπαν αὐτῷ
to be baptized with? The (ones) but said to him
Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ
We are able. The but Jesus said to them The
ποτήριον ὃ ἐγὼ πίνω πίεσθε
cup which I am drinking YOU will drink
καὶ τὸ βάπτισμα ὃ ἐγὼ
and the baptism which I
βαπτίζομαι βαπτισθήσεσθε,
am being baptized with YOU will be baptized with,
40 τὸ δὲ καθίσαι ἐκ δεξιῶν
the but to sit down out of right-hand [parts]
μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν
of me or out of left-hand [parts] not it is mine
δοῦναι, ἀλλ' οἷς ἡτοίμασται.
to give, but to which ones it has been prepared.
41 καὶ ἀκούσαντες οἱ δέκα ἤρξαντο
And having heard the ten started
ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάνου.
to be indignant about James and John.
42 καὶ προσκαλεσάμενος αὐτοὺς ὁ
And having called toward himself them the

35 And James and
John, the two sons
of Zeb'e·dee, stepped
up to him and said
to him: "Teacher, we
want you to do for
us whatever it is we
ask you for." 36 He
said to them: "What
do YOU want me to
do for YOU?" 37 They
said to him: "Grant
us to sit down, one
at your right hand
and one at your left,
in your glory." 38 But
Jesus said to them:
"YOU do not know
what YOU are asking
for. Are YOU able to
drink the cup which
I am drinking, or to
be baptized with the
baptism with which
I am being baptized?"
39 They said to him:
"We are able." At
that Jesus said to
them: "The cup I
am drinking YOU will
drink, and with the
baptism with which
I am being baptized
YOU will be baptized.
40 However, this sit-
ting down at my
right or at my left
is not mine to give,
but it belongs to
those for whom it
has been prepared."

41 Well, when the
ten others heard about
it, they started to be
indignant at James
and John. 42 But
Jesus, after call-
ing them to him,

Ἰησοῦς λέγει αὐτοῖς Οἴδατε ὅτι
Jesus is saying to them You have known that

οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
the (ones) seeming to be ruling of the nations

κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
are lording it over them and the great (ones)

αὐτῶν κατεξουσιάζουσιν αὐτῶν. 43 οὐχ
of them are wielding authority over them. Not

οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὃς ἂν
thus but it is in you; but who likely

θέλῃ μέγας γενέσθαι ἐν ὑμῖν,
may will great to become in you,

ἔσται ὑμῶν διάκονος, 44 καὶ ὃς ἂν
will be of you servant, and who likely

θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται
may will in you to be first, will be

πάντων δοῦλος· 45 καὶ γὰρ ὁ υἱὸς τοῦ
of all (ones) slave; also for the Son of the

ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ
man not came to be served but

διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον
to serve and to give the soul of him ransom

ἀντὶ πολλῶν.
instead of many.

46 Καὶ ἔρχονται εἰς Ἰερειχώ. Καὶ
And they are coming into Jericho. And

ἐκπορευομένου αὐτοῦ ἀπὸ Ἰερειχὼ καὶ τῶν
going his way out of him from Jericho and of the

μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ
disciples of him and of crowd sufficient the

υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς προσαίτης
son of Timaeus Bartimaeus blind beggar

ἐκάθητο παρὰ τὴν ὁδόν. 47 καὶ
was sitting beside the way. And

ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν
having heard that Jesus the Nazarene it is

ἤρξατο κράζειν καὶ λέγειν Υἱὲ
he started to be crying out and to be saying Son

Δαυεὶδ Ἰησοῦ, ἐλέησόν με. 48 καὶ
of David Jesus, have mercy on me. And

ἐπετίμων αὐτῷ πολλοὶ ἵνα
were giving rebuke to him many in order that

σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον
he should be silent; the (one) but to much rather

ἔκραζεν Υἱὲ Δαυείδ, ἐλέησόν με.
was crying out Son of David, have mercy on me.

49 καὶ στὰς ὁ Ἰησοῦς εἶπεν
And having stood [still] the Jesus said

Φωνήσατε αὐτόν. καὶ φωνοῦσι τὸν
Sound you to him. And they are sounding to the

said to them: "You
know that those who
appear to be ruling
the nations lord it
over them and their
great ones wield au-
thority over them.
43 This is not the
way among YOU; but
whoever wants to be-
come great among
YOU must be YOUR
minister, 44 and who-
ever wants to be
first among YOU must
be the slave of all.
45 For even the Son
of man came, not to
be ministered to, but
to minister and to
give his soul a ran-
som in exchange for
many."

46 And they came
into Jer'i·cho. But as
he and his disciples
and a considerable
crowd were going out
of Jer'i·cho, Bar·ti-
mae'us (the son of
Ti·mae'us), a blind
beggar, was sitting be-
side the road. 47 When
he heard that it was
Jesus the Naz·a·rene',
he started shouting
and saying: "Son of
David, Jesus, have
mercy on me!" 48 At
this many began
sternly telling him to
be silent; but he kept
shouting that much
more: "Son of David,
have mercy on me!"
49 So Jesus stopped
and said: "CALL him."
And they called the

τυφλὸν λέγοντες αὐτῷ Θάρσει,
blind (one) saying to him Be taking courage,

ἔγειρε, φωνεῖ σε. 50 ὁ δὲ
be getting up, he is sounding to you. The (one) but

ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ
having thrown off the outer garment of him

ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.
having leaped up he came toward the Jesus.

51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς
And having answered to him the Jesus

εἶπεν Τί σοι θέλεις ποιήσω;
said What to you are you willing I should do?

ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ῥαββουνεί,
The but blind (one) said to him Rabboni,

ἵνα ἀναβλέψω. 52 καὶ ὁ Ἰησοῦς
in order that I might look again. And the Jesus

εἶπεν αὐτῷ Ὕπαγε, ἡ πίστις σου
said to him Be going under, the faith of you

σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν,
has saved you. And at once he looked again,

καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.
and he was following to him in the way.

11 Καὶ ὅτε ἐγγίζουσιν εἰς Ἰεροσόλυμα
And when they get near into Jerusalem

εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ Ὄρος
into Bethphage and Bethany toward the Mount

τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν
of the Olives, he is sending off two of the disciples

αὐτοῦ 2 καὶ λέγει αὐτοῖς Ὑπάγετε
of him and is saying to them Be you going under

εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ
into the village the (one) opposite of you, and

εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν
at once going your way inside into it

εὑρήσετε πῶλον δεδεμένον ἐφ' ὃν
you will find colt having been tied upon which

οὐδεὶς οὔπω ἀνθρώπων ἐκάθισεν· λύσατε
no one not as yet of men sat down; loose you

αὐτὸν καὶ φέρετε. 3 καὶ ἐάν τις ὑμῖν
it and be bearing. And if ever anyone to you

εἴπῃ Τί ποιεῖτε τοῦτο; εἴπατε Ὁ
might say Why are you doing this? say you The

κύριος αὐτοῦ χρείαν ἔχει· καὶ εὐθὺς
Lord of it need is having; and at once

αὐτὸν ἀποστέλλει πάλιν ὧδε. 4 καὶ
it he is sending off again here. And

ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον
they went off and found colt having been tied

πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ
toward door outside upon the side street, and

blind man, saying to
him: "Take courage,
get up, he is calling
you." 50 Throwing off
his outer garment, he
leaped to his feet and
went to Jesus. 51 And
in answer to him
Jesus said: "What do
you want me to do
for you?" The blind
man said to him:
"*Rab·bo'ni*, let me
recover sight." 52 And
Jesus said to him:
"Go, your faith has
made you well." And
immediately he recov-
ered sight, and he
began to follow him
on the road.

11 Now when they
were getting near
to Jerusalem, to
Beth'pha·ge and
Beth'a·ny at the
Mount of Olives, he
dispatched two of his
disciples 2 and told
them: "Go into the
village that is with-
in sight of YOU, and
as soon as YOU pass
into it YOU will find
a colt tied, on which
none of mankind has
yet sat; loose it and
bring it. 3 And if
anyone says to YOU,
'Why are YOU doing
this?' say, 'The Lord
needs it, and will
at once send it off
back here.'" 4 So
they went away and
found the colt tied at
the door, outside on
the side street, and

λύουσιν αὐτόν. 5 καί τινες τῶν
they are loosing it. And some of the (ones)
ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς Τί
there having stood were saying to them What
ποιεῖτε λύοντες τὸν πῶλον; 6 οἱ
are you doing loosing the colt? The (ones)
δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς·
but said to them according as said the Jesus;
καὶ ἀφῆκαν αὐτούς.
and they let go off them.

7 καὶ φέρουσιν τὸν πῶλον πρὸς
And they are bearing the colt toward
τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ
the Jesus, and they are throwing upon it
τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ'
the outer garments of them, and he sat down upon
αὐτόν. 8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν
it. And many the outer garments of them
ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας
spread into the way, others but tree branches
κόψαντες ἐκ τῶν ἀγρῶν. 9 καὶ οἱ
having cut out of the fields. And the (ones)
προάγοντες καὶ οἱ ἀκολουθοῦντες
going ahead of and the (ones) following
ἔκραζον Ὡσαννά· Εὐλογημένος ὁ
were crying out Hosanna; Blessed the (one)
ἐρχόμενος ἐν ὀνόματι Κυρίου· 10 Εὐλογημένη
coming in name of Lord; Blessed
ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν
the coming kingdom of the father of us
Δαυείδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις.
David; Hosanna in the highest [places].
11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ
And he entered into Jerusalem into the
ἱερόν· καὶ περιβλεψάμενος πάντα
temple; and having looked around on all (things)
ὀψὲ ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς
late already being of the hour he went out into
Βηθανίαν μετὰ τῶν δώδεκα.
Bethany with the twelve.

12 Καὶ τῇ ἐπαύριον ἐξελθόντων
And to the morrow having come out
αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν.
of them from Bethany he became hungry.
13 καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν
And having seen fig tree from afar

they loosed it. 5 But
some of those stand-
ing there began to
say to them: "What
are you doing loosing
the colt?" 6 They said
to these just as Jesus
had said; and they
let them go.
7 And they brought
the colt to Jesus,
and they put their
outer garments upon
it, and he sat on it.
8 Also, many spread
their outer garments
on the road, but oth-
ers cut down foliage
from the fields. 9 And
those going in front
and those coming
behind kept crying
out: "Save, we pray![a]
Blessed is he that
comes in Jehovah's[b]
name! 10 Blessed is
the coming kingdom
of our father David![c]
Save, we pray, in
the heights above!"
11 And he entered
into Jerusalem, into
the temple; and he
looked around upon
all things, and, as
the hour was already
late, he went out to
Beth'a·ny with the
twelve.
12 The next day,
when they had come
out from Beth'a·ny,
he became hungry.
13 And from a dis-
tance he caught
sight of a fig tree

9[a] Literally, "Ho·san'na," ℵBA; הושיעה־נא (*Ho·sha·na'*), $J^{7-14,16-18}$; meaning, "Save, we pray." 9[b] Jehovah's, $J^{7,8,10-14,16-18,21}$; the Lord's, ℵBA. 10[c] The coming kingdom of our father David, ℵBCD; the kingdom of our father David that comes in the name of the Lord (of Jehovah), ASy^{h} ($J^{7,8,10-14,16-18}$).

ἔχουσαν φύλλα ἦλθεν εἰ ἄρα τι
having leaves he came if really anything
εὑρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτὴν
he will find in it, and having come upon it
οὐδὲν εὗρεν εἰ μὴ φύλλα, ὁ γὰρ
nothing he found if not leaves, the for
καιρὸς οὐκ ἦν σύκων. 14 καὶ
appointed time not was of figs. And
ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι εἰς τὸν
having answered he said to it Not yet into the
αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ
age out of you no one fruit may eat. And
ἤκουον οἱ μαθηταὶ αὐτοῦ.
were hearing the disciples of him.

15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα. Καὶ
And they are coming into Jerusalem. And
εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο
having entered into the temple he started
ἐκβάλλειν τοὺς πωλοῦντας καὶ
to be throwing out the (ones) selling and
τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς
the (ones) buying in the temple, and the
τραπέζας τῶν κολλυβιστῶν καὶ τὰς
tables of the money changers and the
καθέδρας τῶν πωλούντων τὰς
seats of the (ones) selling the
περιστερὰς κατέστρεψεν 16 καὶ οὐκ
doves he overturned and not
ἤφιεν ἵνα τις
he was letting go off in order that anyone
διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ,
should bring through utensil through the temple,
17 καὶ ἐδίδασκεν καὶ ἔλεγεν Οὐ
and he was teaching and he was saying Not
γέγραπται ὅτι Ὁ οἶκός μου οἶκος
has it been written that The house of me house
προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν;
of prayer will be called to all the nations?
ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον
You but you have made it cave
λῃστῶν. 18 καὶ ἤκουσαν οἱ ἀρχιερεῖς
of robbers. And heard the chief priests
καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν
and the scribes, and were seeking how him
ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν,
they might destroy; they were fearing for him,
πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ
all for the crowd was being astounded upon
τῇ διδαχῇ αὐτοῦ.
the teaching of him.

that had leaves,
and he went to see
whether he would
perhaps find some-
thing on it. But, on
coming to it, he
found nothing but
leaves, for it was not
the season of figs.
14 So, in response, he
said to it: "Let no
one eat fruit from
you any more for-
ever." And his disci-
ples were listening.
15 Now they came
to Jerusalem. There
he entered into the
temple and started to
throw out those sell-
ing and buying in
the temple, and he
overturned the tables
of the money-chang-
ers and the benches
of those selling doves;
16 and he would not
let anyone carry a
utensil through the
temple, 17 but he kept
teaching and saying:
"Is it not written,
'My house will be
called a house of
prayer for all the
nations'? But you
have made it a cave
of robbers." 18 And
the chief priests and
the scribes heard it,
and they began to
seek how to destroy
him; for they were
in fear of him, for
all the crowd was
continually being as-
tounded at his teach-
ing.

19 Καὶ ὅταν ὀψὲ ἐγένετο,
And whenever late it became,
ἐξεπορεύοντο ἔξω τῆς πόλεως.
they were going their way out outside the city.
20 Καὶ παραπορευόμενοι πρωῒ εἶδον τὴν
And making way beside early they saw the
συκῆν ἐξηραμμένην ἐκ ῥιζῶν. 21 καὶ
fig tree having been withered out of roots. And
ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ
having remembered the Peter is saying to him
Ῥαββεί, ἴδε ἡ συκῆ ἣν κατηράσω
Rabbi, see the fig tree which you cursed
ἐξήρανται. 22 καὶ ἀποκριθεὶς ὁ
has been withered. And having answered the
Ἰησοῦς λέγει αὐτοῖς Ἔχετε
Jesus is saying to them Be you having
πίστιν θεοῦ· 23 ἀμὴν λέγω
faith of God; amen I am saying
ὑμῖν ὅτι ὃς ἂν εἴπῃ
to you that who likely might say
τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι
to the mountain this Be lifted up and be thrown
εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ
into the sea, and not might doubt in the
καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὃ
heart of him but may be believing that what
λαλεῖ γίνεται, ἔσται αὐτῷ.
he is speaking is occurring, it will be to him.
24 διὰ τοῦτο λέγω ὑμῖν, πάντα
Through this I am saying to you, all (things)
ὅσα προσεύχεσθε καὶ αἰτεῖσθε,
as many as you are praying and you are asking,
πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται
be having faith that you received, and it will be
ὑμῖν. 25 καὶ ὅταν στήκετε
to you. And whenever you are standing
προσευχόμενοι, ἀφίετε εἴ τι
praying, be letting go off if anything
ἔχετε κατά τινος, ἵνα καὶ
you are having down on someone, in order that also
ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
the Father of you the (one) in the heavens
ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.
might let go off to you the trespasses of you.
27 Καὶ ἔρχονται πάλιν εἰς
And they are coming again into
Ἰεροσόλυμα. Καὶ ἐν τῷ ἱερῷ περιπατοῦντος
Jerusalem. And in the temple walking about

19 And when it be-
came late in the day,
they would go out
of the city. 20 But
when they were pass-
ing by early in the
morning, they saw
the fig tree already
withered up from the
roots. 21 So Peter,
remembering it, said
to him: "Rabbi, see!
the fig tree that you
cursed has withered
up." 22 And in reply
Jesus said to them:
"Have faith in God.
23 Truly I say to you
that whoever tells
this mountain, 'Be
lifted up and thrown
into the sea,' and
does not doubt in his
heart but has faith
that what he says
is going to occur, he
will have it so. 24 This
is why I tell you,
All the things you
pray and ask for have
faith that you have
practically received,
and you will have
them. 25 And when
you stand praying,
forgive whatever you
have against anyone;
in order that your
Father who is in the
heavens may also
forgive you your tres-
passes." 26 ——[a]

27 And they came
again to Jerusalem.
And as he was walk-
ing in the temple,

26[a] This verse is omitted in the Westcott and Hort Greek text.

αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς
of him are coming toward him the chief priests
καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
and the scribes and the older men
28 καὶ ἔλεγον αὐτῷ Ἐν ποίᾳ
and were saying to him In what sort of
ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς
authority these (things) are you doing? Or who
σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα
to you gave the authority this in order that
ταῦτα ποιῇς; 29 ὁ δὲ
these (things) you may be doing? The but
Ἰησοῦς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς ἕνα
Jesus said to them I shall inquire upon you one
λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ
word, and answer you to me, and I shall say
ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
to you in what sort of authority these (things)
ποιῶ· 30 τὸ βάπτισμα τὸ Ἰωάνου
I am doing; The baptism the (one) of John
ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;
out of heaven was or out of men?
ἀποκρίθητέ μοι. 31 καὶ διελογίζοντο
Answer you to me. And they were reasoning
πρὸς ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν
toward themselves saying If ever we should say
Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί
out of heaven, he will say Through what
οὖν οὐκ ἐπιστεύσατε αὐτῷ; 32 ἀλλὰ
therefore not you believed to him? But
εἴπωμεν Ἐξ ἀνθρώπων; —
should we say Out of men? —
ἐφοβοῦντο τὸν ὄχλον, ἅπαντες γὰρ
they were fearing the crowd, all for
εἶχον τὸν Ἰωάνην ὄντως ὅτι
were having the John in beingness that
προφήτης ἦν. 33 καὶ ἀποκριθέντες τῷ
prophet he was. And having replied to the
Ἰησοῦ λέγουσιν Οὐκ οἴδαμεν. καὶ
Jesus they are saying Not we have known. And
ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω
the Jesus is saying to them Neither I am saying
ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
to you in what sort of authority these (things)
ποιῶ.
I am doing.

12 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς
And he started to them in parables
λαλεῖν Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν,
to be speaking Vineyard man planted,

the chief priests and
the scribes and the
older men came to
him 28 and began to
say to him: "By what
authority do you do
these things? or who
gave you this au-
thority to do these
things?" 29 Jesus said
to them: "I will ask
you one question. You
answer me, and I will
also tell you by what
authority I do these
things. 30 Was the
baptism by John from
heaven or from men?
Answer me." 31 So
they began to reason
among themselves,
saying: "If we say,
'From heaven,' he will
say, 'Why is it, there-
fore, you did not
believe him?' 32 But
dare we say, 'From
men'?"—They were in
fear of the crowd,
for these all held
that John had real-
ly been a prophet.
33 Well, in reply to
Jesus they said: "We
do not know." And
Jesus said to them:
"Neither am I tell-
ing you by what au-
thority I do these
things."

12 Also, he start-
ed to speak to
them with illus-
trations: "A man
planted a vineyard,

καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν
and put around fence and dug
ὑπολήνιον καὶ ᾠκοδόμησεν πύργον, καὶ
winepress vat and built tower, and
ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.
let out it to cultivators, and traveled abroad.
2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ
And he sent off toward the cultivators to the
καιρῷ δοῦλον, ἵνα παρὰ τῶν
appointed time slave, in order that beside the
γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ
cultivators he might take from the fruits of the
ἀμπελῶνος· 3 καὶ λαβόντες αὐτὸν
vineyard; and having taken him
ἔδειραν καὶ ἀπέστειλαν κενόν. 4 καὶ πάλιν
they flayed and sent off empty. And again
ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον·
he sent off toward them another slave;
κἀκεῖνον ἐκεφαλίωσαν καὶ ἠτίμασαν.
and that (one) struck on the head and dishonored.
5 καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον
And another he sent off; and that (one)
ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν
they killed, and many others, whom indeed
δέροντες οὓς δὲ ἀποκτεννύντες. 6 ἔτι ἕνα
flaying whom but killing. Yet one
εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν
he was having, son loved; he sent off him
ἔσχατον πρὸς αὐτοὺς λέγων ὅτι
last toward them saying that
Ἐντραπήσονται τὸν υἱόν μου. 7 ἐκεῖνοι δὲ
They will respect the son of me. Those but
οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός
the cultivators toward themselves said that This
ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν
is the heir; hither let us be killing
αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.
him, and of us will be the inheritance.
8 καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ
And having taken they killed him, and
ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.
threw out him outside the vineyard.
9 τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;
What will do the lord of the vineyard?
ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς, καὶ
He will come and will destroy the cultivators, and
δώσει τὸν ἀμπελῶνα ἄλλοις. 10 Οὐδὲ
he will give the vineyard to others. Not-but
τὴν γραφὴν ταύτην ἀνέγνωτε Λίθον ὃν
the scripture this did you read Stone which

and put a fence
around it, and dug
a vat for the wine
press and erected a
tower, and let it out
to cultivators, and
traveled abroad. 2 Now
in due season he
sent forth a slave
to the cultivators,
that he might get
some of the fruits
of the vineyard from
the cultivators. 3 But
they took him, beat
him up and sent him
away empty. 4 And
again he sent forth
another slave to them;
and that one they
struck on the head
and dishonored. 5 And
he sent forth an-
other, and that one
they killed; and many
others, some of whom
they beat up and
some of whom they
killed. 6 One more he
had, a beloved son.
He sent him forth
last to them, saying,
'They will respect
my son.' 7 But those
cultivators said among
themselves, 'This is
the heir. Come, let
us kill him, and the
inheritance will be
ours.' 8 So they took
him and killed him,
and threw him outside
the vineyard. 9 What
will the owner of
the vineyard do? He
will come and destroy
the cultivators, and
will give the vineyard
to others. 10 Did you
never read this scrip-
ture, 'The stone that

ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
rejected the (ones) building, this
ἐγενήθη εἰς κεφαλὴν γωνίας· 11 παρὰ
came to be into head of corner; beside
Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν
Lord came to be this, and it is wonderful in
ὀφθαλμοῖς ἡμῶν;
eyes of us?
12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι,
And they were seeking him to seize,
καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι
and they feared the crowd, they knew for that
πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ
toward them the parable he said. And
ἀφέντες αὐτὸν ἀπῆλθαν.
having let go off him they went off.
13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας
And they send off toward him some
τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν
of the Pharisees and of the Herodians
ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.
in order that him they might catch to word.
14 καὶ ἐλθόντες λέγουσιν αὐτῷ
And having come they are saying to him
Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς
Teacher, we have known that truthful
εἶ καὶ οὐ μέλει σοι
you are and not it matters to you
περὶ οὐδενός, οὐ γὰρ βλέπεις
about no one, not for you are looking
εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας
into face of men, but upon truth
τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν
the way of the God you are teaching; is it lawful
δοῦναι κῆνσον Καίσαρι ἢ οὔ;
to give tribute to Caesar or not?
15 δῶμεν ἢ μὴ δῶμεν; ὁ
Should we give or not should we give? The (one)
δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν
but having known of them the hypocrisy said
αὐτοῖς Τί με πειράζετε; φέρετέ
to them Why me are you tempting? Be bearing
μοι δηνάριον ἵνα ἴδω.
to me denarius in order that I might see.
16 οἱ δὲ ἤνεγκαν. καὶ λέγει
The (ones) but brought. And he is saying
αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ ἡ
to them Of whom the image this and the

the builders rejected,
this has become the
chief cornerstone.
11 From Jehovah[a] this
has come to be, and
it is marvelous in our
eyes'?"
12 At that they be-
gan seeking how to
seize him, but they
feared the crowd, for
they took note that
he spoke the illus-
tration with them in
mind. So they left
him and went away.
13 Next they sent
forth to him some of
the Pharisees and of
the party followers
of Herod, to catch
him in his speech.
14 On arrival these
said to him: "Teach-
er, we know you are
truthful and you do
not care for anybody,
for you do not look
upon men's outward
appearance, but you
teach the way of
God in line with
truth: Is it lawful
to pay head tax
to Caesar or not?
15 Shall we pay, or
shall we not pay?"
Detecting their hy-
pocrisy, he said to
them: "Why do you
put me to the test?
Bring me a de·nar'-
i·us to look at."
16 They brought one.
And he said to them:
"Whose image and

11[a] Jehovah, $J^{7-10,12-14,17,18,20,21}$; the Lord, אBA.

ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ Καίσαρος.
inscription? The (ones) but said to him Of Caesar.
17 ὁ δὲ Ἰησοῦς εἶπεν Τὰ Καίσαρος
The but Jesus said The (things) of Caesar
ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ
pay you back to Caesar and the (things) of the God
τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.
to the God. And they were wondering upon him.
18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν,
And are coming Sadducees toward him,
οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ
who are saying resurrection not to be, and
ἐπηρώτων αὐτὸν λέγοντες
they were inquiring upon him saying
19 Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν ὅτι
Teacher, Moses wrote to us that
ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ
if ever of anyone brother should die and
καταλίπῃ γυναῖκα καὶ μὴ
should leave down woman and not
ἀφῇ τέκνον, ἵνα λάβῃ ὁ
should let go off child, in order that might take the
ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ
brother of him the woman and
ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ
might cause to stand up out seed to the brother
αὐτοῦ. 20 ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ
of him. Seven brothers they were; and the
πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνῄσκων οὐκ
first (one) took woman, and dying not
ἀφῆκεν σπέρμα· 21 καὶ ὁ δεύτερος
he let go off seed; and the second (one)
ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ καταλιπὼν
took her, and he died not having left down
σπέρμα, καὶ ὁ τρίτος ὡσαύτως· 22 καὶ
seed, and the third (one) as-thus; and
οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα· ἔσχατον
the seven not let go off seed; last
πάντων καὶ ἡ γυνὴ ἀπέθανεν. 23 ἐν τῇ
of all (them) also the woman died. In the
ἀναστάσει τίνος αὐτῶν ἔσται γυνή;
resurrection of whom of them will she be woman?
οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. 24 ἔφη
The for seven had her woman. Said
αὐτοῖς ὁ Ἰησοῦς Οὐ διὰ τοῦτο
to them the Jesus Not through this
πλανᾶσθε μὴ εἰδότες τὰς γραφὰς
are you erring not having known the Scriptures
μηδὲ τὴν δύναμιν τοῦ θεοῦ; 25 ὅταν
not-but the power of the God? Whenever

inscription is this?"
They said to him:
"Caesar's." 17 Jesus
then said: "Pay back
Caesar's things to
Caesar, but God's
things to God." And
they began to mar-
vel at him.

18 Now Sadducees
came to him, who
say there is no resur-
rection, and they put
the question to him:
19 "Teacher, Moses
wrote us that if some-
one's brother dies
and leaves a wife be-
hind but does not
leave a child, his
brother should take
the wife and raise
up offspring from
her for his brother.
20 There were seven
brothers; and the
first took a wife, but
when he died he left
no offspring. 21 And
the second took her,
but died without leav-
ing offspring; and the
third the same way.
22 And the seven did
not leave any off-
spring. Last of all
the woman also died.
23 In the resurrection
to which of them
will she be wife? For
the seven got her as
wife." 24 Jesus said
to them: "Is not this
why you are mistak-
en, your not knowing
either the Scriptures
or the power of
God? 25 For when

γὰρ ἐκ νεκρῶν ἀναστῶσιν,
for out of dead (ones) they might stand up,
οὔτε γαμοῦσιν οὔτε
neither they are marrying nor
γαμίζονται, ἀλλ' εἰσὶν ὡς
they are being given in marriage, but they are as
ἄγγελοι ἐν τοῖς οὐρανοῖς· 26 περὶ δὲ
angels in the heavens; about but
τῶν νεκρῶν ὅτι ἐγείρονται οὐκ
the dead (ones) that they are being raised up not
ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ
did you read in the book of Moses upon the
βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων
thornbush how said to him the God saying
Ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ
I the God of Abraham and God of Isaac
καὶ θεὸς Ἰακώβ; 27 οὐκ ἔστιν θεὸς
and God of Jacob? Not he is God
νεκρῶν ἀλλὰ ζώντων· πολὺ
of dead (ones) but of living (ones); much
πλανᾶσθε.
you are erring.

28 Καὶ προσελθὼν εἷς τῶν
And having come toward one of the
γραμματέων ἀκούσας αὐτῶν
scribes having heard of them
συνζητούντων, εἰδὼς ὅτι καλῶς
seeking together, having known that finely
ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν
he answered to them, inquired upon him
Ποία ἐστὶν ἐντολὴ πρώτη
Of which sort is commandment first (one)
πάντων; 29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι
of all (them)? Answered the Jesus that
Πρώτη ἐστίν Ἄκουε, Ἰσραήλ, Κύριος ὁ
First (one) is Be hearing, Israel, Lord the
θεὸς ἡμῶν Κύριος εἷς ἐστίν, 30 καὶ ἀγαπήσεις
God of us Lord one is, and you shall love
Κύριον τὸν θεόν σου ἐξ ὅλης καρδίας
Lord the God of you out of whole heart
σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ
of you and out of whole the soul of you and
ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ
out of whole the perception of you and out of
ὅλης τῆς ἰσχύος σου. 31 δευτέρα
whole the strength of you. Second (one)
αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς
this You shall love the neighbor of you as

they rise from the
dead, neither do men
marry nor are women
given in marriage, but
are as angels in the
heavens. 26 But con-
cerning the dead,
that they are raised
up, did you not read
in the book of Moses,
in the account about
the thornbush, how
God said to him, 'I
am the God of Abra-
ham and God of Isaac
and God of Jacob'?
27 He is a God, not
of the dead, but of
the living. You are
much mistaken."

28 Now one of the
scribes that had come
up and heard them
disputing, knowing
that he had answered
them in a fine way,
asked him: "Which
commandment is first
of all?" 29 Jesus an-
swered: "The first is,
'Hear, O Israel, Je-
hovah[a] our God is
one Jehovah,[a] 30 and
you must love Je-
hovah[a] your God
with your whole heart
and with your whole
soul and with your
whole mind and with
your whole strength.'
31 The second is
this, 'You must love
your neighbor as

29, 30[a] Jehovah, J7-14,16-18,20,21; the Lord, ℵBA.

σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ
yourself. Greater (one) of these other commandment
οὐκ ἔστιν. 32 Εἶπεν αὐτῷ ὁ γραμματεύς
not is. Said to him the scribe
Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι
Finely, Teacher, upon truth you said that
εἷς ἐστὶν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ·
one he is and not is other besides him;
33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης
and the to be loving him out of whole
καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ
heart and out of whole the comprehension and
ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν
out of whole the strength and the to be loving
τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν
the neighbor as oneself more abundant is
πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν.
of all the whole burnt offerings and sacrifices.
34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι
And the Jesus having seen him that
νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ Οὐ
intelligently he answered said to him Not
μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ
long [way] you are from the kingdom of the
θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν
God. And no one not yet was daring him
ἐπερωτῆσαι.
to inquire upon.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
And having answered the Jesus
ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς
was saying teaching in the temple How
λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς
are saying the scribes that the Christ
υἱὸς Δαυείδ ἐστιν; 36 αὐτὸς Δαυεὶδ εἶπεν
son of David is? Very David said
ἐν τῷ πνεύματι τῷ ἁγίῳ Εἶπεν Κύριος τῷ
in the spirit the holy Said Lord to the
κυρίῳ μου Κάθου ἐκ δεξιῶν
Lord of me Be sitting out of right-hand [parts]
μου ἕως ἂν θῶ τοὺς ἐχθρούς σου
of me until likely I should put the enemies of you
ὑποκάτω τῶν ποδῶν σου· 37 αὐτὸς Δαυεὶδ
underneath the feet of you; very David
λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ
is saying him Lord, and from where of him
ἐστὶν υἱός;
is he son?

yourself.' There is no other commandment greater than these." 32 The scribe said to him: "Teacher, you well said in line with truth, 'He is One, and there is no other than He'; 33 and this loving him with one's whole heart and with one's whole understanding and with one's whole strength and this loving one's neighbor as oneself is worth far more than all the whole burnt offerings and sacrifices." 34 At this Jesus, discerning he had answered intelligently, said to him: "You are not far from the kingdom of God." But nobody had the courage any more to question him.

35 However, when making a reply, Jesus began to say as he taught in the temple: "How is it that the scribes say that the Christ is David's son? 36 By the holy spirit David himself said, 'Jehovah[a] said to my Lord: "Sit at my right hand until I put your enemies beneath your feet."' 37 David himself calls him 'Lord,' but how does it come that he is his son?"

36[a] Jehovah, J7-14,16-18,20,21; the Lord, ℵBA.

Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ
And the much crowd was hearing of him
ἡδέως. 38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ
with pleasure. And in the teaching of him
ἔλεγεν Βλέπετε ἀπὸ τῶν
he was saying Be YOU looking at from the
γραμματέων τῶν θελόντων ἐν στολαῖς
scribes the (ones) willing in robes
περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς
to walk about and greetings in the
ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν ταῖς
marketplaces and front seats in the
συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς
synagogues and front reclining places in the
δείπνοις, 40 οἱ κατέσθοντες τὰς
suppers, the (ones) eating down the
οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ
houses of the widows and to pretense long
προσευχόμενοι· οὗτοι λήμψονται περισσότερον
praying; these will receive more abundant
κρίμα.
judgment.

41 Καὶ καθίσας κατέναντι τοῦ
And having sat down opposite the
γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος
treasure guard he was viewing how the crowd
βάλλει χαλκὸν εἰς τὸ
is throwing copper [money] into the
γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι
treasure guard; and many rich ones
ἔβαλλον πολλά· 42 καὶ ἐλθοῦσα
were throwing many [coins]; and having come
μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὅ
one widow poor threw lepta two, which
ἐστιν κοδράντης. 43 καὶ
is quadrans. And
προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ
having called toward himself the disciples of him
εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ
he said to them Amen I am saying to YOU that the
χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν
widow this the poor more of all (ones) threw
τῶν βαλλόντων εἰς τὸ
of the (ones) throwing into the
γαζοφυλάκιον· 44 πάντες γὰρ ἐκ τοῦ
treasure guard; all for out of the
περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ
abounding to them threw, this (one) but
ἐκ τῆς ὑστερήσεως αὐτῆς πάντα
out of the want of her all (things)

And the great crowd was listening to him with pleasure. 38 And in his teaching he went on to say: "Look out for the scribes that want to walk around in robes and want greetings in the market places 39 and front seats in the synagogues and most prominent places at evening meals. 40 They are the ones devouring the houses of the widows and for a pretext making long prayers; these will receive a heavier judgment."

41 And he sat down with the treasury chests in view and began observing how the crowd was dropping money into the treasury chests; and many rich people were dropping in many coins. 42 Now a poor widow came and dropped in two small coins, which have very little value. 43 So he called his disciples to him and said to them: "Truly I say to YOU that this poor widow dropped in more than all those dropping money into the treasury chests; 44 for they all dropped in out of their surplus, but she, out of her want,

ὅσα εἶχεν ἔβαλεν, ὅλον τὸν
as many as she was having threw, whole the
βίον αὐτῆς.
living of her.

13 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ
And going his way out of him out of the
ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ
temple is saying to him one of the disciples of him
Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ
Teacher, see what kind of stones and
ποταπαὶ οἰκοδομαί. 2 καὶ ὁ Ἰησοῦς
what kind of buildings. And the Jesus
εἶπεν αὐτῷ Βλέπεις ταύτας τὰς
said to him Are you looking at these the
μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ
great buildings? Not not should be let go off
ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ
here stone upon stone which not not
καταλυθῇ.
should be loosed down.

3 Καὶ καθημένου αὐτοῦ εἰς τὸ Ὄρος τῶν
And sitting of him into the Mountain of the
Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα
Olives opposite the temple was inquiring upon
αὐτὸν κατ' ἰδίαν Πέτρος καὶ
him according to private [spot] Peter and
Ἰάκωβος καὶ Ἰωάνης καὶ Ἀνδρέας 4 Εἰπὸν
James and John and Andrew Say
ἡμῖν πότε ταῦτα ἔσται, καὶ τί
to us when these (things) will be, and what
τὸ σημεῖον ὅταν μέλλῃ ταῦτα
the sign whenever may be about these (things)
συντελεῖσθαι πάντα. 5 ὁ δὲ Ἰησοῦς
to be concluded all. The but Jesus
ἤρξατο λέγειν αὐτοῖς Βλέπετε μή
started to be saying to them Be you looking at not
τις ὑμᾶς πλανήσῃ· 6 πολλοὶ
anyone you might make to err; many
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι
will come upon the name of me saying that
Ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν.
I am, and many they will make to err.
7 ὅταν δὲ ἀκούσητε πολέμους καὶ
Whenever but you might hear wars and
ἀκοὰς πολέμων, μὴ θροεῖσθε·
hearings of wars, not be you terrified;
δεῖ γενέσθαι, ἀλλ' οὔπω τὸ τέλος.
it is necessary to take place, but not yet the end.
8 Ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ
Will rise up for nation upon nation and

dropped in all of
what she had, her
whole living."

13 As he was go-
ing out of the
temple one of his
disciples said to him:
"Teacher, see! what
sort of stones and
what sort of build-
ings!" 2 However,
Jesus said to him:
"Do you behold these
great buildings? By
no means will a stone
be left here upon a
stone and not be
thrown down."

3 And as he was
sitting on the Mount
of Olives with the
temple in view, Peter
and James and John
and Andrew began to
ask him privately:
4 "Tell us, When will
these things be, and
what will be the
sign when all these
things are destined to
come to a conclu-
sion?" 5 So Jesus
started to say to
them: "Look out that
nobody misleads you.
6 Many will come
on the basis of my
name, saying, 'I
am he,' and will
mislead many. 7 More-
over, when you hear
of wars and reports of
wars, do not be ter-
rified; [these things]
must take place, but
the end is not yet.

8 "For nation will
rise against nation and

βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ
kingdom upon kingdom, will be [earth]quakes
κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ
according to places, will be famines; beginning
ὠδίνων ταῦτα.
of birth pangs these (things).

9 Βλέπετε δὲ ὑμεῖς ἑαυτούς·
Be looking at but you yourselves;
παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς
they will give over you into Sanhedrins and into
συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων
synagogues you will be flayed and upon governors
καὶ βασιλέων σταθήσεσθε
and kings you will be caused to stand
ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.
on account of me into witness to them.
10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον
And into all the nations first
δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.
it is necessary to be preached the good news.
11 καὶ ὅταν ἄγωσιν ὑμᾶς
And whenever they may lead you
παραδιδόντες, μὴ προμεριμνᾶτε τί
giving over, not be you worrying before what
λαλήσητε, ἀλλ' ὃ ἐὰν
you should speak, but which if ever
δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ
should be given to you in that the
ὥρᾳ τοῦτο λαλεῖτε, οὐ γάρ ἐστε ὑμεῖς
hour this be you speaking, not for are you
οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ
the (ones) speaking but the spirit the
ἅγιον. 12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν
holy. And will give over brother brother
εἰς θάνατον καὶ πατὴρ τέκνον, καὶ
into death and father child, and
ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ
will stand up against children upon parents and
θανατώσουσιν αὐτούς· 13 καὶ ἔσεσθε
will put to death them; and you will be
μισούμενοι ὑπὸ πάντων διὰ τὸ
(ones) being hated by all (them) through the
ὄνομά μου. ὁ δὲ ὑπομείνας εἰς
name of me. The (one) but having endured into
τέλος οὗτος σωθήσεται.
end this (one) will be saved.

14 Ὅταν δὲ ἴδητε τὸ
Whenever but you should see the
βδέλυγμα τῆς ἐρημώσεως ἑστηκότα
disgusting thing of the desolation having stood

kingdom against king-
dom, there will be
earthquakes in one
place after another,
there will be food
shortages. These are
a beginning of pangs
of distress.

9 "As for you, look
out for yourselves;
people will deliver
you up to local
courts, and you will
be beaten in syna-
gogues and be put
on the stand before
governors and kings
for my sake, for a
witness to them.
10 Also, in all the na-
tions the good news
has to be preached
first. 11 But when they
are leading you along
to deliver you up,
do not be anxious be-
forehand about what
to speak; but what-
ever is given you in
that hour, speak this,
for you are not
the ones speaking,
but the holy spirit
is. 12 Furthermore,
brother will deliver
brother over to death,
and a father a child,
and children will rise
up against parents
and have them put
to death; 13 and you
will be objects of
hatred by all people
on account of my
name. But he that
has endured to the
end is the one that
will be saved.

14 "However, when
you catch sight
of the disgusting
thing that causes
desolation standing

ὅπου οὐ δεῖ, ὁ ἀναγινώσκων
where not it is necessary, the (one) reading
νοείτω, τότε οἱ ἐν τῇ
let him be minding, then the (ones) in the
Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
Judea let them be fleeing into the mountains,
15 ὁ ἐπὶ τοῦ δώματος μὴ
the (one) upon the housetop not
καταβάτω μηδὲ εἰσελθάτω τι
let him come down nor let him enter anything
ἆραι ἐκ τῆς οἰκίας αὐτοῦ, 16 καὶ
to lift up out of the house of him, and
ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς
the (one) into the field not let him return into
τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ.
the (things) behind to lift up the garment of him.
17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις
Woe but to the (ones) in belly having
καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
and to the (ones) giving suck in those the
ἡμέραις. 18 προσεύχεσθε δὲ ἵνα μὴ
days. Be YOU praying but in order that not
γένηται χειμῶνος· 19 ἔσονται γὰρ αἱ
it might occur of winter; will be for the
ἡμέραι ἐκεῖναι θλίψις οἵα οὐ
days those tribulation of which sort not
γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως
has occurred such from beginning of creation
ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ
which created the God until the now and not
μὴ γένηται. 20 καὶ εἰ μὴ ἐκολόβωσεν
not should occur. And if not shortened
Κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα
Lord the days, not likely was saved all
σάρξ. ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς
flesh. But through the chosen (ones) whom
ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.
he chose he shortened the days.
21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ
And then if ever anyone to YOU should say
Ἴδε ὧδε ὁ χριστός Ἴδε ἐκεῖ, μὴ
See here the Christ See there, not
πιστεύετε· 22 ἐγερθήσονται γὰρ
be YOU believing; will rise up for
ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν
false christs and false prophets and will give
σημεῖα καὶ τέρατα πρὸς τὸ
signs and portents toward the

where it ought not
(let the reader use
discernment), then
let those in Ju·de′a
begin fleeing to the
mountains. 15 Let the
man on the housetop
not come down, nor
go inside to take any-
thing out of his
house; 16 and let the
man in the field not
return to the things
behind to pick up
his outer garment.
17 Woe to the preg-
nant women and those
suckling a baby in
those days! 18 Keep
praying that it may
not occur in winter-
time; 19 for those
days will be [days
of] a tribulation such
as has not occurred
from [the] beginning
of the creation which
God created until
that time, and will
not occur again. 20 In
fact, unless Jehovah[a]
had cut short the
days, no flesh would
be saved. But on ac-
count of the chosen
ones whom he has
chosen he has cut
short the days.

21 "Then, too, if
anyone says to YOU,
'See! Here is the
Christ,' 'See! There he
is,' do not believe [it].
22 For false Christs
and false prophets will
arise and will give
signs and wonders

20[a] Jehovah, $J^{7,8,10,13,16\text{-}18}$; the Lord, אBA.

ἀποπλανᾶν εἰ δυνατὸν τοὺς ἐκλεκτούς·
to be leading astray if possible the chosen (ones);
23 ὑμεῖς δὲ βλέπετε· προείρηκα
YOU but be YOU looking at; I have foretold
ὑμῖν πάντα.
to YOU all (things).

24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ
But in those the days after
τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται,
the tribulation that the sun will be darkened,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
and the moon not will give the shining
αὐτῆς, 25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ
of it, and the stars will be out of the
οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ
heavens falling, and the powers the (ones)
ἐν τοῖς οὐρανοῖς σαλευθήσονται. 26 καὶ τότε
in the heavens will be shaken. And then
ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον
they will see the Son of the man coming
ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης·
in clouds with power much and glory;
27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους
and then he will send off the angels
καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ
and will lead together the chosen (ones) of him
ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου
out of the four winds from extremity
γῆς ἕως ἄκρου οὐρανοῦ.
of earth until extremity of heaven.

28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν
From but the fig tree learn YOU the
παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς
parable; whenever already the branch of it
ἁπαλὸς γένηται καὶ ἐκφύῃ τὰ
tender should become and should produce out the
φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος
leaves, YOU are knowing that near the summer
ἐστίν· 29 οὕτως καὶ ὑμεῖς, ὅταν
is; thus also YOU, whenever
ἴδητε ταῦτα γινόμενα,
YOU should see these (things) happening,
γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ
YOU are knowing that near he is upon
θύραις. 30 ἀμὴν λέγω ὑμῖν ὅτι οὐ
doors. Amen I am saying to YOU that not
μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις
not should pass away the generation this until
οὗ ταῦτα πάντα γένηται.
which [time] these (things) all should happen.

to lead astray, if
possible, the chosen
ones. 23 YOU, then,
watch out; I have
told YOU all things
beforehand.

24 "But in those
days, after that trib-
ulation, the sun will
be darkened, and the
moon will not give
its light, 25 and the
stars will be falling
out of heaven, and
the powers that are
in the heavens will
be shaken. 26 And
then they will see the
Son of man coming
in clouds with great
power and glory.
27 And then he will
send forth the angels
and will gather his
chosen ones together
from the four winds,
from earth's extrem-
ity to heaven's ex-
tremity.

28 "Now from the
fig tree learn the
illustration: Just as
soon as its young
branch grows tender
and puts forth its
leaves, YOU know that
summer is near.
29 Likewise also YOU,
when YOU see these
things happening,
know that he is
near, at the doors.
30 Truly I say to YOU
that this generation
will by no means
pass away until all
these things happen.

31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
The heaven and the earth will pass away,
οἱ δὲ λόγοι μου οὐ παρελεύσονται.
the but words of me not will pass away.
32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ
About but the day that or
τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι
the hour no one has known, neither the angels
ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.
in heaven nor the Son, if not the Father.
33 βλέπετε ἀγρυπνεῖτε, οὐκ
Be you looking at be you abstaining from sleep, not
οἴδατε γὰρ πότε ὁ καιρός ἐστιν·
you have known for when the appointed time is;
34 ὡς ἄνθρωπος ἀπόδημος
as man away from his people
ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς
having let go off the house of him and having given
τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἑκάστῳ
to the slaves of him the authority, to each one
τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ
the work of him, and to the doorkeeper
ἐνετείλατο ἵνα
he commanded in order that
γρηγορῇ. 35 γρηγορεῖτε
he should be staying awake. Be you staying awake
οὖν, οὐκ οἴδατε γὰρ πότε ὁ
therefore, not you have known for when the
κύριος τῆς οἰκίας ἔρχεται, ἢ
lord of the house is coming, whether
ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ
late or midnight or of cockcrowing or
πρωΐ, 36 μὴ ἐλθὼν ἐξέφνης
early in the morning, not having come suddenly
εὕρῃ ὑμᾶς καθεύδοντας· 37 ὃ δὲ
he might find you sleeping; which but
ὑμῖν λέγω πᾶσιν λέγω,
to you I am saying to all I am saying,
γρηγορεῖτε.
Be you staying awake.

14 Ἦν δὲ τὸ πάσχα καὶ τὰ
Was but the passover and the
ἄζυμα μετὰ δύο
unfermented [cakes] after two
ἡμέρας. Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ
days. And were seeking the chief priests and
οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ
the scribes how him in crafty device
κρατήσαντες ἀποκτείνωσιν, 2 ἔλεγον
having seized they may kill, they were saying

31 Heaven and earth
will pass away, but
my words will not
pass away.
32 "Concerning that
day or the hour
nobody knows, neither
the angels in heaven
nor the Son, but
the Father. 33 Keep
looking, keep awake,
for YOU do not know
when the appointed
time is. 34 It is like
a man traveling
abroad that left his
house and gave the
authority to his
slaves, to each one
his work, and com-
manded the doorkeep-
er to keep on the
watch. 35 Therefore
keep on the watch,
for YOU do not know
when the master of
the house is coming,
whether late in the
day or at midnight
or at cock-crowing or
early in the morn-
ing; 36 in order that
when he arrives sud-
denly, he does not
find YOU sleeping.
37 But what I say to
YOU I say to all, Keep
on the watch."

14 Now the pass-
over and the
[festival of] unfer-
mented cakes was two
days later. And the
chief priests and the
scribes were seeking
how to seize him
by crafty device
and kill him; 2 for
they repeatedly said:

γάρ Μὴ ἐν τῇ ἑορτῇ, μή ποτε ἔσται
for Not in the festival, not at any time will be
θόρυβος τοῦ λαοῦ.
uproar of the people.
3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ
And being of him in Bethany in the
οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ
house of Simon the leper lying down of him
ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον
came woman having alabaster [case]
μύρου νάρδου πιστικῆς πολυτελοῦς·
of perfumed oil nard genuine very expensive;
συντρίψασα τὴν ἀλάβαστρον
having crushed the alabaster [case]
κατέχεεν αὐτοῦ τῆς κεφαλῆς.
she was pouring down of him of the head.
4 ἦσαν δέ τινες ἀγανακτοῦντες πρὸς
Were but some expressing indignation toward
ἑαυτούς Εἰς τί ἡ ἀπώλεια αὕτη τοῦ
themselves Into what the destruction this of the
μύρου γέγονεν; 5 ἠδύνατο γὰρ
perfumed oil has taken place? Was able for
τοῦτο τὸ μύρον πραθῆναι ἐπάνω
this the perfumed oil to be sold upward
δηναρίων τριακοσίων καὶ δοθῆναι τοῖς
of denarii three hundred and to be given to the
πτωχοῖς· καὶ ἐνεβριμῶντο
poor; and they were feeling great displeasure at
αὐτῇ. 6 ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε
her. The but Jesus said Let you go off
αὐτήν· τί αὐτῇ κόπους παρέχετε;
her; why to her troubles you are having beside?
καλὸν ἔργον ἠργάσατο ἐν ἐμοί· 7 πάντοτε
Fine work she worked in me; always
γὰρ τοὺς πτωχοὺς ἔχετε μεθ'
for the poor (ones) you are having with
ἑαυτῶν, καὶ ὅταν θέλητε
selves, and whenever you may will
δύνασθε αὐτοῖς πάντοτε εὖ ποιῆσαι,
you are able to them always well to do,
ἐμὲ δὲ οὐ πάντοτε ἔχετε· 8 ὃ
me but not always you are having; which
ἔσχεν ἐποίησεν, προέλαβεν
she had she did, she undertook beforehand
μυρίσαι τὸ σῶμά μου εἰς τὸν
to put perfumed oil on the body of me into the
ἐνταφιασμόν. 9 ἀμὴν δὲ λέγω ὑμῖν,
burial. Amen but I am saying to you,
ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον
where if ever might be preached the good news

"Not at the festival;
perhaps there might
be an uproar of the
people."
3 And while he was
at Beth'a·ny in the
house of Simon the
leper, as he was re-
clining at the meal,
a woman came with
an alabaster case of
perfumed oil, genu-
ine nard, very expen-
sive. Breaking open
the alabaster case she
began to pour it upon
his head. 4 At this
there were some ex-
pressing indignation
among themselves:
"Why has this waste
of the perfumed oil
taken place? 5 For
this perfumed oil
could have been sold
for upward of three
hundred de·nar'i·i
and been given to
the poor!" And they
were feeling great
displeasure at her.
6 But Jesus said: "Let
her alone. Why do
YOU try to make
trouble for her? She
did a fine deed to-
ward me. 7 For YOU
always have the poor
with YOU, and when-
ever YOU want to
YOU can always do
them good, but me
YOU do not have al-
ways. 8 She did what
she could; she under-
took beforehand to put
perfumed oil on my
body in view of the
burial. 9 Truly I say
to YOU, Wherever the
good news is preached

εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν
into whole the world, also which did
αὕτη λαληθήσεται εἰς μνημόσυνον
this [woman] will be spoken into remembrance
αὐτῆς.
of her.

10 Καὶ Ἰούδας Ἰσκαριὼθ ὁ εἷς τῶν
And Judas Iscariot the one of the
δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς
twelve went off toward the chief priests
ἵνα αὐτὸν παραδοῖ αὐτοῖς.
in order that him he might give over to them.
11 οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ
The (ones) but having heard rejoiced and
ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ
promised to him silver [money] to give. And
ἐζήτει πῶς αὐτὸν εὐκαίρως
he was seeking how him at well appointed time
παραδοῖ.
he might give over.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν
And to the first day of the
ἀζύμων, ὅτε τὸ πάσχα
unfermented [cakes], when the passover
ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ
they were sacrificing, are saying to him the disciples
αὐτοῦ Ποῦ θέλεις ἀπελθόντες
of him Where are you willing having gone off
ἑτοιμάσωμεν ἵνα φάγῃς τὸ
we should prepare in order that you might eat the
πάσχα; 13 καὶ ἀποστέλλει δύο τῶν μαθητῶν
passover? And he sends off two of the disciples
αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε
of him and is saying to them Be YOU going under
εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος
into the city, and will encounter YOU man
κεράμιον ὕδατος βαστάζων·
earthenware vessel of water carrying;
ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἐὰν
follow YOU to him, and where if ever
εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ ὅτι
he might enter say YOU to the householder that
Ὁ διδάσκαλος λέγει Ποῦ ἐστιν τὸ
The Teacher is saying Where is the
κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν
guest room of me where the passover with the
μαθητῶν μου φάγω; 15 καὶ αὐτὸς
disciples of me I might eat? And he
ὑμῖν δείξει ἀνάγαιον μέγα
to YOU will show upper room great

in all the world, what this woman did shall also be told as a remembrance of her."

10 And Judas Is-car′i·ot, one of the twelve, went off to the chief priests in order to betray him to them.
11 When they heard it, they rejoiced and promised to give him silver money. So he began seeking how to betray him conveniently.

12 Now on the first day of unfermented cakes, when they customarily sacrificed the passover victim, his disciples said to him: "Where do you want us to go and prepare for you to eat the passover?"
13 With that he sent forth two of his disciples and said to them: "Go into the city, and a man carrying an earthenware vessel of water will encounter YOU. Follow him,
14 and wherever he goes inside say to the householder, 'The Teacher says: "Where is the guest room for me where I may eat the passover with my disciples?"'
15 And he will show YOU a large upper room,

ἐστρωμένον ἕτοιμον· καὶ ἐκεῖ
having been furnished ready; and there
ἑτοιμάσατε ἡμῖν. 16 καὶ ἐξῆλθον οἱ μαθηταὶ
prepare YOU for us. And went off the disciples
καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς
and came into the city and found according as
εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.
he said to them, and they prepared the passover.

17 Καὶ ὀψίας γενομένης ἔρχεται
And of evening having occurred he is coming
μετὰ τῶν δώδεκα. 18 καὶ ἀνακειμένων
with the twelve. And lying up at
αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς
of them and eating the Jesus
εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι εἷς
said Amen I am saying to YOU that one
ἐξ ὑμῶν παραδώσει με ὁ
out of YOU will give over me the (one)
ἐσθίων μετ' ἐμοῦ. 19 ἤρξαντο λυπεῖσθαι
eating with me. They started to be grieved
καὶ λέγειν αὐτῷ εἷς κατὰ εἷς
and to be saying to him one according to one
Μήτι ἐγώ; 20 ὁ δὲ εἶπεν
Not what I? The (one) but said
αὐτοῖς Εἷς τῶν δώδεκα, ὁ
to them One of the twelve, the (one)
ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ ἓν
dipping in with me into the one
τρύβλιον· 21 ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου
bowl; that the indeed Son of the man
ὑπάγει καθὼς γέγραπται
is going under according as it has been written
περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ
about him, woe but to the man
ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου
that through whom the Son of the man
παραδίδοται· καλὸν αὐτῷ εἰ οὐκ
is being given over; fine to him if not
ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
was generated the man that.

22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον
And eating of them having taken loaf
εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ
having blessed he broke and gave to them and
εἶπεν Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου.
said Take YOU, this is the body of me.
23 καὶ λαβὼν ποτήριον
And having taken cup
εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ
having offered thanks he gave to them, and

furnished in preparation; and there prepare for us."
16 So the disciples went out, and they entered the city and found it just as he said to them; and they prepared for the passover.

17 After evening had fallen he came with the twelve.
18 And as they were reclining at the table and eating, Jesus said: "Truly I say to YOU, One of YOU, who is eating with me, will betray me."
19 They started to be grieved and to say to him one by one: "It is not I, is it?"
20 He said to them: "It is one of the twelve, who is dipping with me into the common bowl.
21 True, the Son of man is going away, just as it is written concerning him, but woe to that man through whom the Son of man is betrayed! It would have been finer for that man if he had not been born."

22 And as they continued eating, he took a loaf, said a blessing, broke it and gave it to them, and said: "Take it, this means my body."
23 And taking a cup, he offered thanks and gave it to them, and

ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ
they drank out of it all (they). And
εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ αἷμά μου
he said to them This is the blood of me
τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ
of the covenant the being poured out over
πολλῶν· 25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι
many; amen I am saying to YOU that not yet
οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς
not not I should drink out of the product of the
ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ
vine until the day that whenever very
πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ
I may be drinking new in the kingdom of the
θεοῦ. 26 Καὶ ὑμνήσαντες ἐξῆλθον
God. And having sung hymns they went out
εἰς τὸ Ὄρος τῶν Ἐλαιῶν.
into the Mountain of the Olives.

27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι
And is saying to them the Jesus that
Πάντες σκανδαλισθήσεσθε, ὅτι
All YOU will be stumbled, because
γέγραπται Πατάξω τὸν ποιμένα, καὶ
it has been written I shall smite the shepherd, and
τὰ πρόβατα διασκορπισθήσονται· 28 ἀλλὰ
the sheep will be scattered through; but
μετὰ τὸ ἐγερθῆναί με προάξω
after the to be raised up me I shall go before
ὑμᾶς εἰς τὴν Γαλιλαίαν. 29 ὁ δὲ
YOU into the Galilee. The but
Πέτρος ἔφη αὐτῷ Εἰ καὶ πάντες
Peter said to him If also all
σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 30 καὶ
they will be stumbled, but not I. And
λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω
is saying to him the Jesus Amen I am saying
σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν
to you that you today to this the night before
ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με
than twice cock to sound three times me
ἀπαρνήσῃ. 31 ὁ δὲ ἐκπερισσῶς
you will disown. The (one) but out abundantly
ἐλάλει Ἐὰν δέῃ με
was speaking If ever it may be necessary me
συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσομαι.
to die with you, not not you I shall disown.
ὡσαύτως δὲ καὶ πάντες ἔλεγον.
As-thus but also all they were saying.

32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ
And they are coming into spot of which the

they all drank out
of it. 24 And he said
to them: "This means
my 'blood of the cov-
enant,' which is to
be poured out in be-
half of many. 25 Truly
I say to YOU, I shall
by no means drink
any more of the prod-
uct of the vine
until that day when
I drink it new in the
kingdom of God."
26 Finally, after sing-
ing praises, they went
out to the Mount of
Olives.

27 And Jesus said
to them: "YOU will
all be stumbled, be-
cause it is written,
'I will strike the
shepherd, and the
sheep will be scat-
tered about.' 28 But
after I have been
raised up I will go
ahead of YOU into
Gal'i·lee." 29 But Pe-
ter said to him:
"Even if all the others
are stumbled, yet I
will not be." 30 At
that Jesus said to
him: "Truly I say to
you, You today, yes,
this night, before a
cock crows twice, even
you will disown me
three times." 31 But
he began to say pro-
fusely: "If I have to
die with you, I will
by no means disown
you." Also, all the
others began saying
the same thing.

32 So they came
to a spot named

ὄνομα Γεθσημανεί, καὶ λέγει τοῖς
name Gethsemane, and he is saying to the
μαθηταῖς αὐτοῦ Καθίσατε ὧδε ἕως
disciples of him Sit YOU down here until
προσεύξωμαι. 33 καὶ παραλαμβάνει
I might pray. And he takes along
τὸν Πέτρον καὶ τὸν Ἰάκωβον
the Peter and the James
καὶ τὸν Ἰωάνην μετ' αὐτοῦ, καὶ
and the John with him, and
ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν,
he started to be stunned and to be sorely troubled,
34 καὶ λέγει αὐτοῖς Περίλυπός ἐστιν
and he is saying to them Deeply grieved is
ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε
the soul of me until death; stay YOU here
καὶ γρηγορεῖτε. 35 καὶ προελθὼν
and be staying awake. And having gone forward
μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς,
little [distance] he was falling upon the earth,
καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν
and was praying in order that if possible it is
παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, 36 καὶ
might pass away from him the hour, and
ἔλεγεν Ἀββά ὁ πατήρ, πάντα
he was saying *Abba* the Father, all (things)
δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο
possible to you; remove the cup this
ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ
from me; but not what I am willing but
τί σύ. 37 καὶ ἔρχεται καὶ εὑρίσκει
what you. And he is coming and is finding
αὐτοὺς καθεύδοντας, καὶ λέγει τῷ
them sleeping, and is saying to the
Πέτρῳ Σίμων, καθεύδεις; οὐκ
Peter Simon, are you sleeping? Not
ἴσχυσας μίαν ὥραν γρηγορῆσαι;
you did have strength one hour to stay awake?
38 γρηγορεῖτε καὶ προσεύχεσθε,
Be YOU staying awake and be YOU praying,
ἵνα μὴ ἔλθητε
in order that not YOU might come
εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον
into temptation; the indeed spirit eager
ἡ δὲ σὰρξ ἀσθενής. 39 καὶ πάλιν
the but flesh weak. And again
ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον
having gone off he prayed the very word
εἰπών. 40 καὶ πάλιν ἐλθὼν εὗρεν
having said. And again having come he found

Geth·sem'a·ne, and
he said to his disci-
ples: "Sit down here
while I pray." 33 And
he took Peter and
James and John along
with him, and he
started to be stunned
and to be sorely trou-
bled. 34 And he said
to them: "My soul is
deeply grieved, even
to death. Stay here
and keep on the
watch." 35 And going
a little way forward
he proceeded to fall
on the ground and
began praying that,
if it were possi-
ble, the hour might
pass away from him.
36 And he went on
to say: "*Abba,* Father,
all things are pos-
sible to you; remove
this cup from me.
Yet not what I want,
but what you want."
37 And he came and
found them sleeping,
and he said to Peter:
"Simon, are you sleep-
ing? Did you not
have strength to keep
on the watch one
hour? 38 Men, keep
on the watch and
praying, in order that
YOU do not come into
temptation. The spirit,
of course, is eager, but
the flesh is weak."
39 And he went away
again and prayed,
saying the same
word. 40 And again
he came and found

αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ
them sleeping, were for of them the
ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν
eyes being weighed down, and not they knew
τί ἀποκριθῶσιν αὐτῷ. 41 καὶ
what they might answer to him. And
ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς
he is coming the third [time] and is saying to them
Καθεύδετε τὸ λοιπὸν καὶ
YOU are sleeping the leftover (thing) and
ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα,
YOU are resting up; it is having off; came the hour,
ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου
look! is being given over the Son of the man
εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.
into the hands of the sinners.
42 ἐγείρεσθε ἄγωμεν· ἰδοὺ
Be YOU getting up let us be going; look!
ὁ παραδιδούς με ἤγγικεν.
the (one) giving over me has drawn near.
43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος
And at once yet of him speaking
παραγίνεται ὁ Ἰούδας εἷς τῶν δώδεκα
comes alongside the Judas one of the twelve
καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ
and with him crowd with swords and
ξύλων παρὰ τῶν ἀρχιερέων καὶ
woods beside the chief priests and
τῶν γραμματέων καὶ τῶν πρεσβυτέρων.
the scribes and the older men.
44 δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν
Had given but the (one) giving over him
σύσσημον αὐτοῖς λέγων Ὃν ἂν φιλήσω
agreed sign to them saying Whom likely I should kiss
αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ
he it is; seize YOU him and
ἀπάγετε ἀσφαλῶς. 45 καὶ ἐλθὼν
be YOU leading off safely. And having come
εὐθὺς προσελθὼν αὐτῷ λέγει
at once having come toward him he is saying
Ῥαββεί, καὶ κατεφίλησεν αὐτόν.
Rabbi, and he kissed down him.
46 οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ
The (ones) but thrust upon the hands to him
καὶ ἐκράτησαν αὐτόν. 47 εἷς δέ τις
and they seized him. One but any
τῶν παρεστηκότων σπασάμενος τὴν
of the (ones) having stood beside having drawn the
μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως
sword hit the slave of the chief priest

them sleeping, for
their eyes were
weighed down, and so
they did not know
what to answer him.
41 And he came the
third time and said
to them: "At such
a time as this YOU
are sleeping and tak-
ing YOUR rest! It is
enough! The hour has
come! Look! The Son
of man is betrayed
into the hands of
sinners. 42 Get up,
let us go. Look! My
betrayer has drawn
near."
43 And immediately,
while he was yet
speaking, Judas, one
of the twelve, arrived
and with him a
crowd with swords
and clubs from the
chief priests and the
scribes and the older
men. 44 Now his be-
trayer had given
them an agreed sign,
saying: "Whoever it
is I kiss, this is he;
take him into cus-
tody and lead him
away safely." 45 And
he came straight
up and approached
him and said: "Rab-
bi!" and kissed him
very tenderly. 46 So
they laid their hands
upon him and took
him into custody.
47 However, a certain
one of those standing
by drew his sword
and struck the slave
of the high priest

καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτάριον. 48 καὶ
and lifted up off of him the little ear. And
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Ὡς
having answered the Jesus said to them As
ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ
upon robber YOU came out with swords and
ξύλων συλλαβεῖν με; 49 καθ'
woods to arrest me? According to
ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ
day I was toward YOU in the temple
διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ'
teaching and not YOU seized me; but
ἵνα πληρωθῶσιν αἱ γραφαί.
in order that might be fulfilled the Scriptures.
50 καὶ ἀφέντες αὐτὸν ἔφυγον
And having let go off him they fled
πάντες. 51 Καὶ νεανίσκος τις
all. And young man any
συνηκολούθει αὐτῷ
was following with him
περιβεβλημένος σινδόνα
having thrown around himself fine linen garment
ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν,
upon naked [body], and they are seizing him,
52 ὁ δὲ καταλιπὼν τὴν
the (one) but having left behind the
σινδόνα γυμνὸς ἔφυγεν.
fine linen garment naked fled.
53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν
And they led off the Jesus toward the
ἀρχιερέα, καὶ συνέρχονται πάντες οἱ
chief priest, and are coming together all the
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ
chief priests and the older men and the
γραμματεῖς. 54 καὶ ὁ Πέτρος ἀπὸ
scribes. And the Peter from
μακρόθεν ἠκολούθησεν αὐτῷ ἕως
long way off followed to him until
ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ
inside into the courtyard of the chief priest, and
ἦν συνκαθήμενος μετὰ τῶν ὑπηρετῶν
he was (one) sitting together with the subordinates
καὶ θερμαινόμενος πρὸς τὸ φῶς. 55 οἱ
and warming himself toward the light. The
δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον
but chief priests and whole the Sanhedrin
ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν
were seeking down on the Jesus witness
εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ
into the to put to death him, and not

and took his ear off.
48 But in response
Jesus said to them:
"Did YOU come out
with swords and clubs
as against a robber
to arrest me? 49 Day
after day I was with
YOU in the temple
teaching, and yet YOU
did not take me in-
to custody. Neverthe-
less, it is in order
that the Scriptures
may be fulfilled."
50 And they all
abandoned him and
fled. 51 But a certain
young man wearing
a fine linen garment
over his naked body
began to follow him
nearby; and they
tried to seize him,
52 but he left his
linen garment behind
and got away naked.
53 They now led Je-
sus away to the high
priest, and all the
chief priests and
the older men and
the scribes assembled.
54 But Peter, from a
good distance, fol-
lowed him as far as
in the courtyard of
the high priest; and
he was sitting to-
gether with the
house attendants and
warming himself be-
fore a bright fire.
55 Meantime the chief
priests and the whole
San'he·drin were
looking for testimony
against Jesus to put
him to death, but

ηὕρισκον. 56 πολλοὶ γὰρ
they were finding. Many for
ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ
were giving false witness down on him, and
ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καί
equal (ones) the testimonies not were. And
τινες ἀναστάντες ἐψευδομαρτύρουν
some having stood up were giving false witness
κατ' αὐτοῦ λέγοντες ὅτι 58 Ἡμεῖς ἠκούσαμεν
down on him saying that We heard
αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν
of him saying that I shall loose down the
ναὸν τοῦτον τὸν χειροποίητον
divine habitation this the (one) made with hands
καὶ διὰ τριῶν ἡμερῶν ἄλλον
and through three days another
ἀχειροποίητον οἰκοδομήσω· 59 καὶ οὐδὲ
not made with hands I shall build; and neither
οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
thus equal was the testimony of them.

60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς
And having stood up the chief priest into
μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων Οὐκ
midst inquired upon the Jesus saying Not
ἀποκρίνῃ οὐδέν; τί οὗτοί σου
are you answering nothing? What these of you
καταμαρτυροῦσιν; 61 ὁ δὲ ἐσιώπα
are testifying down on? The (one) but was silent
καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ
and not answered nothing. Again the
ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει
chief priest was inquiring upon him and is saying
αὐτῷ Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ
to him You are the Christ the Son of the
εὐλογητοῦ; 62 ὁ δὲ Ἰησοῦς εἶπεν Ἐγὼ
Blessed One? The but Jesus said I
εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
am, and YOU will see the Son of the man
ἐκ δεξιῶν καθήμενον τῆς
out of right-hand [parts] sitting of the
δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν
power and coming with the clouds
τοῦ οὐρανοῦ. 63 ὁ δὲ ἀρχιερεὺς
of the heaven. The but chief priest
διαρήξας τοὺς χιτῶνας αὐτοῦ λέγει
having ripped the inner garments of him is saying
Τί ἔτι χρείαν ἔχομεν μαρτύρων;
What yet need are we having of witnesses?
64 ἠκούσατε τῆς βλασφημίας; τί ὑμῖν
YOU heard of the blasphemy? What to YOU

they were not finding
any. 56 Many, indeed,
were giving false wit-
ness against him, but
their testimonies were
not in agreement.
57 Also, certain ones
were rising and bear-
ing false witness
against him, saying:
58 "We heard him
say, 'I will throw
down this temple that
was made with hands
and in three days I
will build another not
made with hands.'"
59 But neither on
these grounds was
their testimony in
agreement.
60 Finally the high
priest rose in their
midst and questioned
Jesus, saying: "Do you
say nothing in re-
ply? What is it these
are testifying against
you?" 61 But he kept
silent and made no
reply at all. Again
the high priest began
to question him and
said to him: "Are
you the Christ the
Son of the Blessed
One?" 62 Then Je-
sus said: "I am;
and YOU persons
will see the Son of
man sitting at the
right hand of pow-
er and coming with
the clouds of heaven."
63 At this the high
priest ripped his inner
garments and said:
"What further need
do we have of wit-
nesses? 64 YOU heard
the blasphemy. What

φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν
appears? The (ones) but all judged down him
ἔνοχον εἶναι θανάτου. 65 Καὶ ἤρξαντό τινες
held in to be of death. And started some
ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ
to spit on to him and to be covering about of him
τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ
the face and to be buffeting him and
λέγειν αὐτῷ Προφήτευσον, καὶ οἱ
to be saying to him Prophesy, and the
ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.
subordinates to slaps on the face him took.

66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ
And being of the Peter below in the
αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ
courtyard is coming one of the servant girls of the
ἀρχιερέως, 67 καὶ ἰδοῦσα τὸν Πέτρον
chief priest, and having seen the Peter
θερμαινόμενον ἐμβλέψασα αὐτῷ
warming himself having looked on to him
λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα
she is saying And you with the Nazarene were
τοῦ Ἰησοῦ· 68 ὁ δὲ ἠρνήσατο λέγων
of the Jesus; the [man] but denied saying
Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί
Neither I have known nor I understand you what
λέγεις, καὶ ἐξῆλθεν ἔξω εἰς τὸ
you are saying, and he went out outside into the
προαύλιον. 69 καὶ ἡ παιδίσκη ἰδοῦσα
fore-court. And the servant girl having seen
αὐτὸν ἤρξατο πάλιν λέγειν τοῖς
him started again to be saying to the (ones)
παρεστῶσιν ὅτι Οὗτος ἐξ αὐτῶν
having stood beside that This (one) out of them
ἐστίν. 70 ὁ δὲ πάλιν ἠρνεῖτο. καὶ
is. The (one) but again was denying. And
μετὰ μικρὸν πάλιν οἱ
after little [time] again the (ones)
παρεστῶτες ἔλεγον τῷ Πέτρῳ
having stood beside were saying to the Peter
Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ
Truthfully out of them you are, also for
Γαλιλαῖος εἶ· 71 ὁ δὲ ἤρξατο
Galilean you are; the (one) but started
ἀναθεματίζειν καὶ ὀμνύναι ὅτι Οὐκ
to be cursing and to be swearing that Not
οἶδα τὸν ἄνθρωπον τοῦτον ὃν
I have known the man this whom
λέγετε. 72 καὶ εὐθὺς ἐκ
YOU are saying. And at once out of

is evident to YOU?"
They all condemned
him to be liable to
death. 65 And some
started to spit on
him and some to
cover his whole face
and hit him with
their fists and say
to him: "Prophesy!"
And, slapping him in
the face, the court
attendants took him.
66 Now while Peter
was below in the
courtyard, one of
the servant girls of
the high priest came,
67 and, seeing Peter
warming himself, she
looked straight at him
and said: "You, too,
were with the Naz-
a·rene', this Jesus."
68 But he denied it,
saying: "Neither do
I know him nor do I
understand what you
are saying," and he
went outside to the
vestibule. 69 There the
servant girl, at the
sight of him, started
again to say to those
standing by: "This is
one of them." 70 Again
he was denying it.
And once more after
a little while those
standing by began
saying to Peter: "Cer-
tainly you are one
of them, for, in fact,
you are a Gal·i·le'an."
71 But he commenced
to curse and swear: "I
do not know this man
of whom YOU speak."
72 And immediately

δευτέρου ἀλέκτωρ ἐφώνησεν· καὶ ἀνεμνήσθη
second [time] cock sounded; and recalled

ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ
the Peter the saying as said to him the

Ἰησοῦς ὅτι Πρὶν ἀλέκτορα δὶς
Jesus that Before cock twice

φωνῆσαι τρίς με ἀπαρνήσῃ,
to sound three times me you will disown,

καὶ ἐπιβαλὼν ἔκλαιεν.
and having thrown upon he was weeping.

15 Καὶ εὐθὺς πρωὶ
And at once early in the morning

συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ
consultation having made the chief priests with

τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον
the older men and scribes and whole

τὸ συνέδριον δήσαντες τὸν Ἰησοῦν
the Sanhedrin having bound the Jesus

ἀπήνεγκαν καὶ παρέδωκαν Πειλάτῳ. 2 καὶ
brought off and gave over to Pilate. And

ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος Σὺ εἶ ὁ
inquired upon him the Pilate You are the

βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ
king of the Jews? The (one) but

ἀποκριθεὶς αὐτῷ λέγει Σὺ λέγεις.
having answered to him is saying You you are saying.

3 καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς
And were accusing of him the chief priests

πολλά. 4 ὁ δὲ Πειλᾶτος πάλιν
many (things). The but Pilate again

ἐπηρώτα αὐτὸν λέγων Οὐκ
was inquiring upon him saying Not

ἀποκρίνῃ οὐδέν; ἴδε πόσα
are you answering nothing? See how many (things)

σου κατηγοροῦσιν. 5 ὁ δὲ Ἰησοῦς
of you they are accusing. The but Jesus

οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν
not yet nothing answered, as-and to be wondering

τὸν Πειλᾶτον.
the Pilate.

6 Κατὰ δὲ ἑορτὴν ἀπέλυεν
According to but festival he was loosing off

αὐτοῖς ἕνα δέσμιον ὃν
to them one bound one whom

παρῃτοῦντο. 7 ἦν δὲ ὁ
they were petitioning for. Was but the (one)

λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν
being said Barabbas with the seditionists

δεδεμένος οἵτινες ἐν τῇ στάσει φόνον
having been bound who in the sedition murder

a cock crowed a second time; and Peter recalled the saying that Jesus spoke to him: "Before a cock crows twice, you will disown me three times." And he broke down and gave way to weeping.

15 And immediately at dawn the chief priests with the older men and the scribes, even the whole San'he·drin, conducted a consultation, and they bound Jesus and led him off and handed him over to Pilate. 2 So Pilate put the question to him: "Are you the king of the Jews?" In answer to him he said: "You yourself say [it]." 3 But the chief priests proceeded to accuse him of many things. 4 Now Pilate began questioning him again, saying: "Have you no reply to make? See how many charges they are bringing against you." 5 But Jesus made no further answer, so that Pilate began to marvel.

6 Well, from festival to festival he used to release to them one prisoner, whom they petitioned for. 7 At the time there was the so-called Bar-ab'bas in bonds with the seditionists, who in their sedition had

πεποιήκεισαν. 8 καὶ ἀναβὰς ὁ ὄχλος
they had done. And having come up the crowd

ἤρξατο αἰτεῖσθαι καθὼς
started to be petitioning according as

ἐποίει αὐτοῖς. 9 ὁ δὲ Πειλᾶτος
he was doing to them. The but Pilate

ἀπεκρίθη αὐτοῖς λέγων Θέλετε
answered to them saying Are you willing

ἀπολύσω ὑμῖν τὸν βασιλέα τῶν
I should loose off to you the king of the

Ἰουδαίων; 10 ἐγίνωσκεν γὰρ ὅτι
Jews? He was knowing for that

διὰ φθόνον παραδεδώκεισαν αὐτὸν
through envy had given over him

οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχιερεῖς
the chief priests. The but chief priests

ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν
stirred up the crowd in order that rather the

Βαραββᾶν ἀπολύσῃ αὐτοῖς. 12 ὁ
Barabbas he should loose off to them. The

δὲ Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν
but Pilate again having answered was saying

αὐτοῖς Τί οὖν ποιήσω ὃν
to them What therefore should I do [with] whom

λέγετε τὸν βασιλέα τῶν Ἰουδαίων;
you are saying the king of the Jews?

13 οἱ δὲ πάλιν ἔκραξαν Σταύρωσον
The (ones) but again cried out Put on the stake

αὐτόν. 14 ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς
him. The but Pilate was saying to them

Τί γὰρ ἐποίησεν κακόν; οἱ
What (thing) for did he do bad? The (ones)

δὲ περισσῶς ἔκραξαν Σταύρωσον αὐτόν.
but abundantly cried out Put on the stake him.

15 ὁ δὲ Πειλᾶτος βουλόμενος τῷ ὄχλῳ
The but Pilate wishing to the crowd

τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς
the (thing) sufficient to do loosed off to them

τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν
the Barabbas, and gave over the

Ἰησοῦν φραγελλώσας ἵνα
Jesus having whipped in order that

σταυρωθῇ.
he might be put on the stake.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν
The but soldiers led off him

ἔσω τῆς αὐλῆς, ὅ ἐστιν πραιτώριον,
inside the courtyard, which is Praetorium,

καὶ συνκαλοῦσιν ὅλην τὴν σπεῖραν.
and they call together whole the body of troops.

committed murder. 8 So the crowd came on up and started to make petition according to what he used to do for them. 9 Pilate responded to them, saying: "Do YOU want me to release to YOU the king of the Jews?" 10 For he was aware that because of envy the chief priests had handed him over. 11 But the chief priests stirred up the crowd to have him release Bar·ab'bas to them, instead. 12 Again in reply Pilate was saying to them: "What, then, shall I do with him whom YOU call the king of the Jews?" 13 Once more they cried out: "Impale him!" 14 But Pilate went on to say to them: "Why, what bad thing did he do?" Still they cried out all the more: "Impale him!" 15 At that Pilate, wishing to satisfy the crowd, released Bar·ab'bas to them, and, after having Jesus whipped, he handed him over to be impaled.

16 The soldiers now led him off into the courtyard, that is, into the governor's palace; and they called the whole body of troops together,

17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ
And they deck him purple and
περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον
place around him having braided thorny
στέφανον· 18 καὶ ἤρξαντο ἀσπάζεσθαι
crown; and they started to be greeting
αὐτόν Χαῖρε, βασιλεῦ τῶν Ἰουδαίων·
him Be rejoicing, King of the Jews;
19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν
and they were smiting of him the head
καλάμῳ καὶ ἐνέπτυον αὐτῷ, καὶ
to reed and were spitting on him, and
τιθέντες τὰ γόνατα προσεκύνουν
placing the knees they were doing obeisance
αὐτῷ. 20 καὶ ὅτε ἐνέπαιξαν αὐτῷ,
to him. And when they made fun of him,
ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ
they stripped him the purple and
ἐνέδυσαν αὐτὸν τὰ ἱμάτια
they clothed him the outer garments
αὐτοῦ. Καὶ ἐξάγουσιν αὐτὸν ἵνα
of him. And they lead out him in order that
σταυρώσωσιν αὐτόν· 21 καὶ
they might put on the stake him; and
ἀγγαρεύουσιν παράγοντά τινα Σίμωνα
they impress into service going beside any Simon
Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα
Cyrenian coming from field, the father
Ἀλεξάνδρου καὶ Ῥούφου, ἵνα
of Alexander and of Rufus, in order that
ἄρῃ τὸν σταυρὸν αὐτοῦ.
he should lift up the stake of him.
22 καὶ φέρουσιν αὐτὸν ἐπὶ τὸν
And they are bearing him upon the
Γολγοθὰν τόπον, ὅ ἐστιν μεθερμηνευόμενος
Golgotha place, which is being translated
Κρανίου Τόπος. 23 καὶ ἐδίδουν αὐτῷ
of Skull Place. And they were giving to him
ἐσμυρνισμένον οἶνον, ὃς δὲ οὐκ
having been drugged with myrrh wine, who but not
ἔλαβεν. 24 καὶ σταυροῦσιν
he took. And they are putting on the stake
αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια
him and are distributing the outer garments
αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς
of him, casting lot upon them who
τί ἄρῃ. 25 ἦν δὲ ὥρα τρίτη καὶ
what might lift up. Was but hour third and

17 And they decked him with purple and braided a crown of thorns and put it on him. 18 And they started greeting him: "Good day, you King of the Jews!" 19 Also, they would hit him on the head with a reed and spit upon him and, bending their knees, they would do obeisance to him. 20 Finally, when they had made fun of him, they stripped him of the purple and put his outer garments upon him. And they led him out to impale him. 21 Also, they impressed into service a passer-by, a certain Simon of Cy·re′ne, coming from the country, the father of Alexander and Rufus, that he should lift up his torture stake.[a]

22 So they brought him to the place Gol′go·tha, which means, when translated, Skull Place. 23 Here they tried to give him wine drugged with myrrh, but he would not take it. 24 And they impaled him and distributed his outer garments by casting the lot over them as to who takes what. 25 It was now the third hour, and

21[a] See the Appendix under Matthew 10:38.

ἐσταύρωσαν αὐτόν. 26 καὶ ἦν ἡ
they put on the stake him. And was the
ἐπιγραφὴ τῆς αἰτίας αὐτοῦ
inscription of the charge of him
ἐπιγεγραμμένη Ὁ Βασιλεὺς τῶν
having been written upon The King of the
Ἰουδαίων. 27 Καὶ σὺν αὐτῷ
Jews. And together with him
σταυροῦσιν δύο λῃστάς, ἕνα ἐκ
they are putting on stakes two robbers, one out of
δεξιῶν καὶ ἕνα ἐξ εὐωνύμων
right-hand [parts] and one out of left-hand [parts]
αὐτοῦ. 29 Καὶ οἱ παραπορευόμενοι
of him. And the (ones) going their way by
ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς
were blaspheming him moving the heads
αὐτῶν καὶ λέγοντες Οὐὰ ὁ καταλύων
of them and saying Wa! The (one) loosing down
τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν
the divine habitation and building in three
ἡμέραις, 30 σῶσον σεαυτὸν καταβὰς
days, save yourself having come down
ἀπὸ τοῦ σταυροῦ. 31 ὁμοίως καὶ οἱ
from the stake. Likewise also the
ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους
chief priests making fun toward one another
μετὰ τῶν γραμματέων ἔλεγον Ἄλλους
with the scribes were saying Others
ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· 32 ὁ
he saved, himself not he is able to save; the
χριστὸς ὁ βασιλεὺς Ἰσραὴλ
Christ the King of Israel
καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
let him come down now from the stake,
ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ
in order that we might see and might believe. And
οἱ συνεσταυρωμένοι σὺν
the (ones) having been put on stakes together with
αὐτῷ ὠνείδιζον αὐτόν.
him were reproaching him.
33 Καὶ γενομένης ὥρας ἕκτης
And having come to be of hour sixth
σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως
darkness came to be upon whole the earth until
ὥρας ἐνάτης. 34 καὶ τῇ ἐνάτῃ ὥρᾳ
hour ninth. And to the ninth hour
ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ
called out the Jesus to voice great

they impaled him. 26 And the inscription of the charge against him was written above, "The King of the Jews." 27 Moreover, they impaled two robbers with him, one on his right and one on his left. 28 ——[a] 29 And those going by would speak abusively to him, wagging their heads and saying: "Bah! You would-be thrower-down of the temple and builder of it in three days' time, 30 save yourself by coming down off the torture stake."[b] 31 In like manner also the chief priests were making fun among themselves with the scribes and saying: "Others he saved; himself he cannot save! 32 Let the Christ the King of Israel now come down off the torture stake, that we may see and believe." Even those impaled together with him were reproaching him.

33 When it became the sixth hour a darkness fell over the whole land until the ninth hour. 34 And at the ninth hour Jesus called out with a loud voice:

28[a] This verse is omitted in the Westcott and Hort Greek text. 30[b] See the Appendix under Matthew 10:38.

Ἐλωί ἐλωί λαμὰ σαβαχθανεί; ὅ ἐστιν
Eloi Eloi lama sabakhthani? which is

μεθερμηνευόμενον Ὁ θεός μου ὁ θεός
being translated The God of me the God

μου, εἰς τί ἐγκατέλιπές με; 35 καί
of me, into what left you down in me? And

τινες τῶν παρεστηκότων
some of the (ones) having stood alongside

ἀκούσαντες ἔλεγον Ἴδε Ἠλείαν
having heard were saying See! Elijah

φωνεῖ. 36 δραμὼν δέ τις
he is sounding to. Having run but someone

γεμίσας σπόγγον ὄξους
having filled sponge of sour wine

περιθεὶς καλάμῳ ἐπότιζεν
having put around reed was causing to drink

αὐτόν, λέγων Ἄφετε ἴδωμεν εἰ ἔρχεται
him, saying Let you go off let us see if is coming

Ἠλείας καθελεῖν αὐτόν. 37 ὁ δὲ Ἰησοῦς
Elijah to take down him. The but Jesus

ἀφεὶς φωνὴν μεγάλην ἐξέπνευσεν.
having let go off voice great expired.

38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ
And the curtain of the divine habitation

ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω.
was split into two from above until below.

39 Ἰδὼν δὲ ὁ κεντυρίων ὁ
Having seen but the centurion the (one)

παρεστηκὼς ἐξ ἐναντίας αὐτοῦ
having stood alongside out of opposite of him

ὅτι οὕτως ἐξέπνευσεν εἶπεν Ἀληθῶς οὗτος
that thus he expired said Truthfully this

ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.
the man Son of God was.

40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν
Were but also women from afar

θεωροῦσαι, ἐν αἷς καὶ Μαριὰμ ἡ
viewing, in which ones also Mary the

Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ
Magdalene and Mary the of James the

μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη,
little (one) and of Joses mother and Salome,

41 αἳ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ
who when he was in the Galilee

ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ,
were following to him and were serving to him,

καὶ ἄλλαι πολλαὶ αἱ
and others many the [women]

"E′li, E′li, la′ma sa-bach·tha′ni?" which means, when translated: "My God, my God, why have you forsaken me?" 35 And some of those standing near, on hearing it, began to say: "See! He is calling E·li′jah."[a] 36 But a certain one ran, soaked a sponge with sour wine, put it on a reed, and began giving him a drink, saying: "LET [him] be! Let us see whether E·li′jah[a] comes to take him down." 37 But Jesus let out a loud cry and expired. 38 And the curtain of the sanctuary was rent in two from top to bottom. 39 Now, when the army officer that was standing by with him in view saw he had expired under these circumstances, he said: "Certainly this man was God's Son."

40 There were also women viewing from a distance, among them Mary Mag′da·lene as well as Mary the mother of James the Less and Jo′ses, and Sa·lo′me, 41 who used to accompany him and minister to him when he was in Gal′i·lee, and many other women

35, 36[a] Elijah, J17,18,21; meaning "My God is Jah."

συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.
having gone up with him into Jerusalem.

42 Καὶ ἤδη ὀψίας γενομένης,
And already of evening having come to be,

ἐπεὶ ἦν παρασκευή, ὅ ἐστιν
since it was Preparation, which is

προσάββατον, 43 ἐλθὼν Ἰωσὴφ
(one) before the sabbath, having come Joseph

ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτής, ὃς
from Arimathea reputable counselor, who

καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν
also very was (one) waiting for the kingdom

τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν
of the God, having dared he went in toward the

Πειλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ
Pilate and asked for the body of the

Ἰησοῦ. 44 ὁ δὲ Πειλᾶτος ἐθαύμασεν εἰ
Jesus. The but Pilate wondered if

ἤδη τέθνηκεν, καὶ
already he has died, and

προσκαλεσάμενος τὸν κεντυρίωνα
having called toward himself the centurion

ἐπηρώτησεν αὐτὸν εἰ ἤδη ἀπέθανεν·
he inquired upon him if already he died;

45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος
and having known from the centurion

ἐδωρήσατο τὸ πτῶμα τῷ Ἰωσήφ. 46 καὶ
he granted the corpse to the Joseph. And

ἀγοράσας σινδόνα καθελὼν
having bought fine linen having taken down

αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ
him he wrapped in the fine linen cloth and

ἔθηκεν αὐτὸν ἐν μνήματι ὃ ἦν
put him in memorial (tomb) which was

λελατομημένον ἐκ πέτρας, καὶ
having been quarried out of rock-mass, and

προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ
he rolled toward stone upon the door of the

μνημείου. 47 Ἡ δὲ Μαρία ἡ
memorial tomb. The but Mary the

Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσῆτος
Magdalene and Mary the [mother] of Joses

ἐθεώρουν ποῦ τέθειται.
were viewing where he has been put.

16 Καὶ διαγενομένου τοῦ
And having come to be through of the

σαββάτου ἡ Μαρία ἡ Μαγδαληνὴ καὶ
sabbath the Mary the Magdalene and

who had come up together with him to Jerusalem.

42 Now as it was already late in the afternoon, and since it was Preparation, that is, the day before the sabbath, 43 there came Joseph of Ar·i·ma·the′a, a reputable member of the San′he·drin, who also himself was waiting for the kingdom of God. He took courage to go in before Pilate and asked for the body of Jesus. 44 But Pilate wondered whether he was already dead, and, summoning the army officer, he asked him whether he had already died. 45 So after making certain from the army officer, he granted the corpse to Joseph. 46 Accordingly he brought fine linen and took him down, wrapped him in the fine linen and laid him in a tomb which was quarried out of a rock-mass; and he rolled a stone up to the door of the memorial tomb. 47 But Mary Mag′da·lene and Mary the mother of Jo′ses continued looking at where he had been laid.

16 So when the sabbath had passed, Mary Mag′da·lene, and

Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη
Mary the [mother] of the James and Salome

ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι
bought spices in order that having come

ἀλείψωσιν αὐτόν. 2 καὶ λίαν πρωὶ
they might grease him. And exceedingly early

τῇ μιᾷ τῶν σαββάτων ἔρχονται
to the one [day] of the sabbaths they are coming

ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ
upon the memorial tomb having risen up of the

ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς
sun. And they were saying toward themselves

Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς
Who will roll away to us the stone out of the

θύρας τοῦ μνημείου; 4 καὶ
door of the memorial tomb? And

ἀναβλέψασαι θεωροῦσιν ὅτι
having looked up they are viewing that

ἀνακεκύλισται ὁ λίθος, ἦν γὰρ μέγας
has been rolled away the stone, it was for great

σφόδρα. 5 καὶ εἰσελθοῦσαι εἰς τὸ
extremely. And having entered into the

μνημεῖον εἶδον νεανίσκον
memorial tomb they saw young man

καθήμενον ἐν τοῖς δεξιοῖς
sitting in the right-hand [places]

περιβεβλημένον στολὴν λευκήν, καὶ
having thrown around himself robe white, and

ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς
they were stunned. The (one) but is saying to them

Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν
Not be YOU stunned; Jesus YOU are seeking the

Ναζαρηνὸν τὸν ἐσταυρωμένον·
Nazarene the (one) having been put on the stake;

ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος
he was raised up, not he is here; see! the place

ὅπου ἔθηκαν αὐτόν· 7 ἀλλὰ ὑπάγετε
where they put him; but be YOU going under

εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ
say to the disciples of him and to the Peter

ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν·
that He is going before YOU into the Galilee;

ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.
there him YOU will see, according as he said to YOU.

8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ
And having come out they fled from the

μνημείου, εἶχεν γὰρ αὐτὰς τρόμος
memorial tomb, was having for them trembling

Mary the mother of James, and Sa·lo′me bought spices in order to come and grease him. 2 And very early on the first day of the week they came to the memorial tomb, when the sun had risen. 3 And they were saying *one to another:* "Who will roll the stone away from the door of the memorial tomb for us?" 4 But when they looked up, they beheld that the stone had been rolled away, although it was very large. 5 When they entered into the memorial tomb, they saw a young man sitting on the right side clothed in a white robe, and they were stunned. 6 He said to them: "Stop being stunned. YOU are looking for Jesus the Naz·a·rene′, who was impaled. He was raised up, he is not here. See! The place where they laid him. 7 But go, tell his disciples and Peter, 'He is going ahead of YOU into Gal′i·lee; there YOU will see him, just as he told YOU.'" 8 So when they came out they fled from the memorial tomb, for trembling

καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν
and ecstasy; and to no one nothing

εἶπαν, ἐφοβοῦντο γάρ·
they said, they were fearing for;

and strong emotion were gripping them. And they told nobody anything, for they were in fear.[a]*

8[a] LONG CONCLUSION

Certain ancient manuscripts (ACD) and versions (VgSy[c,p]) add the following long conclusion, but which ℵBSy[s]Arm omit:

9 [[Ἀναστὰς δὲ πρωὶ πρώτῃ σαββάτου
[[Having stood up but early to first [day] of sabbath

ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, παρ'
he appeared first to Mary the Magdalene, beside

ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. 10 ἐκείνη
whom he had thrown out seven demons. That (one)

πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ
having gone her way reported back to the (ones) with him

γενομένοις πενθοῦσι καὶ κλαίουσιν· 11 κἀκεῖνοι
having come to be mourning and weeping; and those

ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς
having heard that he lives and was viewed by her

ἠπίστησαν. 12 Μετὰ δὲ ταῦτα δυσὶν ἐξ
disbelieved. After but these (things) to two out of

αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ
them walking about he was made manifest in different

μορφῇ πορευομένοις εἰς ἀγρόν· 13 κἀκεῖνοι
form going their way into field; and those (ones)

ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ
having gone off reported back to the leftover (ones); not-but

ἐκείνοις ἐπίστευσαν. 14 Ὕστερον δὲ
to those (ones) they believed. Later but

ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα
to (ones) lying up to them to the eleven

ἐφανερώθη, καὶ ὠνείδισεν τὴν ἀπιστίαν
he was made manifest, and he reproached the *lack of faith*

αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς
of them and hardheartedness because to the (ones)

θεασαμένοις αὐτὸν ἐγηγερμένον ἐκ νεκρῶν
having viewed him having been raised up out of dead (ones)

οὐκ ἐπίστευσαν. 15 καὶ εἶπεν αὐτοῖς
not they believed. And he said to them

Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε
Having gone YOUR way into the world all preach YOU

τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ
the good news to all the creation. The (one)

πιστεύσας καὶ βαπτισθεὶς σωθήσεται,
having believed and having been baptized will be saved,

ὁ δὲ ἀπιστήσας κατακριθήσεται.
the (one) but having disbelieved will be judged down.

17 σημεῖα δὲ τοῖς πιστεύσασιν ἀκολουθήσει
Signs but to the (ones) having believed will follow

ταῦτα, ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν,
these, in the name of me demons they will throw out,

γλώσσαις λαλήσουσιν, 18 καὶ ἐν ταῖς χερσὶν
to tongues they will speak, and in the hands

9 After he rose early on the first day of the week he appeared first to Mary Mag′da·lene, from whom he had expelled seven demons.
10 She went and reported to those who had been with him, as they were mourning and weeping.
11 But they, when they heard he had come to life and had been viewed by her, did not believe.
12 Moreover, after these things he appeared in another form to two of them walking along, as they were going into the country;
13 and they came back and reported to the rest. Neither did they believe these.
14 But later he appeared to the eleven themselves as they were reclining at the table, and he reproached their lack of faith and hardheartedness, because they did not believe those who had beheld him now raised up from the dead.
15 And he said to them: "Go into all the world and preach the good news to all creation.
16 He that believes and is baptized will be saved, but he that does not believe will be condemned.
17 Furthermore, these signs will accompany those believing: By the use of my name they will expel demons, they will speak with tongues,
18 and with their hands

δφεις ἀροῦσιν κἂν θανάσιμόν τι
serpents they will lift up and if ever deadly anything

πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ
they should drink not not them it should hurt, upon

ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἕξουσιν.
sick (ones) hands they will impose and finely they will have.

19 Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ
The indeed therefore Lord Jesus after the

λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ
to speak to them was taken up into the heaven and

ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.
sat down out of right-hand [parts] of the God.

20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ,
Those (ones) but having gone out preached everywhere,

τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος
of the Lord working with and the word stabilizing

διὰ τῶν ἐπακολουθούντων σημείων.]]
through the following upon signs.]]

they will pick up serpents, and if they drink anything deadly it will not hurt them at all. They will lay their hands upon sick persons, and these will become well."

19 So, then, the Lord Jesus, after having spoken to them, was taken up to heaven and sat down at the right hand of God. 20 They, accordingly, went out and preached everywhere, while the Lord worked with them and backed up the message through the accompanying signs.

SHORT CONCLUSION

Some late manuscripts and versions contain a short conclusion after Mark 16:8, as follows:

[[Πάντα δὲ τὰ παρηγγελμένα
[[All but the (things) having been commanded

τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν.
to the (ones) about the Peter briefly they related.

Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ
After but these (things) also himself the Jesus from

ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι'
east and until west he sent off out through

αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς
them the sacred and incorruptible preaching of the

αἰωνίου σωτηρίας.]]
everlasting salvation.]]

But all the things that had been commanded they related briefly to those around Peter. Further, after these things, Jesus himself sent out through them from the east to the west the holy and incorruptible proclamation of everlasting salvation.

*

Manuscript L (Codex Regius, of the 8th century) contains both conclusions after Mark 16:8; giving first the shorter conclusion and then the longer, prefixing to each conclusion a note to say that these passages are current in some quarters, while evidently not recognizing either conclusion as authoritative.

ΚΑΤΑ ΛΟΥΚΑΝ
ACCORDING TO LUKE

1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν
Since even many took in hand

ἀνατάξασθαι διήγησιν περὶ τῶν
to compile statement about the

πεπληροφορημένων ἐν ἡμῖν
having been carried through to the full in us

πραγμάτων, 2 καθὼς παρέδοσαν ἡμῖν οἱ
of facts, according as gave over to us the

ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται
from beginning eyewitnesses and subordinates

γενόμενοι τοῦ λόγου, 3 ἔδοξε
having become of the word, it seemed [good]

κἀμοὶ παρηκολουθηκότι ἄνωθεν
also to me having followed closely from above

πᾶσιν ἀκριβῶς καθεξῆς
to all (things) accurately according to subsequence

σοι γράψαι, κράτιστε Θεόφιλε,
to you to write, most mighty Theophilus,

4 ἵνα ἐπιγνῷς περὶ ὧν
in order that you might know upon about which

κατηχήθης λόγων τὴν
you have been taught orally of words the

ἀσφάλειαν.
safeness.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου
Happened to be in the days of Herod

βασιλέως τῆς Ἰουδαίας ἱερεύς τις
king of the Judea priest someone

ὀνόματι Ζαχαρίας ἐξ ἐφημερίας
to name Zechariah out of upon-day [service]

Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν
of Abijah, and woman to him out of the

θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς
daughters of Aaron, and the name of her

Ἐλεισάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφότεροι
Elizabeth. Were but righteous both (ones)

ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις
in front of the God, going their way in all

ταῖς ἐντολαῖς καὶ δικαιώμασιν
the commandments and righteous requirements

1 Whereas many have undertaken to compile a statement of the facts that are given full credence among us,
2 just as those who from [the] beginning became eyewitnesses and attendants of the message[a] delivered these to us,
3 I resolved also, because I have traced all things from the start with accuracy, to write them in logical order to you, most excellent The·oph'i·lus,
4 that you may know fully the certainty of the things that you have been taught orally.
5 In the days of Herod, king of Ju·de'a, there happened to be a certain priest named Zech·a·ri'ah[b] of the division of A·bi'jah,[c] and he had a wife from the daughters of Aaron, and her name was Elizabeth.
6 They both were righteous before God because of walking blamelessly in accord with all the commandments and legal requirements

2[a] The message, ℵBAJ[17]; Jehovah's word, J[18]. 5[b] Zech·a·ri'ah, J[7-18,21]; Zach·a·ri'as, ℵBA; meaning "Remembered by Jah." 5[c] A·bi'jah, J[7-18,21]; A·bi'a, ℵBA; meaning "My father is Jah."

ὄφεις ἀροῦσιν κἂν θανάσιμόν τι
serpents they will lift up and if ever deadly anything

πίωσιν οὐ μὴ αὐτοὺς βλάψη, ἐπὶ
they should drink not not them it should hurt, upon

ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἕξουσιν.
sick (ones) hands they will impose and finely they will have.

19 Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ
The indeed therefore Lord Jesus after the

λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ
to speak to them was taken up into the heaven and

ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.
sat down out of right-hand [parts] of the God.

20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ,
Those (ones) but having gone out preached everywhere,

τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος
of the Lord working with and the word stabilizing

διὰ τῶν ἐπακολουθούντων σημείων.]]
through the following upon signs.]]

they will pick up serpents, and if they drink anything deadly it will not hurt them at all. They will lay their hands upon sick persons, and these will become well."

19 So, then, the Lord Jesus, after having spoken to them, was taken up to heaven and sat down at the right hand of God. 20 They, accordingly, went out and preached everywhere, while the Lord worked with them and backed up the message through the accompanying signs.

SHORT CONCLUSION

Some late manuscripts and versions contain a short conclusion after Mark 16:8, as follows:

[[Πάντα δὲ τὰ παρηγγελμένα
[[All but the (things) having been commanded

τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν.
to the (ones) about the Peter briefly they related.

Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ
After but these (things) also himself the Jesus from

ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι'
east and until west he sent off out through

αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς
them the sacred and incorruptible preaching of the

αἰωνίου σωτηρίας.]]
everlasting salvation.]]

But all the things that had been commanded they related briefly to those around Peter. Further, after these things, Jesus himself sent out through them from the east to the west the holy and incorruptible proclamation of everlasting salvation.

*

Manuscript L (Codex Regius, of the 8th century) contains both conclusions after Mark 16:8; giving first the shorter conclusion and then the longer, prefixing to each conclusion a note to say that these passages are current in some quarters, while evidently not recognizing either conclusion as authoritative.

ΚΑΤΑ ΛΟΥΚΑΝ
According to Luke

1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν
Since even many took in hand

ἀνατάξασθαι διήγησιν περὶ τῶν
to compile statement about the

πεπληροφορημένων ἐν ἡμῖν
having been carried through to the full in us

πραγμάτων, 2 καθὼς παρέδοσαν ἡμῖν οἱ
of facts, according as gave over to us the

ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται
from beginning eyewitnesses and subordinates

γενόμενοι τοῦ λόγου, 3 ἔδοξε
having become of the word, it seemed [good]

κἀμοὶ παρηκολουθηκότι ἄνωθεν
also to me having followed closely from above

πᾶσιν ἀκριβῶς καθεξῆς
to all (things) accurately according to subsequence

σοι γράψαι, κράτιστε Θεόφιλε,
to you to write, most mighty Theophilus,

4 ἵνα ἐπιγνῷς περὶ ὧν
in order that you might know upon about which

κατηχήθης λόγων τὴν
you have been taught orally of words the

ἀσφάλειαν.
safeness.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου
Happened to be in the days of Herod

βασιλέως τῆς Ἰουδαίας ἱερεύς τις
king of the Judea priest someone

ὀνόματι Ζαχαρίας ἐξ ἐφημερίας
to name Zechariah out of upon-day [service]

Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν
of Abijah, and woman to him out of the

θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς
daughters of Aaron, and the name of her

Ἐλεισάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφότεροι
Elizabeth. Were but righteous both (ones)

ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις
in front of the God, going their way in all

ταῖς ἐντολαῖς καὶ δικαιώμασιν
the commandments and righteous requirements

1 Whereas many have undertaken to compile a statement of the facts that are given full credence among us, 2 just as those who from [the] beginning became eyewitnesses and attendants of the message[a] delivered these to us, 3 I resolved also, because I have traced all things from the start with accuracy, to write them in logical order to you, most excellent The·oph′i·lus, 4 that you may know fully the certainty of the things that you have been taught orally.

5 In the days of Herod, king of Ju·de′a, there happened to be a certain priest named Zech·a·ri′ah[b] of the division of A·bi′jah,[c] and he had a wife from the daughters of Aaron, and her name was Elizabeth. 6 They both were righteous before God because of walking blamelessly in accord with all the commandments and legal requirements

2[a] The message, ℵBAJ[17]; Jehovah's word, J[18]. 5[b] Zech·a·ri′ah, J[7-18,21]; Zach·a·ri′as, ℵBA; meaning "Remembered by Jah." 5[c] A·bi′jah, J[7-18,21]; A·bi′a, ℵBA; meaning "My father is Jah."

τοῦ κυρίου ἄμεμπτοι. 7 καὶ οὐκ ἦν
of the Lord blameless (ones). And not was
αὐτοῖς τέκνον, καθότι ἦν ἡ
to them child, according to which was the
Ἐλεισάβετ στεῖρα, καὶ ἀμφότεροι
Elizabeth barren, and both (ones)
προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
having advanced in the days of them were.
8 Ἐγένετο δὲ ἐν τῷ
It happened to be but in the
ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς
to be serving as priest him in the order of the
ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ
upon-day [service] of him in front of the God
9 κατὰ τὸ ἔθος τῆς ἱερατίας
according to the custom of the priestly office
ἔλαχε τοῦ θυμιᾶσαι
he obtained by lot of the to offer incense
εἰσελθὼν εἰς τὸν ναὸν τοῦ
having entered into the divine habitation of the
κυρίου, 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ
Lord, and all the multitude was of the
λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ
people praying outside to the hour
τοῦ θυμιάματος· 11 ὤφθη δὲ αὐτῷ
of the incensing; was seen but to him
ἄγγελος Κυρίου ἑστὼς ἐκ
angel of Lord having stood out of
δεξιῶν τοῦ θυσιαστηρίου τοῦ
right-hand [places] of the altar of the
θυμιάματος. 12 καὶ ἐταράχθη Ζαχαρίας
incense. And became troubled Zechariah
ἰδών, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
having seen, and fear fell over upon him.
13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος Μὴ
Said but toward him the angel Not
φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη
be fearing, Zechariah, because was heard within
ἡ δέησίς σου, καὶ ἡ γυνή σου
the supplication of you, and the woman of you
Ἐλεισάβετ γεννήσει υἱόν σοι, καὶ
Elizabeth will generate son to you, and
καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάνην· 14 καὶ
you will call the name of him John; and
ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ
will be joy to you and exultation, and many
ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται· 15 ἔσται
upon the origin of him will rejoice; he will be

of Jehovah.[a] 7 But
they had no child,
because Elizabeth was
barren, and they both
were well along in
years.
8 Now as he was
acting as priest in
the assignment of his
division before God,
9 according to the
solemn practice of the
priestly office it be-
came his turn to
offer incense when he
entered into the sanc-
tuary of Jehovah;[b]
10 and all the multi-
tude of the people
was praying outside
at the hour of offer-
ing incense. 11 To
him Jehovah's[c] angel
appeared, standing at
the right side of the
incense altar. 12 But
Zech·a·ri'ah became
troubled at the sight,
and fear fell upon
him. 13 However, the
angel said to him:
"Have no fear, Zech-
a·ri'ah, because your
supplication has been
favorably heard, and
your wife Elizabeth
will become mother
to a son to you, and
you are to call his
name John.[d] 14 And
you will have joy
and great gladness,
and many will re-
joice over his birth;
15 for he will be

6[a] Jehovah, J^{7-17}; the Lord, ℵBA. 9[b] Jehovah, J^{7-18}; the Lord, ℵBA. 11[c] Jehovah's, $J^{7-13,16-18}$; the Lord's, ℵBA. 13[d] See Matthew 3:1, *footnote*[a].

γὰρ μέγας ἐνώπιον Κυρίου, καὶ οἶνον καὶ
for great in sight of Lord, and wine and
σίκερα οὐ μὴ πίῃ, καὶ πνεύματος
strong drink not not he might drink, and of spirit
ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς
holy he will be filled yet out of cavity of mother
αὐτοῦ, 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ
of him, and many of the sons of Israel
ἐπιστρέψει ἐπὶ Κύριον τὸν θεὸν αὐτῶν·
he will turn back upon Lord the God of them;
17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν
and he will go ahead in sight of him in
πνεύματι καὶ δυνάμει Ἠλείᾳ, ἐπιστρέψαι
spirit and power of Elijah, to turn back
καρδίας πατέρων ἐπὶ τέκνα καὶ
hearts of fathers upon children and
ἀπειθεῖς ἐν φρονήσει
disobedient (ones) in sensibleness
δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν
of righteous (ones), to get ready to Lord people
κατεσκευασμένον.
having been furnished down.
18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον
And said Zechariah toward the angel
Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ
According to what shall I know this? I for
εἰμι πρεσβύτης καὶ ἡ γυνή μου
am aged and the woman of me
προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 καὶ
having advanced in the days of her. And
ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγώ
having answered the angel said to him I
εἰμι Γαβριὴλ ὁ
am Gabriel the (one)
παρεστηκὼς ἐνώπιον τοῦ
having been standing alongside in sight of the
θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ
God, and I was sent off to speak toward you and
εὐαγγελίσασθαί σοι ταῦτα·
to declare good news to you these (things);
20 καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ
and look! you will be (one) being silent and
μὴ δυνάμενος λαλῆσαι ἄχρι ἧς
not being able to speak until of which
ἡμέρας γένηται ταῦτα, ἀνθ'
day should take place these (things), instead of
ὧν οὐκ ἐπίστευσας τοῖς λόγοις
which (things) not you believed to the words

great before Jehovah.[a]
But he must drink
no wine and strong
drink at all, and he
will be filled with
holy spirit right from
his mother's womb;
16 and many of the
sons of Israel will he
turn back to Jeho-
vah[b] their God. 17 Al-
so, he will go before
him with E·li'jah's[c]
spirit and power, to
turn back the hearts
of fathers to children
and the disobedient
ones to the practical
wisdom of righteous
ones, to get ready
for Jehovah[b] a pre-
pared people."
18 And Zech·a·ri'ah
said to the angel:
"How am I to be
sure of this? For I
am aged and my
wife is well along in
years." 19 In reply
the angel said to him:
"I am Ga'bri·el, who
stands near before
God, and I was sent
forth to speak with
you and declare the
good news of these
things to you. 20 But,
look! you will be si-
lent and not able to
speak until the day
that these things take
place, because you did
not believe my words,

15[a] Jehovah, $J^{7,8,10-18}$; the Lord, ℵBA. 16, 17[b] Jehovah, J^{7-18}; the Lord, ℵBA. 17[c] Elijah's, $J^{17,18,21}$; meaning "My God is Jah."

μου, οἵτινες πληρωθήσονται εἰς τὸν
of me, which will be fulfilled into the
καιρὸν αὐτῶν. 21 καὶ ἦν ὁ λαὸς
appointed time of them. And was the people
προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον
waiting for the Zechariah, and were wondering
ἐν τῷ χρονίζειν ἐν τῷ
in the to be taking [his] time in the
ναῷ αὐτόν. 22 ἐξελθὼν δὲ
divine habitation him. Having come out but
οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ
not he was able to speak to them, and
ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν
they recognized that sight he had seen
ἐν τῷ ναῷ· καὶ αὐτὸς ἦν
in the divine habitation; and he was
διανεύων αὐτοῖς, καὶ διέμενεν
(one) making signs to them, and was remaining
κωφός. 23 Καὶ ἐγένετο ὡς ἐπλήσθησαν
dumb. And it happened as were fulfilled
αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ,
the days of the public service of him,
ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
he went off into the house of him.

24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν
After but these the days conceived
Ἐλεισάβετ ἡ γυνὴ αὐτοῦ· καὶ
Elizabeth the woman of him; and
περιέκρυβεν ἑαυτὴν μῆνας
she was hiding round about herself [for] months
πέντε, λέγουσα ὅτι 25 Οὕτως μοι πεποίηκεν
five, saying that Thus to me has done
Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν
Lord in days to which he looked upon
ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.
to lift up off reproach of me in men.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη
In but the month the sixth was sent off
ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς
the angel Gabriel from the God into
πόλιν τῆς Γαλιλαίας ᾗ ὄνομα
city of the Galilee to which [city] name
Ναζαρὲτ 27 πρὸς παρθένον
Nazareth toward virgin
ἐμνηστευμένην ἀνδρὶ
having been promised in marriage to male person
ᾧ ὄνομα Ἰωσὴφ ἐξ οἴκου Δαυείδ,
to whom name Joseph out of house of David,

which will be fulfilled
in their appointed
time." 21 Meanwhile
the people continued
waiting for Zech·a-
ri′ah, and they began
to wonder at his
delaying in the sanc-
tuary. 22 But when
he came out he was
not able to speak to
them, and they per-
ceived that he had
just seen a super-
natural sight in the
sanctuary; and he
kept making signs to
them, but remained
dumb. 23 When, now,
the days of his pub-
lic service were ful-
filled, he went off
to his home.

24 But after these
days Elizabeth his
wife became preg-
nant; and she kept
herself secluded for
five months, saying:
25 "This is the way
Jehovah[a] has dealt
with me in these
days when he has
given me his atten-
tion to take away
my reproach among
men."

26 In her sixth
month the angel
Ga′bri·el was sent
forth from God to
a city of Gal′i-
lee named Naz′a·reth,
27 to a virgin prom-
ised in marriage to a
man named Joseph
of David's house;

25[a] Jehovah, J^{7-18}; the Lord, אBA.

καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. 28 καὶ
and the name of the virgin Mary. And
εἰσελθὼν πρὸς αὐτὴν εἶπεν Χαῖρε,
having entered toward her he said Be rejoicing,
κεχαριτωμένη, ὁ κύριος
(one) having been highly favored, the Lord
μετὰ σοῦ. 29 ἡ δὲ ἐπὶ τῷ λόγῳ
with you. The (one) but upon the word
διεταράχθη καὶ διελογίζετο
was deeply disturbed and was reasoning out
ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.
of what sort would be the greeting this.
30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ Μὴ φοβοῦ,
And said the angel to her Not be fearing,
Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ
Mary, you found for favor beside the
θεῷ· 31 καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ
God; and look! you will conceive in belly
καὶ τέξῃ υἱόν, καὶ καλέσεις
and you will give birth to son, and you will call
τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος ἔσται
the name of him Jesus. This one will be
μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ
great and Son of Most High will be called, and
δώσει αὐτῷ Κύριος ὁ θεὸς τὸν θρόνον
will give to him Lord the God the throne
Δαυεὶδ τοῦ πατρὸς αὐτοῦ, 33 καὶ
of David of the father of him, and
βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς
he will reign upon the house of Jacob into the
αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ
ages, and of the kingdom of him not
ἔσται τέλος.
will be end.

34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον
Said but Mary toward the angel
Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ
How will be this, since male person not
γινώσκω; 35 καὶ ἀποκριθεὶς ὁ
am knowing? And having answered the
ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον
angel said to her Spirit holy
ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις
will come over upon you, and power
Ὑψίστου ἐπισκιάσει σοι· διὸ
of Most High will overshadow you; through which
καὶ τὸ γεννώμενον ἅγιον κληθήσεται,
also the (thing) being generated holy will be called,

and the name of
the virgin was Mary.
28 And when he went
in before her he said:
"Good day, highly
favored one, Jeho-
vah[a] is with you."
29 But she was deeply
disturbed at the say-
ing and began to
reason out what sort
of greeting this might
be. 30 So the angel
said to her: "Have
no fear, Mary, for
you have found favor
with God; 31 and,
look! you will conceive
in your womb and
give birth to a son,
and you are to call
his name Jesus.[b]
32 This one will be
great and will be
called Son of the
Most High; and Je-
hovah[c] God will give
him the throne of
David his father,
33 and he will rule as
king over the house
of Jacob forever, and
there will be no end
of his kingdom."

34 But Mary said to
the angel: "How is
this to be, since I
am having no inter-
course with a man?"
35 In answer the
angel said to her:
"Holy spirit will
come upon you, and
power of the Most
High will overshadow
you. For that reason
also what is born
will be called holy,

28[a] Jehovah, $J^{7-14,16-18}$; the Lord, אBA. 31[b] See Matthew 1:21, footnote[b]. 32[c] Jehovah, J^{7-18}; the Lord, אBA.

υἱὸς θεοῦ· 36 καὶ ἰδοὺ Ἐλεισάβετ ἡ συγγενίς
Son of God; and look! Elizabeth the relative

σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν
of you also very she has conceived son in

γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν
old age of her, and this month sixth is

αὐτῇ τῇ καλουμένῃ στείρᾳ· 37 ὅτι
to her the (one) being called barren; because

οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν
not will be impossible beside the God every

ῥῆμα. 38 εἶπεν δὲ Μαριάμ Ἰδοὺ ἡ
saying. Said but Mary Look! The

δούλη Κυρίου· γένοιτό μοι
slave girl of Lord; may it take place to me

κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν
according to the saying of you. And went off

ἀπ' αὐτῆς ὁ ἄγγελος.
from her the angel.

39 Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς
Having stood up but Mary in the

ἡμέραις ταύταις ἐπορεύθη εἰς τὴν
days these went her way into the

ὀρινὴν μετὰ σπουδῆς εἰς πόλιν
mountainous [country] with haste into city

Ἰούδα, 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον
of Judah, and entered into the house

Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλεισάβετ.
of Zechariah and greeted the Elizabeth.

41 καὶ ἐγένετο, ὡς ἤκουσεν τὸν ἀσπασμὸν
And it happened, as heard the greeting

τῆς Μαρίας ἡ Ἐλεισάβετ, ἐσκίρτησεν τὸ
of the Mary the Elizabeth, leaped the

βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη
infant in the cavity of her, and was filled

πνεύματος ἁγίου ἡ Ἐλεισάβετ, 42 καὶ
of spirit holy the Elizabeth, and

ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν
she sounded up to outcry great and said

Εὐλογημένη σὺ ἐν γυναιξίν,
(One) having been blessed you in women,

καὶ εὐλογημένος ὁ καρπὸς τῆς
and (one) having been blessed the fruit of the

κοιλίας σου. 43 καὶ πόθεν μοι
cavity of you. And from where to me

τοῦτο ἵνα ἔλθῃ ἡ μήτηρ
this (thing) in order that should come the mother

τοῦ κυρίου μου πρὸς ἐμέ; 44 ἰδοὺ
of the Lord of me toward me? Look!

God's Son. 36 And,
look! Elizabeth your
relative has also her-
self conceived a son,
in her old age, and
this is the sixth
month for her, the
so-called barren wom-
an; 37 because with
God no declaration
will be an impossi-
bility." 38 Then Mary
said: "Look! Jeho-
vah's[a] slave girl! May
it take place with
me according to your
declaration." At that
the angel departed
from her.

39 So Mary rose
in these days and
went into the moun-
tainous country with
haste, to a city of
Judah, 40 and she
entered into the home
of Zech·a·ri'ah and
greeted Elizabeth.
41 Well, as Elizabeth
heard the greeting
of Mary, the infant
in her womb leaped;
and Elizabeth was
filled with holy spirit,
42 and she called out
with a loud cry and
said: "Blessed are you
among women, and
blessed is the fruit
of your womb! 43 So
how is it that this
[privilege] is mine,
to have the moth-
er of my Lord come
to me? 44 For, look!

38[a] Jehovah's, J^{7-18}; the Lord's, ℵBA.

γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ
For as occurred the voice of the greeting

σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν
of you into the ears of me, leaped in

ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.
exultation the infant in the cavity of me.

45 καὶ μακαρία ἡ πιστεύσασα
And happy the [woman] having believed

ὅτι ἔσται τελείωσις
because will be complete performance

τοῖς λελαλημένοις αὐτῇ
to the (things) having been spoken to her

παρὰ Κυρίου.
beside Lord.

46 Καὶ εἶπεν Μαριάμ Μεγαλύνει ἡ ψυχή
And said Mary Magnifies the soul

μου τὸν Κύριον, 47 καὶ ἠγαλλίασεν τὸ
of me the Lord, and exulted the

πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου·
spirit of me upon the God the savior of me;

48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν
because he looked over upon the low position

τῆς δούλης αὐτοῦ, ἰδοὺ γὰρ ἀπὸ τοῦ
of the slave girl of him, look! for from the

νῦν μακαριοῦσίν με πᾶσαι αἱ
now will pronounce happy me all the

γενεαί· 49 ὅτι ἐποίησέν μοι
generations; because did to me

μεγάλα ὁ δυνατός, καὶ ἅγιον τὸ
great (things) the powerful (One), and holy the

ὄνομα αὐτοῦ, 50 καὶ τὸ ἔλεος αὐτοῦ εἰς
name of him, and the mercy of him into

γενεὰς καὶ γενεὰς τοῖς
generations and generations to the (ones)

φοβουμένοις αὐτόν. 51 Ἐποίησεν κράτος
fearing him. He did might

ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους
in arm of him, he scattered superior (ones)

διανοίᾳ καρδίας αὐτῶν· 52 καθεῖλεν
to intention of heart of them; he took down

δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς,
potentates from thrones and exalted lowly (ones),

53 πεινῶντας ἐνέπλησεν ἀγαθῶν
hungering (ones) he infilled of good (things)

καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.
and (ones) being rich he sent off out empty.

54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,
He came to the aid of Israel boy of him,

as the sound of your
greeting fell upon my
ears, the infant in
my womb leaped
with great gladness.
45 Happy too is she
that believed, because
there will be a com-
plete performance of
those things spoken
to her from Jeho-
vah."[a]

46 And Mary said:
"My soul magnifies
Jehovah,[a] 47 and my
spirit cannot keep
from being overjoyed
at God my Savior;
48 because he has
looked upon the low
position of his slave
girl. For, look! from
now on all genera-
tions will pronounce
me happy; 49 because
the powerful One has
done great deeds for
me, and holy is his
name; 50 and for
generations after gen-
erations his mercy is
upon those who fear
him. 51 He has per-
formed mightily with
his arm, he has
scattered abroad those
who are haughty in
the intention of their
hearts. 52 He has
brought down men
of power from thrones
and exalted lowly
ones; 53 he has fully
satisfied hungry ones
with good things and
he has sent away
empty those who had
wealth. 54 He has
come to the aid of
Israel his servant,

45, 46[a] Jehovah, J^{7-18}; the Lord, ℵBA.

μνησθῆναι ἐλέους, 55 καθὼς ἐλάλησεν
to call to mind of mercy, according as he spoke
πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ
toward the fathers of us, to the Abraham
καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
and to the seed of him into the age.
56 Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ
Remained but Mary together with her
ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν
as months three, and returned into the
οἶκον αὐτῆς.
house of her.

57 Τῇ δὲ Ἐλεισάβετ ἐπλήσθη ὁ
To the but Elizabeth was filled the
χρόνος τοῦ τεκεῖν αὐτήν, καὶ
time of the to give birth her, and
ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ
she generated son. And heard the
περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι
neighbors and the relatives of her that
ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ'
magnified Lord the mercy of him with
αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ
her, and they were rejoicing with her. And
ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθαν
it occurred in the day the eighth they came
περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν
to circumcise the little boy, and they were calling
αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ
it upon the name of the father of it
Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ μήτηρ
Zechariah. And having answered the mother
αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται
of it said No, but he will be called
Ἰωάνης. 61 καὶ εἶπαν πρὸς αὐτὴν ὅτι
John. And they said toward her that
Οὐδεὶς ἔστιν ἐκ τῆς συγγενείας σου ὃς
No one is out of the relationship of you who
καλεῖται τῷ ὀνόματι τούτῳ.
is being called to the name this.
62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ
They were nodding in but to the father of it
τὸ τί ἂν θέλοι καλεῖσθαι
the what likely he would will to be being called
αὐτό. 63 καὶ αἰτήσας πινακίδιον ἔγραψεν
it. And having asked for tablet he wrote
λέγων Ἰωάνης ἐστὶν ὄνομα αὐτοῦ. καὶ
saying John is name of it. And

to call to mind mer-
cy, 55 just as he told
to our forefathers, to
Abraham and to his
seed, forever." 56 Then
Mary remained with
her about three
months, and returned
to her own home.

57 The time now
became due for Eliz-
abeth to give birth,
and she became moth-
er to a son. 58 And
the neighbors and
her relatives heard
that Jehovah[a] had
magnified his mercy
to her, and they be-
gan to rejoice with
her. 59 And on the
eighth day they came
to circumcise the
young child, and they
were going to call
it by the name of
its father, Zech·a-
ri'ah. 60 But its moth-
er answered and said:
"No, indeed! but he
shall be called John."
61 At this they said
to her: "There is
no one among your
relatives that is
called by this name."
62 Then they went
asking its father by
signs what he wanted
it to be called. 63 And
he asked for a tablet
and wrote: "John is
its name." At this

58[a] Jehovah, J^{7-18}; the Lord, ℵBA.

ἐθαύμασαν πάντες. 64 ἀνεῴχθη δὲ τὸ
wondered all. Was opened but the
στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα
mouth of him instantly and the tongue
αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.
of him, and he was speaking blessing the God.
65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς
And came to be upon all fear the
περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ
(ones) dwelling around them, and in whole
τῇ ὀρινῇ τῆς Ἰουδαίας
the mountainous [country] of the Judea
διελαλεῖτο πάντα τὰ ῥήματα
was being spoken through all the sayings
ταῦτα, 66 καὶ ἔθεντο πάντες οἱ
these, and put all the (ones)
ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες Τί
having heard in the heart of them, saying What
ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ
really the little boy this will be? And for hand
Κυρίου ἦν μετ' αὐτοῦ.
of Lord was with it.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη
And Zechariah the father of it was filled
πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων
of spirit holy and prophesied saying
68 Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραήλ,
Blessed Lord the God of the Israel,
ὅτι ἐπεσκέψατο καὶ ἐποίησεν
because he looked upon and did
λύτρωσιν τῷ λαῷ αὐτοῦ, 69 καὶ
deliverance to the people of him, and
ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ
he raised up horn of salvation to us in house
Δαυεὶδ παιδὸς αὐτοῦ, 70 καθὼς ἐλάλησεν
of David boy of him, according as he spoke
διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος
through mouth of the holy from age
προφητῶν αὐτοῦ, 71 σωτηρίαν ἐξ ἐχθρῶν
prophets of him, salvation out of enemies
ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν
of us and out of hand of all the (ones)
μισούντων ἡμᾶς, 72 ποιῆσαι ἔλεος μετὰ
hating us, to do mercy with
τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης
the fathers of us and to call to mind of covenant
ἁγίας αὐτοῦ, 73 ὅρκον ὃν ὤμοσεν πρὸς
holy of him, oath which he swore toward

they all marveled.
64 Instantly his mouth
was opened and his
tongue loosed and he
began to speak, bless-
ing God. 65 And fear
fell upon all those
living in their neigh-
borhood; and in the
whole mountainous
country of Ju·de'a
all these things be-
gan to be talked
around, 66 and all
that heard made note
of it in their hearts,
saying: "What really
will this young child
be?" For the hand
of Jehovah[a] was in-
deed with it.

67 And Zech·a·ri'ah
its father was filled
with holy spirit, and
he prophesied, saying:
68 "Blessed be Jeho-
vah[a] the God of
Israel, because he has
turned his attention
and performed deliv-
erance toward his
people. 69 And he has
raised up a horn of
salvation for us in
the house of David
his servant, 70 just
as he, through the
mouth of his holy
prophets from of old,
has spoken 71 of a
salvation from our
enemies and from the
hand of all those
hating us; 72 to per-
form the mercy in
connection with our
forefathers and to
call to mind his holy
covenant, 73 the oath
that he swore to

66, 68[a] Jehovah, J^{7-18}; the Lord, ℵBA.

Ἀβραὰμ τὸν πατέρα ἡμῶν, 74 τοῦ δοῦναι
Abraham the father of us, of the to give
ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν
to us fearlessly out of hand of enemies
ῥυσθέντας 75 λατρεύειν
having been drawn to be rendering sacred service
αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον
to him in loyalty and righteousness in sight
αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν. 76 Καὶ σὺ
of him to all the days of us. And you
δέ, παιδίον, προφήτης Ὑψίστου
but, little boy, prophet of Most High
κληθήσῃ, προπορεύσῃ γὰρ
you will be called, you will go your way before for
ἐνώπιον Κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ,
in sight of Lord to make ready ways of him,
77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ
of the to give knowledge of salvation to the
λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
people of him in letting go off of sins of them,
78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν
through intestines of mercy of God of us, in
οἷς ἐπισκέψεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,
which will look upon us daybreak out of height,
79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ
to shine upon to the (ones) in darkness and
σκιᾷ θανάτου καθημένοις, τοῦ
shadow of death sitting, of the
κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν
to straighten down the feet of us into way
εἰρήνης.
of peace.

80 Τὸ δὲ παιδίον ηὔξανε καὶ
The but little boy was growing and
ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς
was getting mighty to spirit, and he was in the
ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ
desolate [places] until day of showing up of him
πρὸς τὸν Ἰσραήλ.
toward the Israel.

2 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις
It happened but in the days those
ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου
went out decree beside Caesar Augustus
ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην·
to be getting registered all the inhabited [earth];
2 αὕτη ἀπογραφὴ πρώτη ἐγένετο
this registration first occurred

Abraham our forefather, 74 to grant us, after we have been rescued from the hands of enemies, the privilege of fearlessly rendering sacred service to him 75 with loyalty and righteousness before him all our days. 76 But as for you, young child, you will be called a prophet of the Most High, for you will go in advance before Jehovah[a] to make his ways ready, 77 to give knowledge of salvation to his people by forgiveness of their sins, 78 because of the tender compassion of our God. With this [compassion] a daybreak will visit us from on high, 79 to give light to those sitting in darkness and death's shadow, to direct our feet prosperously in the way of peace."

80 And the young child went on growing and getting strong in spirit, and he continued in the deserts until the day of showing himself openly to Israel.

2 Now in those days a decree went forth from Caesar Au·gus′tus for all the inhabited earth to be registered; 2 (this first registration took place

76[a] Jehovah, J7-18; the Lord, ℵBA.

ἡγεμονεύοντος τῆς Συρίας Κυρηνίου·
being governor of the Syria Quirinius;
3 καὶ ἐπορεύοντο πάντες
and they were going their way all
ἀπογράφεσθαι, ἕκαστος εἰς τὴν
to be getting registered, each (one) into the
ἑαυτοῦ πόλιν. 4 Ἀνέβη δὲ καὶ Ἰωσὴφ
of himself city. Went up but also Joseph
ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲτ
from the Galilee out of city Nazareth
εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἥτις
into the Judea into city of David which
καλεῖται Βηθλεέμ, διὰ τὸ εἶναι
is being called Bethlehem, through the to be
αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυείδ,
him out of house and father [place] of David,
5 ἀπογράψασθαι σὺν Μαριὰμ τῇ
to get registered together with Mary the (one)
ἐμνηστευμένῃ αὐτῷ, οὔσῃ
having been given in marriage to him, being
ἐγκύῳ. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς
pregnant. It occurred but in the to be them
ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν
there were fulfilled the days of the to give birth
αὐτήν, 7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς
her, and she gave birth to the son of her
τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ
the firstborn, and she swaddled him and
ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν
made recline him in manger, because not was
αὐτοῖς τόπος ἐν τῷ καταλύματι.
to them place in the loosing-down [place].

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ
And shepherds were in the country the
αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς
very living in the fields and guarding watches
τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 9 καὶ
of the night upon the flock of them. And
ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα
angel of Lord stood upon them and glory
Κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν
of Lord gleamed around them, and they feared
φόβον μέγαν· 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος
fear great; and said to them the angel
Μὴ φοβεῖσθε, ἰδοὺ γὰρ
Not be YOU fearing, look! for
εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην
I am declaring good news to YOU joy great

when Qui·rin′i·us was governor of Syria;) 3 and all people went traveling to be registered, each one to his own city. 4 Of course, Joseph also went up from Gal′i·lee, out of the city of Naz′a·reth, into Ju·de′a, to David's city, which is called Beth′le·hem, because of his being a member of the house and family of David, 5 to get registered with Mary, who had been given him in marriage as promised, at present heavy with child. 6 While they were there, the days came to the full for her to give birth. 7 And she gave birth to her son, the firstborn, and she bound him with cloth bands and laid him in a manger, because there was no place for them in the lodging room.

8 There were also in that same country shepherds living out of doors and keeping watches in the night over their flocks. 9 And suddenly Jehovah's[a] angel stood by them, and Jehovah's[b] glory gleamed around them, and they became very fearful. 10 But the angel said to them: "Have no fear, for, look! I am declaring to YOU good news of a great joy

9[a] Jehovah's, J7-13,16,17; the Lord's, ℵBA. 9[b] Jehovah's, J7,8,10-18; the Lord's, ℵBA.

ἥτις ἔσται παντὶ τῷ λαῷ, 11 ὅτι
which will be to all the people, because
ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν
was born to you today Savior who is
χριστὸς κύριος ἐν πόλει Δαυείδ· 12 καὶ τοῦτο
Christ Lord in city of David; and this
ὑμῖν σημεῖον, εὑρήσετε βρέφος
to you sign, you will find infant
ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.
having been swaddled and lying in manger.
13 καὶ ἐξέφνης ἐγένετο σὺν τῷ ἀγγέλῳ
And suddenly came to be with the angel
πλῆθος στρατιᾶς οὐρανίου αἰνούντων
multitude of army heavenly of (ones) praising
τὸν θεὸν καὶ λεγόντων 14 Δόξα ἐν
the God and saying Glory in
ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη
highest [places] to God and upon earth peace
ἐν ἀνθρώποις εὐδοκίας.
in men of well thinking.

15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ'
And it occurred as they went off from
αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ
them into the heaven the angels, the
ποιμένες ἐλάλουν πρὸς ἀλλήλους
shepherds were speaking toward one another
Διέλθωμεν δὴ ἕως Βηθλεὲμ
Let us go through actually until Bethlehem
καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς
and let us see the saying this the having occurred
ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. 16 καὶ
which the Lord made known to us. And
ἦλθαν σπεύσαντες καὶ ἀνεῦραν τήν τε
they came having made haste and found up the and
Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον
Mary and the Joseph and the infant lying
ἐν τῇ φάτνῃ· 17 ἰδόντες δὲ
in the manger; having seen but
ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ
they made known about the saying the
λαληθέντος αὐτοῖς περὶ τοῦ παιδίου
having been spoken to them about the little boy
τούτου. 18 καὶ πάντες οἱ ἀκούσαντες
this. And all the (ones) having heard
ἐθαύμασαν περὶ τῶν λαληθέντων
wondered about the (things) having been spoken
ὑπὸ τῶν ποιμένων πρὸς αὐτούς, 19 ἡ δὲ
by the shepherds toward them, the but

that all the people
will have, 11 because
there was born to YOU
today a Savior, who
is Christ the Lord, in
David's city. 12 And
this is a sign for YOU:
YOU will find an in-
fant bound in cloth
bands and lying in a
manger." 13 And sud-
denly there came to
be with the angel a
multitude of the
heavenly army, prais-
ing God and say-
ing: 14 "Glory in the
heights above to God,
and upon earth peace
among men of good
will."

15 So when the an-
gels had departed
from them into heav-
en, the shepherds
began saying to one
another: "Let us by
all means go clear to
Beth'le·hem and see
this thing that has
taken place, which
Jehovah[a] has made
known to us." 16 And
they went with haste
and found Mary as
well as Joseph, and
the infant lying in
the manger. 17 When
they saw it, they made
known the saying that
had been spoken
to them concerning
this young child.
18 And all that heard
marveled over the
things told them by
the shepherds, 19 but

15[a] Jehovah, J7,8,10-18; the Lord, אBA.

Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα
Mary all was preserving the sayings these
συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ
throwing together in the heart of her. And
ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ
turned under the shepherds glorifying and
αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς
praising the God upon all (things) which
ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη
they heard and saw according as it was spoken
πρὸς αὐτούς.
toward them.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ
And when were fulfilled days eight of the
περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα
to circumcise him, and was called the name
αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ
of him Jesus, the [name] called by the
ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ
angel before the to be conceived him in the
κοιλίᾳ.
cavity.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ
And when were fulfilled the days of the
καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον
purification of them according to the law
Μωυσέως, ἀνήγαγον αὐτὸν εἰς Ἰεροσόλυμα
of Moses, they led up him into Jerusalem
παραστῆσαι τῷ κυρίῳ, 23 καθὼς
to present to the Lord, according as
γέγραπται ἐν νόμῳ Κυρίου ὅτι Πᾶν
it has been written in law of Lord that Every
ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ
male opening womb holy to the Lord
κληθήσεται, 24 καὶ τοῦ δοῦναι θυσίαν
will be called, and of the to give sacrifice
κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ
according to the having been said in the law
Κυρίου, Ζεῦγος τρυγόνων ἢ δύο νοσσοὺς
of Lord, Pair of turtledoves or two nestlings
περιστερῶν.
of pigeons.

25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἰερουσαλὴμ
And look! man was in Jerusalem
ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος
to whom name Simeon, and the man
οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος
this righteous and holding well, waiting for

Mary began to pre-
serve all these sayings,
drawing conclusions
in her heart. 20 Then
the shepherds went
back, glorifying and
praising God for all
the things they heard
and saw, just as these
had been told them.

21 Now when eight
days came to the full
for circumcising him,
his name was also
called Jesus,[a] the
name called by the
angel before he was
conceived in the
womb.

22 Also, when the
days for purifying
them according to the
law of Moses came to
the full, they brought
him up to Jerusalem
to present him to
Jehovah,[b] 23 just as
it is written in Je-
hovah's[c] law: "Every
male opening a womb
must be called holy
to Jehovah,"[b] 24 and
to offer sacrifice ac-
cording to what is
said in the law of
Jehovah:[b] "A pair of
turtledoves or two
young pigeons."

25 And, look! there
was a man in Jeru-
salem named Sim'e-
on, and this man
was righteous and
reverent, waiting for

21[a] See Matthew 1:21, footnote[b]. 22, 23, 24[b] Jehovah, J7-18; the Lord, אBA. 23[c] Jehovah's, J7-18; the Lord's, אBA.

παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν
consolation of the Israel, and spirit was

ἅγιον ἐπ' αὐτόν· 26 καὶ ἦν αὐτῷ
holy upon him; and was to him

κεχρηματισμένον ὑπὸ τοῦ πνεύματος
having been divinely revealed by the spirit

τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν
of the holy not to see death prior to or likely

ἴδῃ τὸν χριστὸν Κυρίου. 27 καὶ ἦλθεν
he should see the Christ of Lord. And he came

ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ
in the spirit into the temple; and in the

εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν
to lead in the parents the little boy Jesus

τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ
of the to do them according to the (thing)

εἰθισμένον τοῦ νόμου περὶ αὐτοῦ
having been made custom of the law about it

28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας
and he received it into the arms

καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν 29 Νῦν
and blessed the God and said Now

ἀπολύεις τὸν δοῦλόν σου, δέσποτα,
you are loosing off the slave of you, Sovereign Lord,

κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·
according to the saying of you in peace;

30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ
because saw the eyes of me the

σωτήριόν σου 31 ὃ ἡτοίμασας
means of saving of you which you made ready

κατὰ πρόσωπον πάντων τῶν λαῶν,
according to face of all the peoples,

32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν
light into uncovering of nations and glory

λαοῦ σου Ἰσραήλ. 33 καὶ ἦν ὁ πατὴρ
of people of you of Israel. And was the father

αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ
of it and the mother wondering upon

τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ
the (things) being spoken about it. And

εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς
blessed them Simeon and said toward

Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος
Mary the mother of it Look! This (one)

κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν
is lying into fall and standing up of many

ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον
in the Israel and into sign

Israel's consolation,
and holy spirit was
upon him. 26 Further-
more, it had been
divinely revealed to
him by the holy spirit
that he would not see
death before he had
seen the Christ of Je-
hovah.[a] 27 Under the
power of the spirit
he now came into
the temple; and as the
parents brought the
young child Jesus in
to do for it accord-
ing to the customary
practice of the law,
28 he himself received
it into his arms and
blessed God and said:
29 "Now, Sovereign
Lord,[b] you are letting
your slave go free
in peace according
to your declaration;
30 because my eyes
have seen your means
of saving 31 that you
have made ready in
the sight of all the
peoples, 32 a light for
removing the veil
from the nations and
a glory of your peo-
ple Israel." 33 And
its father and moth-
er continued wonder-
ing at the things
being spoken about
it. 34 Also, Sim'e·on
blessed them, but
said to Mary its
mother: "Look! This
one is laid for the
fall and the rising
again of many in Is-
rael and for a sign

26[a] Jehovah, J^{7-18}; the Lord, ℵBA. 29[b] Sovereign Lord, $ℵBAJ^{17}$; Jehovah, $J^{9,18}$.

ἀντιλεγόμενον, 35 καὶ σοῦ αὐτῆς τὴν
being talked against, and of you very the

ψυχὴν διελεύσεται ῥομφαία, ὅπως
soul will go through long sword, so that

ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν
likely may be uncovered out of many hearts

διαλογισμοί.
reasonings.

36 Καὶ ἦν Ἅννα προφῆτις, θυγάτηρ
And was Anna prophetess, daughter

Φανουήλ, ἐκ φυλῆς Ἀσήρ, αὕτη
of Phanuel, out of tribe of Asher, this

προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα
having advanced in days many, having lived

μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας
with male person years seven from the virginity

αὐτῆς, 37 καὶ αὐτὴ χήρα ἕως ἐτῶν
of her, and she widow until years

ὀγδοήκοντα τεσσάρων, ἣ οὐκ
eighty- four, who not

ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ
was missing from the temple to fastings and

δεήσεσιν λατρεύουσα νύκτα καὶ
supplications rendering sacred service night and

ἡμέραν. 38 καὶ αὐτῇ τῇ ὥρᾳ
day. And to very the hour

ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ
having stood upon was returning thanks to the God

καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς
and was speaking about it to all the (ones)

προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.
waiting for deliverance of Jerusalem.

39 Καὶ ὡς ἐτέλεσαν πάντα τὰ
And as they ended all the (things)

κατὰ τὸν νόμον Κυρίου, ἐπέστρεψαν
according to the law of Lord, they returned

εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν
into the Galilee into city of themselves

Ναζαρέτ. 40 Τὸ δὲ παιδίον ηὔξανεν
Nazareth. The but little boy was growing

καὶ ἐκραταιοῦτο πληρούμενον
and was getting mighty being filled

σοφίᾳ, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.
to wisdom, and favor of God was upon it.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ
And were going their way the parents of him

κατ' ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ
according to year into Jerusalem to the festival

to be talked against
35 (yes, a long sword
will be run through
the soul of you your-
self), in order that
the reasonings of
many hearts may be
uncovered."
36 Now there was
Anna a prophetess,
Phan'u·el's daughter,
of Ash'er's tribe (this
woman was well along
in years, and had
lived with a husband
for seven years from
her virginity, 37 and
she was a widow now
eighty-four years old),
who was never miss-
ing from the tem-
ple, rendering sacred
service night and
day with fastings
and supplications.
38 And in that very
hour she came near
and began returning
thanks to God[a] and
speaking about [the
child] to all those
waiting for Jerusa-
lem's deliverance.
39 So when they
had carried out all
the things according
to the law of Jeho-
vah,[b] they went back
into Gal'i·lee to their
own city Naz'a·reth.
40 And the young
child continued grow-
ing and getting strong,
being filled with wis-
dom, and God's favor
continued upon him.
41 Now his parents
were accustomed to
go from year to
year to Jerusalem
for the festival

38[a] God, $ℵBJ^{18}$; Jehovah, $J^{7-9,11-15,17}$; the Lord, $AVgSy^{s,p}$. 39[b] Jehovah, J^{7-18}; the Lord, ℵBA.

τοῦ πάσχα. 42 Καὶ ὅτε ἐγένετο
of the passover. And when he came to be
ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν
of years twelve, going up of them
κατὰ τὸ ἔθος τῆς ἑορτῆς 43 καὶ
according to the custom of the festival and
τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν
having finished the days, in the to be returning
αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν
them remained behind Jesus the boy in
Ἰερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς
Jerusalem, and not knew the parents
αὐτοῦ. 44 νομίσαντες δὲ αὐτὸν εἶναι ἐν
of him. Having opined but him to be in
τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ
the company they came of day way and
ἀνεζήτουν αὐτὸν ἐν τοῖς
were seeking up him in the
συγγενεῦσιν καὶ τοῖς γνωστοῖς, 45 καὶ μὴ
relatives and the acquaintances, and not
εὑρόντες ὑπέστρεψαν εἰς Ἰερουσαλὴμ
having found they returned into Jerusalem
ἀναζητοῦντες αὐτόν. 46 καὶ ἐγένετο μετὰ
seeking up him. And it occurred after
ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ
days three they found him in the temple
καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ
sitting in midst of the teachers and
ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς·
hearing them and inquiring upon them;
47 ἐξίσταντο δὲ πάντες οἱ
were being amazed but all the (ones)
ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ
hearing him upon the understanding and
ταῖς ἀποκρίσεσιν αὐτοῦ. 48 καὶ ἰδόντες
the answers of him. And having seen
αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς
him they were astounded, and said toward
αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, τί ἐποίησας
him the mother of him Child, why did you do
ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ
to us thus? Look! The father of you and I
ὀδυνώμενοι ζητοῦμέν σε. 49 καὶ εἶπεν
being pained we are seeking you. And he said
πρὸς αὐτούς Τί ὅτι ἐζητεῖτέ με;
toward them Why that you were seeking me?
οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ
Not had you known that in the (things) of the
πατρός μου δεῖ εἶναί με; 50 καὶ
Father of me it is necessary to be me? And

of the passover.
42 And when he be-
came twelve years old,
they went up accord-
ing to the custom
of the festival 43 and
completed the days.
But when they were
returning, the boy Je-
sus remained behind
in Jerusalem, and his
parents did not no-
tice it. 44 Assuming
that he was in the
company traveling to-
gether, they covered
a day's distance and
then began to hunt
him up among the
relatives and ac-
quaintances. 45 But,
not finding him, they
returned to Jerusa-
lem, making a dili-
gent search for him.
46 Well, after three
days they found him
in the temple, sitting
in the midst of the
teachers and listening
to them and ques-
tioning them. 47 But
all those listening to
him were in constant
amazement at his
understanding and his
answers. 48 Now when
they saw him they
were astounded, and
his mother said to
him: "Child, why did
you treat us this way?
Here your father and
I in mental distress
have been looking for
you." 49 But he said
to them: "Why did
YOU have to go looking
for me? Did YOU not
know that I must be
in the [house] of my
Father?" 50 However,

αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ
they not comprehended the saying which
ἐλάλησεν αὐτοῖς.
he spoke to them.
51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν
And he went down with them and came
εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος
into Nazareth, and he was (one) subjecting himself
αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ
to them. And the mother of him
διετήρει πάντα τὰ ῥήματα ἐν τῇ
was thoroughly keeping all the sayings in the
καρδίᾳ αὐτῆς. 52 Καὶ Ἰησοῦς προέκοπτεν
heart of her. And Jesus was cutting before
τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι
to the wisdom and to physical growth and to favor
παρὰ θεῷ καὶ ἀνθρώποις.
beside God and men.

3 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς
In year but five and tenth of the
ἡγεμονίας Τιβερίου Καίσαρος,
governorship of Tiberius Caesar,
ἡγεμονεύοντος Ποντίου Πειλάτου τῆς
being governor of Pontius Pilate of the
Ἰουδαίας, καὶ τετρααρχοῦντος τῆς Γαλιλαίας
Judea, and being tetrarch of the Galilee
Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ
of Herod, of Philip but the brother of him
τετρααρχοῦντος τῆς Ἰτουραίας καὶ
being tetrarch of the Ituraea and
Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς
of Trachonitis of country, and of Lysanias of the
Ἀβειληνῆς τετρααρχοῦντος, 2 ἐπὶ ἀρχιερέως
Abilene being tetrarch, upon chief priest
Ἄννα καὶ Καιάφα, ἐγένετο ῥῆμα θεοῦ
Annas and Caiaphas, came to be saying of God
ἐπὶ Ἰωάνην τὸν Ζαχαρίου υἱὸν ἐν τῇ
upon John the of Zechariah son in the
ἐρήμῳ.
desolate [place].
3 καὶ ἦλθεν εἰς πᾶσαν περίχωρον
And he came into all country around
τοῦ Ἰορδάνου κηρύσσων βάπτισμα
of the Jordan preaching baptism
μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,
of repentance into letting go off of sins,
4 ὡς γέγραπται ἐν βίβλῳ λόγων
as it has been written in book of words
Ἠσαίου τοῦ προφήτου Φωνὴ βοῶντος
of Isaiah the prophet Voice of (one) calling out

they did not grasp
the saying that he
spoke to them.
51 And he went
down with them and
came to Naz′a·reth,
and he continued sub-
ject to them. Also,
his mother carefully
kept all these say-
ings in her heart.
52 And Jesus went on
progressing in wis-
dom and in physical
growth and in favor
with God and men.

3 In the fifteenth
year of the reign
of Ti·be′ri·us Caesar,
when Pontius Pilate
was governor of Ju-
de′a, and Herod was
district ruler of Gal′-
i·lee, but Philip his
brother was district
ruler of the country
of It·u·rae′a and
Trach·o·ni′tis, and
Ly·sa′ni·as was dis-
trict ruler of Ab·i-
le′ne, 2 in the days
of chief priest An′nas
and of Ca′ia·phas,
God's declaration
came to John the son
of Zech·a·ri′ah in the
wilderness.
3 So he came into
all the country around
the Jordan, preach-
ing baptism [in sym-
bol] of repentance
for forgiveness of
sins, 4 just as it is
written in the book
of the words of Isaiah
the prophet: "Listen!
Someone is crying out

ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν
in the desolate [place] Make YOU ready the way

Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
of Lord, straight be YOU making the roads

αὐτοῦ. 5 πᾶσα φάραγξ πληρωθήσεται καὶ
of him. Every gully will be filled and

πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,
every mountain and hill will be made low,

καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας
and will be the crooked (things) into straight (ones)

καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· 6 καὶ
and the rough (ones) into ways smooth; and

ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.
will see all flesh the saving means of the God.

7 Ἔλεγεν οὖν τοῖς
He was saying therefore to the

ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ'
going their way out crowds to be baptized by

αὐτοῦ Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν
him Generated (ones) of vipers, who showed

ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
to YOU to flee from the about to be wrath?

8 ποιήσατε οὖν καρποὺς ἀξίους τῆς
Make YOU therefore fruits worthy of the

μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν
repentance; and not start YOU to be saying in

ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ,
selves Father we are having the Abraham,

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
I am saying for to YOU that is able the God

ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ
out of the stones these to raise up children to the

Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς
Abraham. Already but also the ax toward

τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν
the root of the trees is lying; every

οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν
therefore tree not making fruit fine

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
is being cut out and into fire is being thrown.

10 καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι
And were inquiring upon him the crowds

λέγοντες Τί οὖν ποιήσωμεν;
saying What therefore should we do?

11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς
Having answered but he was saying to them

Ὁ ἔχων δύο χιτῶνας
The (one) having two undergarments

in the wilderness,
'Prepare the way
of Jehovah,[a] YOU peo-
ple, make his roads
straight. 5 Every gully
must be filled up,
and every mountain
and hill leveled down,
and the curves must
become straight ways
and the rough places
smooth ways; 6 and
all flesh will see
the saving means of
God.'"

7 Therefore he be-
gan to say to the
crowds coming out to
be baptized by him:
"YOU offspring of
vipers, who has shown
YOU how to flee from
the coming wrath?
8 Therefore produce
fruits that befit re-
pentance. And do
not start saying with-
in yourselves, 'As a
father we have Abra-
ham.' For I say to
YOU that God has
power to raise up
children to Abraham
from these stones.
9 Indeed, the ax is
already in position at
the root of the trees;
every tree, therefore,
not producing fine
fruit is to be cut
down and thrown in-
to the fire."

10 And the crowds
would ask him: "What,
then, shall we do?"
11 In reply he would
say to them: "Let
the man that has
two undergarments

4[a] Jehovah, $J^{7-10,12-15,17,18}$; the Lord, ℵBA.

μεταδότω τῷ μὴ ἔχοντι, καὶ
let him share with the (one) not having, and

ὁ ἔχων βρώματα ὁμοίως
the (one) having things to eat likewise

ποιείτω. 12 ἦλθον δὲ καὶ τελῶναι
let him be doing. Came but also tax collectors

βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν
to be baptized and they said toward him

Διδάσκαλε, τί ποιήσωμεν; 13 ὁ δὲ
Teacher, what should we do? The (one) but

εἶπεν πρὸς αὐτούς Μηδὲν πλέον παρὰ
said toward them Nothing more beside

τὸ διατεταγμένον ὑμῖν
the (thing) having been prorated to YOU

πράσσετε. 14 ἐπηρώτων δὲ
be YOU performing. Were inquiring upon but

αὐτὸν καὶ στρατευόμενοι λέγοντες
him also [men] serving in the army saying

Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς
What should do also we? And he said to them

Μηδένα διασείσητε μηδὲ
No one YOU should harass nor

συκοφαντήσητε, καὶ ἀρκεῖσθε
should YOU take by fig-showing, and be YOU satisfied

τοῖς ὀψωνίοις ὑμῶν.
to the provisions of YOU.

15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ
Expecting but of the people and

διαλογιζομένων πάντων ἐν ταῖς καρδίαις
reasoning of all (ones) in the hearts

αὐτῶν περὶ τοῦ Ἰωάνου, μή ποτε
of them about the John, not at sometime

αὐτὸς εἴη ὁ χριστός, 16 ἀπεκρίνατο
he might be the Christ, he answered

λέγων πᾶσιν ὁ Ἰωάνης Ἐγὼ μὲν
saying to all the John I indeed

ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ
to water am baptizing YOU; is coming but

ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ
the (one) stronger of me, whose not I am

ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων
sufficient to loosen the lace of the sandals

αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι
of him; he YOU will baptize in spirit

ἁγίῳ καὶ πυρί· 17 οὗ τὸ πτύον
holy and fire; whose the winnowing shovel

ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν
in the hand of him to clean thoroughly the

ἅλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον
threshing floor of him and to lead together the wheat

share with the man
that has none, and
let him that has
things to eat do the
same." 12 But even
tax collectors came
to be baptized, and
they said to him:
"Teacher, what shall
we do?" 13 He said
to them: "Do not de-
mand anything more
than the tax rate."
14 Also, those in mil-
itary service would
ask him: "What shall
we also do?" And he
said to them: "Do
not harass anybody
or accuse anybody
falsely, but be satisfied
with YOUR provisions."

15 Now as the peo-
ple were in expec-
tation and all were
reasoning in their
hearts about John:
"May he perhaps be
the Christ?" 16 John
gave the answer, say-
ing to all: "I, for
my part, baptize YOU
with water; but the
one stronger than I
am is coming, the
lace of whose sandals
I am not fit to un-
tie. He will baptize
YOU people with holy
spirit and fire. 17 His
winnowing shovel is
in his hand to clean
up his threshing floor
completely and to
gather the wheat

εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον
into the storehouse of him, the but chaff

κατακαύσει πυρὶ ἀσβέστῳ.
he will burn down to fire inextinguishable.

18 Πολλὰ μὲν οὖν καὶ ἕτερα
Many [things] indeed therefore and different

παρακαλῶν εὐηγγελίζετο τὸν
exhorting he was declaring good news to the

λαόν· 19 ὁ δὲ Ἡρῴδης ὁ τετραάρχης,
people; the but Herod the tetrarch,

ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς
being reproved by him about Herodias the

γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ
woman of the brother of him and about

πάντων ὧν ἐποίησεν πονηρῶν
all of which did of wicked (things)

ὁ Ἡρῴδης, 20 προσέθηκεν καὶ τοῦτο ἐπὶ
the Herod, added also this upon

πᾶσιν, κατέκλεισεν τὸν Ἰωάνην ἐν φυλακῇ.
all [deeds], he locked down the John in prison.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι
It occurred but in the to be baptized

ἅπαντα τὸν λαὸν καὶ Ἰησοῦ
all the people also of Jesus

βαπτισθέντος καὶ προσευχομένου
having been baptized and praying

ἀνεῳχθῆναι τὸν οὐρανὸν 22 καὶ
to be opened the heaven and

καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ
to come down the spirit the holy to bodily

εἴδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν
shape as dove upon him, and voice

ἐξ οὐρανοῦ γενέσθαι Σὺ εἶ ὁ
out of heaven to come to be You are the

υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.
Son of me the loved, in you I thought well.

23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ
And he was Jesus commencing as if

ἐτῶν τριάκοντα, ὢν υἱός, ὡς
of years thirty, being son, as

ἐνομίζετο, Ἰωσήφ τοῦ Ἡλεί
it was being opined, of Joseph of the Heli

24 τοῦ Ματθάτ τοῦ Λευεί τοῦ Μελχεί τοῦ
of the Matthat of the Levi of the Melchi of the

Ἰανναί τοῦ Ἰωσήφ 25 τοῦ Ματταθίου τοῦ
Jannai of the Joseph of the Mattathias of the

Ἀμώς τοῦ Ναούμ τοῦ Ἐσλεί τοῦ Ναγγαί
Amos of the Nahum of the Esli of the Naggai

26 τοῦ Μαάθ τοῦ Ματταθίου τοῦ Σεμεείν
of the Maath of the Mattathias of the Semein

into his storehouse,
but the chaff he will
burn up with fire that
cannot be put out."
18 Therefore he al-
so gave many other
exhortations and con-
tinued declaring good
news to the people.
19 But Herod the
district ruler, for be-
ing reproved by him
concerning He·ro'di·as
the wife of his broth-
er and concerning all
the wicked deeds that
Herod did, 20 added
also this to all those
[deeds]: he locked
John up in prison.
21 Now when all the
people were baptized,
Jesus also was bap-
tized and, as he was
praying, the heaven
was opened up 22 and
the holy spirit in
bodily shape like a
dove came down upon
him, and a voice
came out of heaven:
"You are my Son, the
beloved; I have ap-
proved you."
23 Furthermore, Je-
sus himself, when
he commenced [his
work], was about
thirty years old, be-
ing the son, as the
opinion was, of Jo-
seph, [son] of He'li,
24 [son] of Mat'that,
[son] of Le'vi, [son]
of Mel'chi, [son] of
Jan'na·i, [son] of Jo-
seph, 25 [son] of Mat-
ta·thi'as, [son] of
A'mos, [son] of Na'-
hum, [son] of Es'li,
[son] of Nag'ga·i,
26 [son] of Ma'ath,
[son] of Mat·ta·thi'-
as, [son] of Sem'e·in,

τοῦ Ἰωσήχ τοῦ Ἰωδά 27 τοῦ Ἰωανάν
of the Josech of the Joda of the Joanan

τοῦ Ῥησά τοῦ Ζοροβάβελ τοῦ Σαλαθιήλ
of the Rhesa of the Zerubbabel of the Shealtiel

τοῦ Νηρεί 28 τοῦ Μελχεί τοῦ Ἀδδεί τοῦ
of the Neri of the Melchi of the Addi of the

Κωσάμ τοῦ Ἐλμαδάμ τοῦ Ἤρ 29 τοῦ
Cosam of the Elmadam of the Er of the

Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρείμ τοῦ
Jesus of the Eliezer of the Jorim of the

Μαθθάτ τοῦ Λευεί 30 τοῦ Συμεών
Matthat of the Levi of the Symeon

τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ
of the Judas of the Joseph of the Jonam of the

Ἐλιακείμ 31 τοῦ Μελεά τοῦ Μεννά τοῦ
Eliakim of the Melea of the Menna of the

Ματταθά τοῦ Ναθάμ τοῦ Δαυείδ
Mattatha of the Nathan of the David

32 τοῦ Ἰεσσαί τοῦ Ἰωβήλ τοῦ Βοός
of the Jesse of the Obed of the Boaz

τοῦ Σαλά τοῦ Ναασσών 33 τοῦ
of the Salmon of the Nahshon of the

Ἀδμείν τοῦ Ἀρνεί τοῦ Ἑσρών τοῦ
Amminadab of the Arni of the Hezron of the

Φαρές τοῦ Ἰούδα 34 τοῦ Ἰακώβ τοῦ
Perez of the Judah of the Jacob of the

Ἰσαάκ τοῦ Ἀβραάμ τοῦ Θαρά τοῦ Ναχώρ
Isaac of the Abraham of the Terah of the Nahor

35 τοῦ Σερούχ τοῦ Ῥαγαύ τοῦ Φάλεκ
of the Serug of the Reu of the Peleg

τοῦ Ἔβερ τοῦ Σαλά 36 τοῦ Καινάμ
of the Eber of the Shelah of the Cainan

τοῦ Ἀρφαξάδ τοῦ Σήμ τοῦ Νῶε τοῦ
of the Arphaxad of the Shem of the Noah of the

Λάμεχ 37 τοῦ Μαθουσαλά τοῦ Ἑνώχ
Lamech of the Methuselah of the Enoch

τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καινάμ
of the Jared of the Mahalaleel of the Cainan

38 τοῦ Ἐνώς τοῦ Σήθ τοῦ Ἀδάμ τοῦ
of the Enos of the Seth of the Adam of the

θεοῦ.
God.

[son] of Jo'sech, [son]
of Jo'da, 27 [son] of
Jo·an'an, [son] of
Rhe'sa, [son] of Ze-
rub'ba·bel, [son] of
She·al'ti·el, [son] of
Ne'ri, 28 [son] of Mel'-
chi, [son] of Ad'di,
[son] of Co'sam, [son]
of El·ma'dam, [son]
of Er, 29 [son] of
Jesus,[a] [son] of E·li-
e'zer, [son] of Jo'-
rim, [son] of Mat'-
that, [son] of Le'vi,
30 [son] of Sy'me·on,
[son] of Judas, [son]
of Joseph, [son]
of Jo'nam, [son] of
E·li'a·kim, 31 [son]
of Me'le·a, [son] of
Men'na, [son] of
Mat'ta·tha, [son] of
Nathan, [son] of Da-
vid, 32 [son] of Jes'se,
[son] of O'bed, [son]
of Bo'az, [son] of
Sal'mon, [son] of
Nah'shon, 33 [son] of
Am·min'a·dab, [son]
of Ar'ni, [son] of
Hez'ron, [son] of Pe'-
rez, [son] of Judah,
34 [son] of Jacob,
[son] of Isaac, [son]
of Abraham, [son] of
Te'rah, [son] of Na'-
hor, 35 [son] of Se'-
rug, [son] of Re'u,
[son] of Pe'leg, [son]
of E'ber, [son] of
She'lah, 36 [son] of
Ca·i'nan, [son] of Ar-
phax'ad, [son] of
Shem, [son] of Noah,
[son] of La'mech,
37 [son] of Me·thu'se-
lah, [son] of E'noch,
[son] of Ja'red, [son]
of Ma·ha'la·le·el,
[son] of Ca·i'nan,
38 [son] of E'nos,
[son] of Seth, [son] of
Adam, [son] of God.

29[a] Jesus, אBVgSy[s]J[18]; Jo'se(s), AJ[17,21]Sy[p].

4 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου
Jesus but full of spirit holy
ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ
turned under from the Jordan, and
ἤγετο ἐν τῷ πνεύματι ἐν τῇ
was being led in the spirit in the
ἐρήμῳ 2 ἡμέρας τεσσεράκοντα
desolate [place] days forty
πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ
being tempted by the Devil. And not
ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ
he ate nothing in the days those, and
συντελεσθεισῶν αὐτῶν ἐπείνασεν.
having been concluded of them he got hungry.
3 εἶπεν δὲ αὐτῷ ὁ διάβολος Εἰ υἱὸς εἶ
Said but to him the Devil If son you are
τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα
of the God, say to the stone this in order that
γένηται ἄρτος. 4 καὶ ἀπεκρίθη
it may become loaf [of bread]. And answered
πρὸς αὐτὸν ὁ Ἰησοῦς Γέγραπται
toward him the Jesus It has been written
ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ
that Not upon bread alone will live the
ἄνθρωπος.
man.

5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ
And having led up him he showed to him
πάσας τὰς βασιλείας τῆς οἰκουμένης
all the kingdoms of the inhabited [earth]
ἐν στιγμῇ χρόνου· 6 καὶ εἶπεν αὐτῷ ὁ
in puncture of time; and said to him the
διάβολος Σοὶ δώσω τὴν ἐξουσίαν ταύτην
Devil To you I shall give the authority this
ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ
all and the glory of them, because to me
παραδέδοται καὶ ᾧ ἂν θέλω
it has been given and to whom likely I am willing
δίδωμι αὐτήν· 7 σὺ οὖν ἐὰν
I am giving it; you therefore if ever
προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ
you should worship in sight of me, will be of you
πᾶσα. 8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
all. And having answered the Jesus
εἶπεν αὐτῷ Γέγραπται Κύριον τὸν θεόν
said to him It has been written Lord the God

4 Now Jesus, full of
holy spirit, turned
away from the Jordan,
and he was led about
by the spirit in the
wilderness 2 for forty
days, while being
tempted by the Devil.
Furthermore, he ate
nothing in those days,
and so, when they
were concluded, he
felt hungry. 3 At this
the Devil said to
him: "If you are a
son of God, tell this
stone to become a
loaf of bread." 4 But
Jesus replied to him:
"It is written, 'Man
must not live by bread
alone.'"[a]
5 So he brought him
up and showed him
all the kingdoms of
the inhabited earth
in an instant of
time; 6 and the Devil
said to him: "I will
give you all this au-
thority and the glory
of them, because it
has been delivered
to me, and to whom-
ever I wish I give
it. 7 You, therefore,
if you do an act
of worship before
me, it will all be
yours." 8 In reply
Jesus said to him:
"It is written, 'It is
Jehovah[b] your God

4[a] ADVgSy^p add: "But by every word of God." $J^{7,8,10,14,15,17}$ add: ("but by everything proceeding from Jehovah's mouth.") 8[b] Jehovah, J^{7-19}; the Lord, ℵBA.

σου προσκυνήσεις καὶ αὐτῷ μόνῳ
of you you shall worship and to him alone
λατρεύσεις.
you shall render sacred service.
9 Ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλὴμ καὶ
He led but him into Jerusalem and
ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ
stationed upon the wing of the temple, and
εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε
said to him If son you are of the God, hurl
σεαυτὸν ἐντεῦθεν κάτω· 10 γέγραπται
yourself from here down; it has been written
γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ
for that to the angels of him
ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι
he will give charge about you of the to guard
σε, 11 καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε
you, and that upon hands they will lift you
μή ποτε προσκόψῃς πρὸς λίθον τὸν
not at any time you should strike toward stone the
πόδα σου. 12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ
foot of you. And having answered said to him
ὁ Ἰησοῦς ὅτι Εἴρηται Οὐκ
the Jesus that It has been said Not
ἐκπειράσεις Κύριον τὸν θεόν σου. 13 Καὶ
you shall test out Lord the God of you. And
συντελέσας πάντα πειρασμὸν ὁ
having concluded all temptation the
διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι
Devil stood off from him until
καιροῦ.
appointed time.
14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ
And turned under the Jesus in the
δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν.
power of the spirit into the Galilee.
καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς
And [good] talk went out down through whole the
περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς
surrounding country about him. And he
ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν,
was teaching in the synagogues of them,
δοξαζόμενος ὑπὸ πάντων.
being glorified by all.
16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν
And he came into Nazareth, where he was
τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ
having been reared, and he went in according to the

you must worship,
and it is to him
alone you must ren-
der sacred service.'"
9 Now he led him
into Jerusalem and
stationed him upon
the battlement of the
temple and said to
him: "If you are a
son of God, hurl your-
self down from here;
10 for it is written,
'He will give his
angels a charge con-
cerning you, to pre-
serve you,' 11 and,
'They will carry
you on their hands,
that you may at no
time strike your foot
against a stone.'"
12 In answer Jesus
said to him: "It is
said, 'You must not
put Jehovah[a] your
God to the test.'"
13 So the Devil, hav-
ing concluded all the
temptation, retired
from him until an-
other convenient time.
14 Now Jesus re-
turned in the power
of the spirit into
Gal'i·lee. And good
talk concerning him
spread out through all
the surrounding coun-
try. 15 Also, he began
to teach in their syn-
agogues, being held
in honor by all.
16 And he came to
Naz'a·reth, where he
had been reared;
and, according to

12[a] Jehovah, J^{7-19}; the Lord, ℵBA.

εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων
custom to him in the day of the sabbaths
εἰς τὴν συναγωγήν, καὶ ἀνέστη
into the synagogue, and he stood up
ἀναγνῶναι. 17 καὶ ἐπεδόθη
to read. And was given upon [hand]
αὐτῷ βιβλίον τοῦ προφήτου Ἠσαίου, καὶ
to him scroll of the prophet Isaiah, and
ἀνοίξας τὸ βιβλίον εὗρεν τὸν τόπον
having opened the scroll he found the place
οὗ ἦν γεγραμμένον 18 Πνεῦμα
where it was having been written Spirit
Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν
of Lord upon me, of which on account
ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
he anointed me to declare good news to poor (ones),
ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις
he has sent off me to preach to captives
ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν,
letting go off and to blind (ones) looking again,
ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,
to send off (ones) having been crushed in release,
19 κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν. 20 καὶ
to preach year of Lord acceptable. And
πτύξας τὸ βιβλίον ἀποδοὺς
having rolled up the scroll having given back
τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ
to the subordinate he sat down; and of all the
ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν
eyes in the synagogue were
ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ
looking intently to him. He started but
λέγειν πρὸς αὐτοὺς ὅτι Σήμερον
to be saying toward them that Today
πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν
has been fulfilled the scripture this in the ears
ὑμῶν.
of YOU.
22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ
And all were witnessing to him and
ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς
were wondering upon the words of the
χάριτος τοῖς ἐκπορευομένοις ἐκ
graciousness to the (ones) proceeding forth out of
τοῦ στόματος αὐτοῦ, καὶ ἔλεγον Οὐχὶ
the mouth of him, and were saying Not
υἱός ἐστιν Ἰωσὴφ οὗτος; 23 καὶ εἶπεν
son is of Joseph this (one)? And he said

his custom on the
sabbath day, he en-
tered into the syna-
gogue, and he stood
up to read. 17 So the
scroll of the prophet
Isaiah was handed
him, and he opened
the scroll and found
the place where it
was written: 18 "Je-
hovah's[a] spirit is up-
on me, because he[b]
anointed me to de-
clare good news to
the poor, he sent me
forth to preach a
release to the captives
and a recovery of
sight to the blind,
to send the crushed
ones away with a re-
lease, 19 to preach
Jehovah's[c] acceptable
year." 20 With that he
rolled up the scroll,
handed it back to
the attendant and sat
down; and the eyes
of all in the syna-
gogue were intently
fixed upon him.
21 Then he started to
say to them: "Today
this scripture that YOU
just heard is fulfilled."

22 And they all be-
gan to give favorable
witness about him
and to marvel at the
winsome words pro-
ceeding out of his
mouth, and they were
saying: "This is a son
of Joseph, is it not?"
23 At this he said

18[a] Jehovah's, J7-12,15,17,18margin,19; the Lord's, ℵBA. 18[b] He, ℵBA; Jehovah, J18margin. 19[c] Jehovah's, J7-19; the Lord's, ℵBA.

πρὸς αὐτούς Πάντως ἐρεῖτέ μοι τὴν
toward them At all events YOU will say to me the
παραβολὴν ταύτην Ἰατρέ, θεράπευσον
parable this Healer, cure
σεαυτόν· ὅσα ἠκούσαμεν
yourself; as many (things) as we heard
γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον
having happened into the Capernaum do you
καὶ ὧδε ἐν τῇ πατρίδι σου. 24 εἶπεν
also here in the father [place] of you. He said
δέ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης
but Amen I am saying to YOU that no one prophet
δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.
acceptable is in the father[place] of him.
25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ
Upon truth but I am saying to YOU, many
χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλείου ἐν τῷ
widows were in the days of Elijah in the
Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἔτη
Israel, when was shut up the heaven years
τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς
three and months six, as occurred famine
μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς
great upon all the earth, and toward
οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλείας εἰ μὴ εἰς
not one of them was sent Elijah if not into
Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.
Zarephath of the Sidon toward woman widow.
27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ
And many lepers were in the Israel
ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς
upon Elisha the prophet, and no one
αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναιμὰν ὁ Σύρος.
of them was cleansed, if not Naaman the Syrian.
28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ
And were filled all of anger in the
συναγωγῇ ἀκούοντες ταῦτα, 29 καὶ
synagogue hearing these (things), and
ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς
having stood up they threw out him outside the
πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ
city, and they led him until brow of the
ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδόμητο
mountain upon which the city had been built
αὐτῶν, ὥστε κατακρημνίσαι αὐτόν·
of them, as-and to throw down headlong him;
30 αὐτὸς δὲ διελθὼν διὰ
he but having gone through through
μέσου αὐτῶν ἐπορεύετο.
midst of them he was going his way.

to them: "No doubt
YOU will apply this
illustration to me,
'Physician, cure your-
self; the things we
heard as having hap-
pened in Ca·per'na-
um do also here in
your home territory.'"
24 But he said: "Truly
I tell YOU that no
prophet is accepted in
his home territory.
25 For instance, I tell
YOU in truth, There
were many widows in
Israel in the days of
E·li'jah, when the
heaven was shut up
three years and six
months, so that a
great famine fell upon
all the land, 26 yet
E·li'jah was sent to
none of those [wom-
en], but only to Zar'-
e·phath in the land
of Si'don to a widow.
27 Also, there were
many lepers in Israel
in the time of E·li'sha
the prophet, yet not
one of them was
cleansed, but Na'-
a·man the man of
Syria." 28 Now all
those hearing these
things in the syna-
gogue became filled
with anger; 29 and
they rose up and hur-
ried him outside the
city, and they led him
to the brow of the
mountain upon which
their city had been
built, in order to
throw him down head-
long. 30 But he went
through the midst of
them and continued
on his way.

31 Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν
And he went down into Capernaum city
τῆς Γαλιλαίας. Καὶ ἦν διδάσκων
of the Galilee. And he was teaching
αὐτοὺς ἐν τοῖς σάββασιν· 32 καὶ
them in the sabbaths; and
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
were being astounded upon the teaching of him,
ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.
because in authority was the word of him.
33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων
And in the synagogue was man having
πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν
spirit of demon unclean, and he shouted
φωνῇ μεγάλῃ 34 Ἔα, τί ἡμῖν καὶ
to voice great Ah! What to us and
σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι
to you, Jesus Nazarene? Came you to destroy
ἡμᾶς; οἶδά σε τίς εἶ, ὁ
us? I have known you who you are, the
ἅγιος τοῦ θεοῦ. 35 καὶ ἐπετίμησεν αὐτῷ
Holy (One) of the God. And gave rebuke to it
ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε ἀπ'
the Jesus saying Be muzzled and come out from
αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ
him. And having thrown him the
δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ
demon into the midst came out from him
μηδὲν βλάψαν αὐτόν. 36 καὶ ἐγένετο
nothing having hurt him. And came to be
θάμβος ἐπὶ πάντας, καὶ
astonishment upon all, and
συνελάλουν πρὸς ἀλλήλους λέγοντες
they were conversing toward one another saying
Τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ
What the word this because in authority and
δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις
power he gives orders to the unclean
πνεύμασιν, καὶ ἐξέρχονται; 37 Καὶ
spirits, and they come out? And
ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς
was going its way out resound about him into
πάντα τόπον τῆς περιχώρου.
every place of the surrounding country.
38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς
Having stood up but from the synagogue
εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ
he entered into the house of Simon. Mother-in-law
δὲ τοῦ Σίμωνος ἦν συνεχομένη
but of the Simon was being held together

31 And he went
down to Ca·per′na-
um, a city of Gal′-
i·lee. And he was
teaching them on the
sabbath; 32 and they
were astounded at his
way of teaching, be-
cause his speech was
with authority. 33 Now
in the synagogue
there was a man with
a spirit, an unclean
demon, and he shout-
ed with a loud voice:
34 "Ah! What have
we to do with you, Je-
sus you Naz·a·rene′?
Did you come to
destroy us? I know
exactly who you are,
the Holy One of God."
35 But Jesus rebuked
it, saying: "Be silent,
and come out of
him." So, after throw-
ing the man down
in their midst, the
demon came out of
him without hurting
him. 36 At this, as-
tonishment fell upon
all, and they be-
gan to converse with
one another, saying:
"What sort of speech
is this, because with
authority and power
he orders the unclean
spirits, and out they
come?" 37 So the news
concerning him kept
going out into every
corner of the sur-
rounding country.
38 After getting up
out of the synagogue
he entered into Si-
mon's home. Now
Simon's mother-in-
law was distressed

πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ
to fever great, and they requested him about
αὐτῆς. 39 καὶ ἐπιστὰς ἐπάνω αὐτῆς
her. And having stood upon on top of her
ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν
he gave rebuke to the fever, and it let go off
αὐτήν· παραχρῆμα δὲ ἀναστᾶσα
her; instantly but having stood up
διηκόνει αὐτοῖς.
she was serving to them.
40 Δύνοντος δὲ τοῦ ἡλίου ἅπαντες
Setting but of the sun all
ὅσοι εἶχον ἀσθενοῦντας
as many as were having (ones) being sick
νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς
to diseases various led them toward
αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν
him; the (one) but to one each of them
τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.
the hands putting upon was curing them.
41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ
Were coming out but also demons from
πολλῶν, κράζοντα καὶ λέγοντα ὅτι Σὺ εἶ
many, crying out and saying that You are
ὁ υἱὸς τοῦ θεοῦ· καὶ ἐπιτιμῶν οὐκ
the Son of the God; and rebuking not
εἴα αὐτὰ λαλεῖν, ὅτι
he was permitting them to be speaking, because
ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.
they had known the Christ him to be.
42 Γενομένης δὲ ἡμέρας ἐξελθὼν
Having become but of day having gone out
ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ
he went his way into lonely place; and the
ὄχλοι ἐπεζήτουν αὐτόν, καὶ
crowds were seeking upon him, and
ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον
they came until him, and were detaining
αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.
him of the not to be going his way from them.
43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ
The (one) but said toward them that Also
ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με
to the different cities to declare the good news me
δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι
it is necessary the kingdom of the God, because
ἐπὶ τοῦτο ἀπεστάλην. 44 Καὶ ἦν
upon this (thing) I was sent off. And he was
κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.
preaching into the synagogues of the Judea.

with a high fever,
and they made re-
quest of him for her.
39 So he stood over
her and rebuked the
fever, and it left her.
Instantly she rose
and began minister-
ing to them.
40 But when the
sun was setting, all
those who had people
sick with various dis-
eases brought them to
him. By laying his
hands upon each one
of them he would
cure them. 41 Demons
also would come out
of many, crying out
and saying: "You are
the Son of God." But,
rebuking them, he
would not permit
them to speak, be-
cause they knew him
to be the Christ.
42 However, when it
became day, he went
out and proceeded to
a lonely place. But
the crowds began
hunting about for
him and came out
as far as he was, and
they tried to detain
him from going away
from them. 43 But he
said to them: "Also
to other cities I must
declare the good news
of the kingdom of
God, because for this
I was sent forth."
44 Accordingly he
went on preaching in
the synagogues of
Ju·de′a.

5 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον
It occurred but in the [time] the crowd
ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν
to be lying upon him and to be hearing the
λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἑστὼς
word of the God and he was having stood
παρὰ τὴν λίμνην Γεννησαρέτ, 2 καὶ εἶδεν
beside the lake Gennesaret, and he saw
πλοῖα δύο ἑστῶτα παρὰ τὴν λίμνην, οἱ δὲ
boats two having stood beside the lake, the but
ἁλεεῖς ἀπ' αὐτῶν ἀποβάντες
fishermen from them having stepped off
ἔπλυνον τὰ δίκτυα. 3 ἐμβὰς
were washing off the nets. Having stepped in
δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος,
but into one of the boats, which was of Simon,
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς
he requested him from the earth
ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ
to lead upward upon little, having sat down but
ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.
out of the boat he was teaching the crowds.
4 ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς
As but he ceased speaking, he said toward
τὸν Σίμωνα Ἐπανάγαγε εἰς τὸ βάθος
the Simon Lead upward upon into the deep
καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.
and lower the nets of YOU into catch.
5 καὶ ἀποκριθεὶς Σίμων εἶπεν Ἐπιστάτα,
And having answered Simon said Instructor,
δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν
through whole night having toiled nothing
ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου
we took, upon but the saying of you
χαλάσω τὰ δίκτυα. 6 καὶ τοῦτο
I shall lower the nets. And this
ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων
having done they enclosed multitude of fishes
πολύ, διερήσσετο δὲ τὰ δίκτυα
much, were being broken through but the nets
αὐτῶν. 7 καὶ κατένευσαν τοῖς μετόχοις
of them. And they motioned to the partners
ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας
in the different boat of the (ones) having come
συλλαβέσθαι αὐτοῖς· καὶ ἦλθαν, καὶ
to give assistance to them; and they came, and
ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι
they filled both the boats as-and to be sinking
αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος
them. Having seen but Simon Peter

5 On an occasion
when the crowd
was pressing close
upon him and listen-
ing to the word of
God, he was standing
beside the lake of
Gen·nes'a·ret. 2 And
he saw two boats
docked at the lake-
side, but the fisher-
men had got out of
them and were wash-
ing off their nets.
3 Going aboard one of
the boats, which was
Simon's, he asked
him to pull away a
bit from land. Then
he sat down, and from
the boat he began
teaching the crowds.
4 When he ceased
speaking, he said to
Simon: "Pull out to
where it is deep, and
YOU men let down
YOUR nets for a
catch." 5 But Simon
in reply said: "In-
structor, for a whole
night we toiled and
took nothing, but at
your bidding I will
lower the nets."
6 Well, when they did
this, they enclosed a
great multitude of
fish. In fact, their
nets began ripping
apart. 7 So they mo-
tioned to their part-
ners in the other
boat to come and
assist them; and they
did come, and they
filled both boats, so
that these began
to sink. 8 Seeing
this, Simon Peter

προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων
fell down toward the knees of Jesus saying
Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ
Go out from me, because male person
ἁμαρτωλός εἰμι, κύριε· 9 θάμβος γὰρ
sinful I am, Lord; astonishment for
περιέσχεν αὐτὸν καὶ πάντας τοὺς
overwhelmed him and all the (ones)
σὺν αὐτῷ ἐπὶ τῇ
together with him upon the
ἄγρᾳ τῶν ἰχθύων ὧν
catch of the fishes of which
συνέλαβον, 10 ὁμοίως δὲ καὶ Ἰάκωβον
they took together, likewise but also James
καὶ Ἰωάνην υἱοὺς Ζεβεδαίου, οἳ ἦσαν
and John sons of Zebedee, who were
κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς
sharers to the Simon. And said toward
τὸν Σίμωνα Ἰησοῦς Μὴ φοβοῦ· ἀπὸ τοῦ
the Simon Jesus Not be fearing; from the
νῦν ἀνθρώπους ἔσῃ ζωγρῶν. 11 καὶ
now men you will be catching alive. And
καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν
having led down the boats upon the earth
ἀφέντες πάντα ἠκολούθησαν αὐτῷ.
having let go off all (things) they followed to him.
12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν
And it occurred in the to be him in
μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης
one of the cities and look! male person full
λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν
of leprosy; having seen but the Jesus
πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ
having fallen upon face he begged of him
λέγων Κύριε, ἐὰν θέλῃς δύνασαί με
saying Lord, if ever you may will you are able me
καθαρίσαι. 13 καὶ ἐκτείνας τὴν
to make clean. And having stretched out the
χεῖρα ἥψατο αὐτοῦ λέγων Θέλω,
hand he touched him saying I am willing,
καθαρίσθητι· καὶ εὐθέως ἡ λέπρα
be you made clean; and immediately the leprosy
ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς
went off from him. And he
παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ
gave orders to him to no one to say, but
ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ
having gone off show yourself to the priest, and
προσένεγκε περὶ τοῦ καθαρισμοῦ σου
offer about the cleansing of you

fell down at the knees
of Jesus, saying: "De-
part from me, because
I am a sinful man,
Lord." 9 For at the
catch of fish which
they took up aston-
ishment overwhelmed
him and all those
with him, 10 and like-
wise both James and
John, Zeb'e·dee's sons,
who were sharers with
Simon. But Jesus said
to Simon: "Stop be-
ing afraid. From now
on you will be catch-
ing men alive." 11 So
they brought the boats
back to land, and
abandoned everything
and followed him.

12 On a further oc-
casion while he was
in one of the cities,
look! a man full of
leprosy! When he
caught sight of Jesus
he fell upon his face
and begged him, say-
ing: "Lord, if you
just want to, you
can make me clean."
13 And so, stretching
out his hand, he
touched him, saying:
"I want to. Be made
clean." And imme-
diately the leprosy
vanished from him.
14 And he gave the
man orders to tell
nobody: "But go
off and show your-
self to the priest,
and make an offer-
ing in connection
with your cleansing,

καθὼς προσέταξεν Μωυσῆς εἰς
according as directed Moses into

μαρτύριον αὐτοῖς. 15 διήρχετο δὲ
witness to them. Was coming through but

μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ
rather the word about him, and

συνήρχοντο ὄχλοι πολλοὶ ἀκούειν
were coming together crowds many to be hearing

καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν·
and to be cured from the sicknesses of them;

16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς
he but was (one) retiring in the

ἐρήμοις καὶ προσευχόμενος.
desolate [places] and praying.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
And it occurred in one of the days

καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν
and he was (one) teaching, and were

καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι
(ones) sitting Pharisees and law teachers

οἳ ἦσαν ἐληλυθότες ἐκ πάσης
who were (ones) having come out of every

κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ
village of the Galilee and Judea and

Ἰερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς
Jerusalem; and power of Lord was into

τὸ ἰᾶσθαι αὐτόν. 18 καὶ ἰδοὺ ἄνδρες
the to be healing him. And look! male persons

φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν
bearing upon bed man who was

παραλελυμένος, καὶ ἐζήτουν
(one) having been paralyzed, and they were seeking

αὐτὸν εἰσενεγκεῖν καὶ θεῖναι αὐτὸν ἐνώπιον
him to bring in and to put him in sight

αὐτοῦ. 19 καὶ μὴ εὑρόντες
of him. And not having found

ποίας εἰσενέγκωσιν αὐτὸν
of what sort of [way] they might bring in him

διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ
through the crowd having stepped up upon the

δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν
roof through the tiles they let go down him

σὺν τῷ κλινιδίῳ εἰς τὸ μέσον
together with the little bed into the midst

ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν
in front of the Jesus. And having seen

τὴν πίστιν αὐτῶν εἶπεν Ἄνθρωπε,
the faith of them he said Man,

just as Moses direct-
ed, for a witness to
them." 15 But the
word about him was
spreading the more,
and great crowds
would come together
to listen and to be
cured of their sick-
nesses. 16 However, he
continued in retire-
ment in the deserts
and praying.
17 In the course of
one of the days he
was teaching, and
Pharisees and teach-
ers of the law who
had come out of every
village of Gal′i·lee
and Ju·de′a and Je-
rusalem were sitting
there; and Jehovah's[a]
power was there for
him to do healing.
18 And, look! men
carrying on a bed a
man who was para-
lyzed, and they were
seeking a way to
bring him in and
place him before him.
19 So, not finding a
way to bring him
in on account of the
crowd, they climbed
up to the roof, and
through the tiling
they let him down
with the little bed
among those in front
of Jesus. 20 And
when he saw their
faith he said: "Man,

17[a] Jehovah's, J^{7-18}; the Lord's, ℵBA.

ἀφέωνταί σοι αἱ ἁμαρτίαι σου.
have been let go off to you the sins of you.

21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς
And started to be reasoning the scribes

καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστιν οὗτος
and the Pharisees saying Who is this

ὃς λαλεῖ βλασφημίας; τίς δύναται
who is speaking blasphemies? Who is able

ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός;
sins to be letting go off if not alone the God?

22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς
Having recognized but the Jesus the

διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν
reasonings of them having answered said

πρὸς αὐτούς Τί διαλογίζεσθε ἐν ταῖς
toward them What are you reasoning in the

καρδίαις ὑμῶν; 23 τί ἐστιν
hearts of YOU? Which (thing) is

εὐκοπώτερον, εἰπεῖν Ἀφέωνταί σοι
easier, to say Have been let go off to you

αἱ ἁμαρτίαι σου, ἢ εἰπεῖν Ἔγειρε
the sins of you, or to say Be getting up

καὶ περιπάτει; 24 ἵνα δὲ
and be walking about? In order that but

εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου
YOU might know that the Son of the man

ἐξουσίαν ἔχει ἐπὶ τῆς γῆς
authority is having upon the earth

ἀφιέναι ἁμαρτίας — εἶπεν τῷ
to be letting go off sins — he said to the

παραλελυμένῳ Σοὶ λέγω,
(one) having been paralyzed To you I am saying,

ἔγειρε καὶ ἄρας τὸ κλινίδιόν
Be getting up and having lifted up the little bed

σου πορεύου εἰς τὸν οἶκόν σου.
of you be going your way into the house of you.

25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον
And instantly having stood up in sight

αὐτῶν, ἄρας ἐφ' ὃ
of them, having lifted up upon which

κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον
he was lying down, he went off into the house

αὐτοῦ δοξάζων τὸν θεόν. 26 Καὶ ἔκστασις
of him glorifying the God. And ecstasy

ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν
took all (them) and they were glorifying the

θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι
God, and became filled of fear saying that

Εἴδαμεν παράδοξα σήμερον.
We saw strange (things) today.

your sins are forgiven
you." 21 Thereupon
the scribes and the
Pharisees started to
reason, saying: "Who
is this that is speak-
ing blasphemies? Who
can forgive sins ex-
cept God alone?"
22 But Jesus, discern-
ing their reasonings,
said in answer to
them: "What are YOU
reasoning out in YOUR
hearts? 23 Which is
easier, to say, 'Your
sins are forgiven you,'
or to say, 'Get up
and walk'? 24 But in
order for YOU to know
that the Son of man
has authority on the
earth to forgive
sins—" he said to the
paralyzed man: "I say
to you, Get up and
pick up your little
bed and be on your
way home." 25 And
instantly he rose up
before them, picked
up what he used to
lie on and went off
to his home, glorify-
ing God. 26 Then an
ecstasy seized one and
all, and they began
to glorify God, and
they became filled
with fear, saying:
"We have seen strange
things today!"

27 Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ
And after these (things) he went out and
ἐθεάσατο τελώνην ὀνόματι Λευεὶν
beheld tax collector to name Levi
καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν
sitting upon the tax office, and he said
αὐτῷ Ἀκολούθει μοι. 28 καὶ
to him Be following to me. And
καταλιπὼν πάντα ἀναστὰς
having left behind all (things) having stood up
ἠκολούθει αὐτῷ. 29 Καὶ ἐποίησεν
he was following to him. And made
δοχὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ
reception feast great Levi to him in the
οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς
house of him; and was crowd much
τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ'
of tax collectors and of others who were with
αὐτῶν κατακείμενοι. 30 καὶ ἐγόγγυζον
them lying down. And were murmuring
οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν
the Pharisees and the scribes of them
πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες
toward the disciples of him saying
Διὰ τί μετὰ τῶν τελωνῶν καὶ
Through what with the tax collectors and
ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;
sinners are YOU eating and are YOU drinking?
31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
And having answered the Jesus said
πρὸς αὐτούς Οὐ χρείαν ἔχουσιν οἱ
toward them Not need are having the
ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ
(ones) being healthy of healer but the (ones)
κακῶς ἔχοντες· 32 οὐκ ἐλήλυθα καλέσαι
badly having; not I have come to call
δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.
righteous (ones) but sinners into repentance.

33 Οἱ δὲ εἶπαν πρὸς αὐτόν Οἱ
The (ones) but said toward him The
μαθηταὶ Ἰωάνου νηστεύουσιν πυκνὰ καὶ
disciples of John are fasting frequently and
δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ
supplications are making, likewise also the (ones)
τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν
of the Pharisees, the (ones) but to you are eating
καὶ πίνουσιν. 34 ὁ δὲ Ἰησοῦς εἶπεν
and are drinking. The but Jesus said
πρὸς αὐτούς Μὴ δύνασθε τοὺς υἱοὺς τοῦ
toward them Not YOU are able the sons of the

27 Now after these things he went out and beheld a tax collector named Le′vi sitting at the tax office, and he said to him: "Be my follower." 28 And leaving everything behind he rose up and went following him. 29 Also, Le′vi spread a big reception feast for him in his house; and there was a great crowd of tax collectors and others who were with them reclining at the meal. 30 At this the Pharisees and their scribes began murmuring to his disciples, saying: "Why is it YOU eat and drink with tax collectors and sinners?" 31 In reply Jesus said to them: "Those who are healthy do not need a physician, but those who are ailing do. 32 I have come to call, not righteous persons, but sinners to repentance."

33 They said to him: "The disciples of John fast frequently and offer supplications, and so do those of the Pharisees, but yours eat and drink." 34 Jesus said to them: "YOU cannot make the friends of the

νυμφῶνος ἐν ᾧ ὁ νυμφίος
bridechamber in which [time] the bridegroom
μετ' αὐτῶν ἐστιν ποιῆσαι νηστεῦσαι;
with them is to make to fast?
35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν
Will come but days, and whenever
ἀπαρθῇ ἀπ' αὐτῶν ὁ
may have been removed from them the
νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς
bridegroom then they will fast in those the
ἡμέραις.
days.

36 Ἔλεγεν δὲ καὶ παραβολὴν πρὸς
He was saying but also parable toward
αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ
them that No one cast-upon (piece) from
ἱματίου καινοῦ σχίσας ἐπιβάλλει
outer garment new having torn he casts on
ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε,
upon outer garment old; if but not at least,
καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ
also the new will tear away and to the old
οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ
not will sound with the cast-upon (piece) the from
τοῦ καινοῦ. 37 καὶ οὐδεὶς βάλλει οἶνον νέον
the new. And no one throws wine new
εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε,
into skin bags old; if but not at least,
ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς,
will burst the wine the new the skin bags,
καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ
and it will be spilled out and the skin bags
ἀπολοῦνται· 38 ἀλλὰ οἶνον νέον εἰς
will be destroyed; but wine new into
ἀσκοὺς καινοὺς βλητέον. 39 Οὐδεὶς
skin bags new (ones) to be thrown. No one
πιὼν παλαιὸν θέλει νέον· λέγει
having drunk old is willing new; he is saying
γάρ Ὁ παλαιὸς χρηστός ἐστιν.
for The old nice is.

6 Ἐγένετο δὲ ἐν σαββάτῳ
It occurred but in sabbath
διαπορεύεσθαι αὐτὸν διὰ
to be going his way through him through
σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ
sowings, and were plucking the disciples of him
καὶ ἤσθιον τοὺς στάχυας ψώχοντες
and were eating the heads of grain rubbing
ταῖς χερσίν. 2 τινὲς δὲ τῶν Φαρισαίων
to the hands. Some but of the Pharisees

bridegroom fast while the bridegroom is with them, can YOU? 35 Yet days will come when the bridegroom will indeed be taken away from them; then they will fast in those days."

36 Further, he went on to give an illustration to them: "No one cuts a patch from a new outer garment and sews it onto an old outer garment; but if he does, then both the new patch tears away and the patch from the new garment does not match the old. 37 Moreover, no one puts new wine into old wineskins; but if he does, then the new wine will burst the wineskins, and it will be spilled out and the wineskins will be ruined. 38 But new wine must be put into new wineskins. 39 No one that has drunk old wine wants new; for he says, 'The old is nice.' "

6 Now on a sabbath he happened to be passing through grainfields, and his disciples were plucking and eating the heads of grain, rubbing them with their hands. 2 At this some of the Pharisees

εἶπαν Τί ποιεῖτε ὃ οὐκ ἔξεστιν
said Why are you doing which not is lawful
τοῖς σάββασιν; 3 καὶ ἀποκριθεὶς
to the sabbaths? And having answered
πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς Οὐδὲ
toward them said the Jesus Neither
τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ ὅτε
this did you read which did David when
ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;
he got hungry he and the (ones) with him?
4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
How he entered into the house of the God
καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν
and the loaves of the presentation having taken
ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ,
he ate and gave to the (ones) with him,
οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους
which not it is lawful to eat if not alone
τοὺς ἱερεῖς; 5 καὶ ἔλεγεν αὐτοῖς
the priests? And he was saying to them
Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ
Lord is of the sabbath the Son of the
ἀνθρώπου.
man.

6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ
It occurred but in different sabbath
εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ
to enter him into the synagogue and
διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ
to be teaching; and was man there and the
χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά·
hand of him the right was dry;
7 παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς
were observing beside but him the scribes
καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ
and the Pharisees if in the sabbath
θεραπεύει, ἵνα εὕρωσιν
he is curing, in order that they might find
κατηγορεῖν αὐτοῦ. 8 αὐτὸς δὲ ᾔδει τοὺς
to be accusing him. He but had known the
διαλογισμοὺς αὐτῶν, εἶπεν δὲ
reasonings of them, said but
τῷ ἀνδρὶ τῷ ξηρὰν
to the male person to the (one) dry
ἔχοντι τὴν χεῖρα Ἔγειρε
having the hand Be getting up
καὶ στῆθι εἰς τὸ μέσον· καὶ ἀναστὰς
and stand into the midst; and having stood up
ἔστη. 9 εἶπεν δὲ ὁ Ἰησοῦς πρὸς
he stood. Said but the Jesus toward

said: "Why are YOU
doing what is not
lawful on the sab-
bath?" 3 But Jesus
said in reply to them:
"Have YOU never
read the very thing
David did when he
and the men with
him got hungry?
4 How he entered in-
to the house of God
and received the
loaves of presentation
and ate and gave
some to the men with
him, which it is law-
ful for no one to eat
but for the priests
only?" 5 And he went
on to say to them:
"Lord of the sab-
bath is what the Son
of man is."

6 In the course of
another sabbath he
entered into the syn-
agogue and began
teaching. And there
was a man present
whose right hand
was withered. 7 The
scribes and the Phar-
isees were now watch-
ing him closely to
see whether he would
cure on the sabbath,
in order to find some
way to accuse him.
8 He, however, knew
their reasonings, yet
he said to the man
with the withered
hand: "Get up and
stand in the cen-
ter." And he rose
and took his stand.
9 Then Jesus said to

αὐτούς Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ
them I inquire upon you, If it is lawful to the
σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι,
sabbath to do good or to do bad,
ψυχὴν σῶσαι ἢ ἀπολέσαι; 10 καὶ
soul to save or to destroy? And
περιβλεψάμενος πάντας αὐτοὺς εἶπεν
having looked around at all them he said
αὐτῷ Ἔκτεινον τὴν χεῖρά σου· ὁ
to him Stretch out the hand of you; the (one)
δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ
but did, and was restored the hand
αὐτοῦ. 11 Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας,
of him. They but became filled of madness,
καὶ διελάλουν πρὸς ἀλλήλους τί
and were talking through toward one another what
ἂν ποιήσαιεν τῷ Ἰησοῦ.
likely they would do to the Jesus.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις
It happened but in the days these
ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος
to go out him into the mountain
προσεύξασθαι, καὶ ἦν
to pray, and he was
διανυκτερεύων ἐν τῇ προσευχῇ
continuing through the night in the prayer
τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα,
of the God. And when it became day,
προσεφώνησεν τοὺς μαθητὰς αὐτοῦ,
he sounded toward [himself] the disciples of him,
καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς
and having chosen from them twelve, whom
καὶ ἀποστόλους ὠνόμασεν, 14 Σίμωνα ὃν
also apostles he named, Simon whom
καὶ ὠνόμασεν Πέτρον καὶ Ἀνδρέαν τὸν
also he named Peter and Andrew the
ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ Ἰωάνην καὶ
brother of him and James and John and
Φίλιππον καὶ Βαρθολομαῖον 15 καὶ Μαθθαῖον
Philip and Bartholomew and Matthew
καὶ Θωμᾶν καὶ Ἰάκωβον Ἁλφαίου καὶ
and Thomas and James of Alphaeus and
Σίμωνα τὸν καλούμενον Ζηλωτὴν 16 καὶ
Simon the (one) being called Zealot and
Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ ὃς
Judas of James and Judas Iscariot who
ἐγένετο προδότης,
became betrayer,

17 καὶ καταβὰς μετ' αὐτῶν
and having come down with them

them: "I ask YOU
men, Is it lawful on
the sabbath to do
good or to do injury,
to save or to destroy
a soul?" 10 And after
looking around at
them all, he said to
the man: "Stretch out
your hand." He did
so, and his hand
was restored. 11 But
they became filled
with madness, and
they began to talk
over with one another
what they might do
to Jesus.

12 In the progress
of these days he went
out into the moun-
tain to pray, and he
continued the whole
night in prayer to
God. 13 But when it
became day he called
his disciples to him
and chose from
among them twelve,
whom he also named
apostles: 14 Simon,
whom he also named
Peter, and Andrew
his brother, and
James and John,
and Philip and Bar-
thol'o·mew, 15 and
Matthew and Thom-
as, and James [the
son] of Al·phae'us,
and Simon who is
called "the zealous
one," 16 and Judas
[the son] of James,
and Judas Is·car'i·ot,
who turned traitor.

17 And he came
down with them

ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς
he stood upon place level, and crowd much
μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ
of disciples of him, and multitude much of the
λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ
people from all the Judea and
Ἰερουσαλὴμ καὶ τῆς παραλίου
Jerusalem and the maritime [country]
Τύρου καὶ Σιδῶνος, οἳ ἦλθαν ἀκοῦσαι αὐτοῦ
of Tyre and Sidon, who came to hear him
καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν·
and to be healed from the sicknesses of them;
18 καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων
and the (ones) being troubled from spirits
ἀκαθάρτων ἐθεραπεύοντο· 19 καὶ πᾶς ὁ
unclean were being cured; and all the
ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι
crowd were seeking to be touching him, because
δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ
power beside him was coming out and
ἰᾶτο πάντας.
was healing all.
20 Καὶ αὐτὸς ἐπάρας τοὺς
And he having lifted upon the
ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ
eyes of him into the disciples of him
ἔλεγεν
was saying
Μακάριοι οἱ πτωχοί, ὅτι
Happy the poor (ones), because
ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
YOURS is the kingdom of the God.
21 μακάριοι οἱ πεινῶντες νῦν, ὅτι
Happy the (ones) hungering now, because
χορτασθήσεσθε.
YOU will be satiated.
μακάριοι οἱ κλαίοντες νῦν, ὅτι
Happy the (ones) weeping now, because
γελάσετε.
YOU will laugh.
22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς
Happy YOU are whenever might hate YOU
οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν
the men, and whenever they might separate
ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ
YOU and might reproach and might throw out the
ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ
name of YOU as wicked on account of the Son
τοῦ ἀνθρώπου· 23 χάρητε ἐν ἐκείνῃ τῇ
of the man; may YOU rejoice in that the

and took his station on a level place, and there was a great crowd of his disciples, and a great multitude of people from all of Ju·de'a and Jerusalem and the maritime country of Tyre and Si'don, who came to hear him and be healed of their sicknesses.
18 Even those troubled with unclean spirits were cured.
19 And all the crowd were seeking to touch him, because power was going out of him and healing them all.

20 And he lifted up his eyes upon his disciples and began to say:

"Happy are YOU poor, because YOURS is the kingdom of God.

21 "Happy are YOU who hunger now, because YOU will be filled.

"Happy are YOU who weep now, because YOU will laugh.

22 "Happy are YOU whenever men hate YOU, and whenever they exclude YOU and reproach YOU and cast out YOUR name as wicked for the sake of the Son of man.
23 Rejoice in that

ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς
day and leap YOU, look! for the reward
ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ
of YOU much in the heaven; according to the
αὐτὰ γὰρ ἐποίουν τοῖς προφήταις
very (things) for were doing to the prophets
οἱ πατέρες αὐτῶν.
the fathers of them.
24 Πλὴν οὐαὶ ὑμῖν τοῖς
Besides woe to YOU the
πλουσίοις, ὅτι ἀπέχετε τὴν
rich (ones), because YOU are having back the
παράκλησιν ὑμῶν.
consolation of YOU.
25 οὐαὶ ὑμῖν, οἱ
Woe to YOU, the (ones)
ἐμπεπλησμένοι νῦν, ὅτι
having been filled within now, because
πεινάσετε.
YOU will hunger.
οὐαί, οἱ γελῶντες νῦν, ὅτι
Woe, the (ones) laughing now, because
πενθήσετε καὶ κλαύσετε.
YOU will mourn and YOU will weep.
26 οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν
Woe whenever finely YOU might say
πάντες οἱ ἄνθρωποι, κατὰ τὰ
all the men, according to the
αὐτὰ γὰρ ἐποίουν τοῖς
very (things) for were doing to the
ψευδοπροφήταις οἱ πατέρες αὐτῶν.
false prophets the fathers of them.
27 Ἀλλὰ ὑμῖν λέγω τοῖς
But to YOU I am saying to the (ones)
ἀκούουσιν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,
hearing, Be YOU loving the enemies of YOU,
καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,
finely be YOU doing to the (ones) hating YOU,
28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
be YOU blessing the (ones) cursing YOU,
προσεύχεσθε περὶ τῶν ἐπηρεαζόντων
be YOU praying about the (ones) insulting
ὑμᾶς. 29 τῷ τύπτοντί σε ἐπὶ τὴν
YOU. To the (one) smiting you upon the
σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ
cheek be offering also the other, and from
τοῦ αἴροντός σου τὸ ἱμάτιον καὶ
the (one) lifting up of you the outer garment also
τὸν χιτῶνα μὴ κωλύσῃς.
the undergarment not you should keep back.

day and leap, for, look! YOUR reward is great in heaven, for those are the same things their forefathers used to do to the prophets.

24 "But woe to YOU rich persons, because YOU are having YOUR consolation in full.

25 "Woe to YOU who are filled up now, because YOU will go hungry.

"Woe, YOU who are laughing now, because YOU will mourn and weep.

26 "Woe, whenever all men speak well of YOU, for things like these are what their forefathers did to the false prophets.

27 "But I say to YOU who are listening, Continue to love YOUR enemies, to do good to those hating YOU,
28 to bless those cursing YOU, to pray for those who are insulting YOU.
29 To him that strikes you on the one cheek, offer the other also; and from him that takes away your outer garment, do not withhold even the undergarment.

30 παντὶ αἰτοῦντί σε δίδου, καὶ
To everyone asking you be giving, and
ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ
from the (one) lifting up the your (things) not
ἀπαίτει.
be asking back.
31 καὶ καθὼς θέλετε ἵνα
And according as YOU are willing in order that
ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε
may do to YOU the men, be YOU doing
αὐτοῖς ὁμοίως.
to them likewise.
32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας
And if YOU are loving the (ones) loving
ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ
YOU, of what sort to YOU favor is it? Also for
οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς
the sinners the (ones) loving them
ἀγαπῶσιν. 33 καὶ γὰρ ἐὰν
they are loving. And for if ever
ἀγαθοποιῆτε τοὺς
YOU may be doing good to the (ones)
ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις
doing good to YOU, of what sort to YOU favor
ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ
is it? Also the sinners the very (thing)
ποιοῦσιν. 34 καὶ ἐὰν δανίσητε παρ'
are doing. And if ever YOU might lend beside
ὧν ἐλπίζετε λαβεῖν, ποία
which (ones) YOU are hoping to receive, of what sort
ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ
to YOU favor is it? Also sinners
ἁμαρτωλοῖς δανίζουσιν ἵνα
to sinners are lending in order that
ἀπολάβωσιν τὰ ἴσα.
they might get back the equal (things).
35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν
Besides be YOU loving the enemies of YOU
καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν
and be YOU doing good and be YOU lending nothing
ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς
hoping [to get] back; and will be the reward
ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ Ὑψίστου,
of YOU much, and YOU will be sons of Most High,
ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς
because he kind is upon the
ἀχαρίστους καὶ πονηρούς.
unthankful and wicked.
36 Γίνεσθε οἰκτίρμονες καθὼς
Continue YOU becoming merciful according as

30 Give to everyone
asking you, and from
the one taking your
things away do not
ask [them] back.
31 "Also, just as
YOU want men to
do to YOU, do the
same way to them.
32 "And if YOU
love those loving
YOU, of what cred-
it is it to YOU?
For even the sin-
ners love those loving
them. 33 And if YOU
do good to those
doing good to YOU,
really of what cred-
it is it to YOU?
Even the sinners do
the same. 34 Also,
if YOU lend [with-
out interest] to
those from whom
YOU hope to re-
ceive, of what cred-
it is it to YOU?
Even sinners lend
[without interest] to
sinners that they
may get back as
much. 35 To the con-
trary, continue to
love YOUR enemies
and to do good and
to lend [without in-
terest], not hoping
for anything back;
and YOUR reward
will be great, and
YOU will be sons of
the Most High, be-
cause he is kind
toward the unthank-
ful and wicked.
36 Continue becom-
ing merciful, just as

ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν·
the Father of YOU merciful is;
37 καὶ μὴ κρίνετε, καὶ οὐ μὴ
and not be YOU judging, and not not
κριθῆτε· καὶ μὴ
YOU should be judged; and not
καταδικάζετε, καὶ οὐ μὴ
be YOU condemning, and not not
καταδικασθῆτε. ἀπολύετε,
YOU might be condemned. Be YOU releasing,
καὶ ἀπολυθήσεσθε· 38 δίδοτε, καὶ
and YOU will be released; be YOU giving, and
δοθήσεται ὑμῖν· μέτρον
it will be given to YOU; measure
καλὸν πεπιεσμένον
fine having been pressed down
σεσαλευμένον ὑπερεκχυννόμενον
having been shaken [together] overflowing
δώσουσιν εἰς τὸν κόλπον ὑμῶν·
they will give into the bosom of YOU;
ᾧ γὰρ μέτρῳ μετρεῖτε
to what for measure YOU are measuring
ἀντιμετρηθήσεται ὑμῖν.
it will be measured in return to YOU.
39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς
He said but also parable to them
Μήτι δύναται τυφλὸς τυφλὸν
Not what is able blind [man] blind [man]
ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον
to be guiding? Not both into pit
ἐμπεσοῦνται; 40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν
will fall in? Not is disciple over the
διδάσκαλον, κατηρτισμένος δὲ
teacher, having been adjusted down but
πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.
everyone will be as the teacher of him.
41 Τί δὲ βλέπεις τὸ κάρφος τὸ
Why but you are seeing the straw the (one)
ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ
in the eye of the brother of you, the but
δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ
rafter the (one) in the own eye not
κατανοεῖς; 42 πῶς δύνασαι
you are perceiving? How are you able
λέγειν τῷ ἀδελφῷ σου Ἀδελφέ,
to be saying to the brother of you Brother,
ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν
let go off I might throw out the straw the (one) in
τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ
the eye of you, very (one) the in the

YOUR Father is mer-
ciful.
37 "Morever, stop
judging, and YOU
will by no means
be judged; and stop
condemning, and
YOU will by no
means be condemned.
Keep on releasing,
and YOU will be re-
leased. 38 Practice
giving, and people will
give to YOU. They will
pour into YOUR laps
a fine measure,
pressed down, shaken
together and over-
flowing. For with the
measure that YOU
are measuring out,
they will measure out
to YOU in return."
39 Then he also
spoke an illustration
to them: "A blind
man cannot guide a
blind man, can he?
Both will tumble into
a pit, will they not?
40 A pupil is not
above his teacher, but
everyone that is per-
fectly instructed will
be like his teacher.
41 Why, then, do you
look at the straw that
is in your brother's
eye, but do not ob-
serve the rafter that
is in your own eye?
42 How can you say
to your brother,
'Brother, allow me
to extract the straw
that is in your eye,'
while you yourself

ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων; ὑποκριτά,
eye of you rafter not seeing? Hypocrite,
ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ
throw out first the rafter from the eye
σοῦ, καὶ τότε διαβλέψεις τὸ κάρφος
of you, and then you will clearly see the straw
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου
the (one) in the eye of the brother of you
ἐκβαλεῖν.
to throw out.

43 Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν
Not for is tree fine making
καρπὸν σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν
fruit rotten, neither again tree rotten
ποιοῦν καρπὸν καλόν. 44 ἕκαστον γὰρ δένδρον
making fruit fine. Each for tree
ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ
out of the own fruit is being known; not
γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα,
for out of thorns they are gathering figs,
οὐδὲ ἐκ βάτου σταφυλὴν
nor out of thornbush grapes
τρυγῶσιν. 45 ὁ ἀγαθὸς ἄνθρωπος
they are cutting off. The good man
ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας
out of the good treasure of the heart
προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς
brings forth the good (thing), and the wicked (one)
ἐκ τοῦ πονηροῦ προφέρει τὸ
out of the wicked [treasure] brings forth the
πονηρόν· ἐκ γὰρ περισσεύματος
wicked (thing); out of for abundance
καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
of heart speaks the mouth of him.

46 Τί δέ με καλεῖτε Κύριε κύριε, καὶ
Why but me are you calling Lord Lord, and
οὐ ποιεῖτε ἃ λέγω; 47 πᾶς
not you are doing what I am saying? Everyone
ὁ ἐρχόμενος πρός με καὶ ἀκούων μου
the (one) coming toward me and hearing of me
τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν
the words and doing them, I shall show to you
τίνι ἐστὶν ὅμοιος· 48 ὅμοιός ἐστιν ἀνθρώπῳ
to whom he is like; like he is to man
οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ
building house who dug and
ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν
deepened and put foundation upon the
πέτραν· πλημμύρης δὲ γενομένης
rock-mass; of flood-tide but having occurred

are not looking at the rafter in that eye of yours? Hypocrite! First extract the rafter from your own eye, and then you will see clearly how to extract the straw that is in your brother's eye.

43 "For there is not a fine tree producing rotten fruit; again there is not a rotten tree producing fine fruit. 44 For each tree is known by its own fruit. For example, people do not gather figs from thorns, nor do they cut grapes off a thornbush. 45 A good man brings forth good out of the good treasure of his heart, but a wicked man brings forth what is wicked out of his wicked [treasure]; for out of the heart's abundance his mouth speaks.

46 "Why, then, do you call me 'Lord! Lord!' but do not do the things I say? 47 Everyone that comes to me and hears my words and does them, I will show you whom he is like: 48 He is like a man building a house, who dug and went down deep and laid a foundation upon the rock-mass. Consequently, when a flood arose,

προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ,
broke toward the river to the house that,
καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν
and not was strong enough to shake it
διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν.
through the finely to be built it.
49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας
The (one) but having heard and not having done
ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν
like is to man having built house
ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ
upon the ground apart from foundation, to which
προσέρηξεν ὁ ποταμός, καὶ εὐθὺς
broke toward the river, and at once
συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς
it collapsed, and became the breaking up of the
οἰκίας ἐκείνης μέγα.
house that great.

7 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα
Since he completed all the sayings
αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν
of him into the hearings of the people, he entered
εἰς Καφαρναούμ. 2 Ἑκατοντάρχου δέ
into Capernaum. Of centurion but
τινος δοῦλος κακῶς ἔχων ἤμελλεν
of any slave badly having was about
τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος.
to be deceasing, who was to him in honor.
3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ
Having heard but about the Jesus
ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν
he sent off toward him older men of the
Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως
Jews, requesting him so that
ἐλθὼν διασώσῃ τὸν δοῦλον
having come he should save through the slave
αὐτοῦ. 4 οἱ δὲ παραγενόμενοι
of him. The (ones) but having come to be beside
πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν
toward the Jesus were entreating him
σπουδαίως λέγοντες ὅτι ἄξιός ἐστιν
speedily saying that worthy he is
ᾧ παρέξῃ τοῦτο, 5 ἀγαπᾷ γὰρ
to whom you will confer this, he is loving for
τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς
the nation of us and the synagogue he
ᾠκοδόμησεν ἡμῖν. 6 ὁ δὲ Ἰησοῦς
built to us. The but Jesus
ἐπορεύετο σὺν αὐτοῖς. ἤδη
was going his way together with them. Already

the river dashed against that house, but was not strong enough to shake it, because of its being well built. 49 On the other hand, he who hears and does not do, is like a man who built a house upon the ground without a foundation. Against it the river dashed, and immediately it collapsed, and the ruin of that house became great."

7 When he had completed all his sayings in the hearing of the people, he entered into Ca·per′na·um. 2 Now a certain army officer's slave, who was dear to him, was ailing and was about to pass away. 3 When he heard about Jesus, he sent forth older men of the Jews to him to ask him to come and bring his slave safely through. 4 Then those that came up to Jesus began to entreat him earnestly, saying: "He is worthy of your conferring this upon him, 5 for he loves our nation and he himself built the synagogue for us." 6 So Jesus started off with them. But when

δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς
but of him not far being distant from the
οἰκίας ἔπεμψεν φίλους ὁ ἑκατοντάρχης
house sent friends the centurion
λέγων αὐτῷ Κύριε, μὴ σκύλλου, οὐ
saying to him Lord, not be bothering yourself, not
γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην
for sufficient I am in order that under the roof
μου εἰσέλθῃς· 7 διὸ οὐδὲ
of me you should enter; through which not-but
ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν·
myself I considered worthy toward you to come;
ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς
but say to word, and let be healed the boy
μου· 8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ
of me; also for I man am under
ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν
authority being stationed, having under myself
στρατιώτας, καὶ λέγω τούτῳ
soldiers, and I am saying to this (one)
Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ
Be on your way, and he is on his way, and to another
Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ
Be coming, and he is coming, and to the slave
μου Ποίησον τοῦτο, καὶ ποιεῖ.
of me Do this, and he is doing.
9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς
Having heard but these (things) the Jesus
ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ
wondered at him, and having turned to the
ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω
following to him crowd he said I am saying
ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν
to YOU, Not but in the Israel so great faith
εὗρον. 10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον
I found. And having returned into the house
οἱ πεμφθέντες εὗρον τὸν δοῦλον
the (ones) having been sent found the slave
ὑγιαίνοντα.
being in health.

11 Καὶ ἐγένετο ἐν τῷ ἑξῆς
And it occurred in the of subsequence
ἐπορεύθη εἰς πόλιν καλουμένην Ναΐν,
he went his way into city being called Nain,
καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ
and were going with him the disciples of him
καὶ ὄχλος πολύς. 12 ὡς δὲ ἤγγισεν τῇ
also crowd much. As but he got near to the
πύλῃ τῆς πόλεως, καὶ ἰδοὺ
gate of the city, and look!

he was not far from the house, the army officer had already sent friends to say to him: "Sir, do not bother, for I am not fit to have you come in under my roof. 7 For that reason I did not consider myself worthy to come to you. But say the word, and let my servant be healed. 8 For I too am a man placed under authority, having soldiers under me, and I say to this one, 'Be on your way!' and he is on his way, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." 9 Well, when Jesus heard these things he marveled at him, and he turned to the crowd following him and said: "I tell YOU, Not even in Israel have I found so great a faith." 10 And those that had been sent, on getting back to the house, found the slave in good health.

11 Closely following this he traveled to a city called Na'in, and his disciples and a great crowd were traveling with him. 12 As he got near the gate of the city, why, look!

ἐξεκομίζετο τεθνηκὼς μονογενὴς
was being brought out having died only-begotten
υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα,
son to the mother of him, and she was widow,
καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν
and crowd of the city sufficient was together with
αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος
her. And having seen her the Lord
ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ
was moved with pity upon her and said to her
Μὴ κλαῖε. 14 καὶ προσελθὼν
Not be weeping. And having come toward
ἥψατο τῆς σοροῦ, οἱ δὲ
he touched the bier, the (ones) but
βαστάζοντες ἔστησαν, καὶ εἶπεν Νεανίσκε,
carrying stood [still], and he said Young man,
σοὶ λέγω, ἐγέρθητι. 15 καὶ ἀνεκάθισεν
to you I am saying, Be raised up. And sat up
ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ
the dead (one) and started to be speaking, and
ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 Ἔλαβεν
he gave him to the mother of him. Took
δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν
but fear all (them), and they were glorifying the
θεὸν λέγοντες ὅτι Προφήτης μέγας
God saying that Prophet great
ἠγέρθη ἐν ἡμῖν, καὶ ὅτι
was raised up in us, and that
Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν
Turned his attention upon the God the people
αὐτοῦ. 17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν
of him. And went out the word this in
ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ
whole the Judea about him and to all
τῇ περιχώρῳ.
the surrounding country.

18 Καὶ ἀπήγγειλαν Ἰωάνει οἱ μαθηταὶ
And they reported back to John the disciples
αὐτοῦ περὶ πάντων τούτων. 19 καὶ
of him about all these (things). And
προσκαλεσάμενος δύο τινὰς
having called toward himself two some ones
τῶν μαθητῶν αὐτοῦ ὁ Ἰωάνης ἔπεμψεν
of the disciples of him the John sent
πρὸς τὸν κύριον λέγων Σὺ εἶ ὁ
toward the Lord saying You are the (one)
ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;
coming or different (one) we are expecting?
20 παραγενόμενοι δὲ πρὸς αὐτὸν
Having come to be alongside but toward him

there was a dead man being carried out, the only-begotten son of his mother. Besides, she was a widow. A considerable crowd from the city was also with her. 13 And when the Lord caught sight of her, he was moved with pity for her, and he said to her: "Stop weeping." 14 With that he approached and touched the bier, and the bearers stood still, and he said: "Young man, I say to you, Get up!" 15 And the dead man sat up and started to speak, and he gave him to his mother. 16 Now fear seized them all, and they began to glorify God, saying: "A great prophet has been raised up among us," and, "God has turned his attention to his people." 17 And this news concerning him spread out into all Ju·de'a and all the surrounding country.

18 Now John's disciples reported to him about all these things. 19 So John summoned a certain two of his disciples and sent them to the Lord to say: "Are you the Coming One or are we to expect a different one?" 20 When they came up to him

οἱ ἄνδρες εἶπαν Ἰωάνης ὁ βαπτιστὴς
the male persons said John the Baptist
ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων Σὺ εἶ
sent off us toward you saying You are
ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;
the (one) coming or another we are expecting?
21 ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς
In that the hour he cured many
ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων
from sicknesses and scourges and spirits
πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο
wicked, and to blind (ones) many he favored
βλέπειν. 22 καὶ ἀποκριθεὶς εἶπεν
to be seeing. And having answered he said
αὐτοῖς Πορευθέντες ἀπαγγείλατε
to them Having gone your way report back
Ἰωάνει ἃ εἴδετε καὶ ἠκούσατε·
to John what (things) YOU saw and YOU heard;
τυφλοὶ ἀναβλέπουσιν, χωλοὶ
blind (ones) are seeing again, lame (ones)
περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ
are walking about, lepers are being cleansed and
κωφοὶ ἀκούουσιν, νεκροὶ
deaf (ones) are hearing, dead (ones)
ἐγείρονται, πτωχοὶ
are being raised up, poor (ones)
εὐαγγελίζονται· 23 καὶ μακάριός
are being told the good news; and happy
ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.
he is who if ever not might be stumbled in me.
24 Ἀπελθόντων δὲ τῶν ἀγγέλων
Having gone off but of the messengers
Ἰωάνου ἤρξατο λέγειν πρὸς τοὺς
of John he started to be saying toward the
ὄχλους περὶ Ἰωάνου Τί ἐξήλθατε
crowds about John What did YOU go out
εἰς τὴν ἔρημον θεάσασθαι; κάλαμον
into the desolate [place] to view? Reed
ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί
by wind being shaken? But what
ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
did YOU go out to see? Man in soft
ἱματίοις ἠμφιεσμένον; ἰδοὺ
outer garments having put on about himself? Look!
οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ
The (ones) in dress splendid and luxury
ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. 26 ἀλλὰ
existing in the kingly houses are. But
τί ἐξήλθατε ἰδεῖν; προφήτην; ναί,
what did YOU go out to see? Prophet? Yes,

the men said: "John
the Baptist dispatched
us to you to say,
'Are you the Coming
One or are we to
expect another?'"
21 In that hour he
cured many of sick-
nesses and grievous
diseases and wicked
spirits, and granted
many blind persons
the favor of seeing.
22 Hence in answer he
said to the [two]:
"Go YOUR way, re-
port to John what
YOU saw and heard:
the blind are receiving
sight, the lame are
walking, the lepers are
being cleansed and
the deaf are hearing,
the dead are being
raised up, the poor are
being told the good
news. 23 And happy is
he who has not stum-
bled over me."
24 When the mes-
sengers of John had
gone away, he started
to say to the crowds
concerning John:
"What did YOU go
out into the wilder-
ness to behold? A
reed being tossed by
the wind? 25 What,
then, did YOU go out
to see? A man dressed
in soft outer gar-
ments? Why, those in
splendid dress and
existing in luxury are
in royal houses.
26 Really, then, what
did YOU go out to
see? A prophet? Yes,

λέγω ὑμῖν, καὶ περισσότερον
I am saying to YOU, and (one) more abundant
προφήτου. 27 οὗτός ἐστιν περὶ οὗ
of prophet. This (one) is about whom
γέγραπται Ἰδοὺ ἀποστέλλω τὸν
it has been written Look! I am sending off the
ἄγγελόν μου πρὸ προσώπου σου, ὃς
messenger of me before face of you, who
κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.
will prepare the way of you in front of you.
28 λέγω ὑμῖν, μείζων ἐν γεννητοῖς
I am saying to YOU, greater in (ones) generated
γυναικῶν Ἰωάνου οὐδεὶς ἐστιν· ὁ δὲ
of women of John no one is; the but
μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων
smaller one in the kingdom of the God greater
αὐτοῦ ἐστιν. — 29 Καὶ πᾶς ὁ λαὸς
of him is. — And all the people
ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν
having heard also the tax collectors justified the
θεόν, βαπτισθέντες τὸ βάπτισμα
God, having been baptized the baptism
Ἰωάνου· 30 οἱ δὲ Φαρισαῖοι καὶ οἱ
of John; the but Pharisees and the (ones)
νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν
versed in law the counsel of the God disregarded
εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ'
into themselves, not having been baptized by
αὐτοῦ. —
him. —
31 Τίνι οὖν ὁμοιώσω τοὺς
To which one therefore shall I liken the
ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ
men of the generation this, and
τίνι εἰσὶν ὅμοιοι; 32 ὅμοιοί εἰσιν
to which one are they like? Like they are
παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις
to little boys the (ones) in marketplace sitting
καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει
and sounding toward to one another, who is saying
Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·
We played the flute to YOU and not YOU danced;
ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε· 33 ἐλήλυθεν
we wailed and not YOU wept; has come
γὰρ Ἰωάνης ὁ βαπτιστὴς μὴ ἔσθων ἄρτον
for John the Baptist not eating bread
μήτε πίνων οἶνον, καὶ λέγετε
nor drinking wine, and YOU are saying
Δαιμόνιον ἔχει· 34 ἐλήλυθεν ὁ υἱὸς
Demon he is having; has come the Son

I tell YOU, and far
more than a prophet.
27 This is he concern-
ing whom it is writ-
ten, 'Look! I am
sending forth my
messenger before your
face, who will prepare
your way ahead of
you.' 28 I tell YOU,
Among those born of
women there is none
greater than John;
but a person that is
a lesser one in the
kingdom of God is
greater than he is."
29 (And all the people
and the tax collectors,
when they heard
[this], declared God
to be righteous, they
having been baptized
with the baptism of
John. 30 But the
Pharisees and those
versed in the Law
disregarded the coun-
sel of God to them,
they not having been
baptized by him.)
31 "With whom,
therefore, shall I com-
pare the men of this
generation, and whom
are they like? 32 They
are like young chil-
dren sitting in a
market place and cry-
ing out to one anoth-
er, and who say, 'We
played the flute for
YOU, but YOU did
not dance; we wailed,
but YOU did not
weep.' 33 Correspond-
ingly, John the Bap-
tist has come neither
eating bread nor
drinking wine, but
YOU say, 'He has a
demon.' 34 The Son
of man has come

τοῦ ἀνθρώπου ἔσθων καὶ πίνων, καὶ
of the man eating and drinking, and
λέγετε Ἰδοὺ ἄνθρωπος φάγος καὶ
you are saying Look! Man given to eating and
οἰνοπότης, φίλος τελωνῶν καὶ
wine drinker, friend of tax collectors and
ἁμαρτωλῶν. 35 καὶ ἐδικαιώθη ἡ σοφία
of sinners. And was justified the wisdom
ἀπὸ πάντων τῶν τέκνων αὐτῆς.
from all the children of it.

36 Ἠρώτα δέ τις αὐτὸν τῶν
Was requesting but someone him of the
Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ·
Pharisees in order that he might eat with him;
καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ
and having entered into the house of the
Φαρισαίου κατεκλίθη. 37 Καὶ ἰδοὺ γυνὴ ἥτις
Pharisee he reclined. And look! woman who
ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ
was in the city sinner, and
ἐπιγνοῦσα ὅτι κατάκειται ἐν
having accurately known that he is lying down in
τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα
the house of the Pharisee, having brought
ἀλάβαστρον μύρου 38 καὶ στᾶσα
alabaster [case] of perfumed oil and having stood
ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα,
behind beside the feet of him weeping,
τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς
to the tears she started to be wetting the
πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς
feet of him and to the hairs of the
κεφαλῆς αὐτῆς ἐξέμασσεν, καὶ
head of her she was wiping off, and
κατεφίλει τοὺς πόδας αὐτοῦ καὶ
she was kissing down the feet of him and
ἤλειφεν τῷ μύρῳ.
was greasing to the perfumed oil.
39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ
Having seen but the Pharisee the (one)
καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων
having called him said in himself saying
Οὗτος εἰ ἦν ὁ προφήτης,
This (one) if he was the prophet,
ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ
he was knowing likely who and what sort of the
γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός
woman who is touching him, that sinner
ἐστιν. 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
she is. And having answered the Jesus

eating and drinking,
but YOU say, 'Look!
A man gluttonous and
given to drinking
wine, a friend of tax
collectors and sin-
ners!' 35 All the same,
wisdom is proved
righteous by all its
children."
36 Now a certain
one of the Pharisees
kept asking him to
dine with him. Ac-
cordingly he entered
into the house of the
Pharisee and reclined
at the table. 37 And,
look! a woman who
was known in the city
to be a sinner, learned
that he was taking a
meal in the house of
the Pharisee, and she
brought an alabaster
case of perfumed oil,
38 and, taking a posi-
tion behind at his
feet, she wept and
started to wet his feet
with her tears and
she would wipe them
off with the hair of
her head. Also, she
tenderly kissed his
feet and greased them
with the perfumed
oil. 39 At the sight
the Pharisee that in-
vited him said within
himself: "This man,
if he were a prophet,
would know who and
what kind of woman
it is that is touching
him, that she is
a sinner." 40 But
in reply Jesus

εἶπεν πρὸς αὐτόν Σίμων, ἔχω σοί
said toward him Simon, I am having to you
τι εἰπεῖν. ὁ δέ Διδάσκαλε,
something to say. The (one) but Teacher,
εἰπέ, φησίν.
say, he is saying.
41 δύο χρεοφιλέται ἦσαν δανιστῇ τινί·
Two debtors were to lender any;
ὁ εἷς ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ
the one owed denarii five hundred, the but
ἕτερος πεντήκοντα. 42 μὴ ἐχόντων
different (one) fifty. Not having
αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο.
of them to give back to both he freely forgave.
τίς οὖν αὐτῶν πλεῖον ἀγαπήσει
Which (one) therefore of them more will love
αὐτόν; 43 ἀποκριθεὶς Σίμων εἶπεν
him? Having answered Simon said
Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον
I suppose that to whom the more
ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ
he freely forgave. The (one) but said to him
Ὀρθῶς ἔκρινας. 44 καὶ στραφεὶς
Correctly you judged. And having turned
πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη
toward the woman to the Simon he said
Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν
Are you looking at this the woman? I entered
σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας
of you into the house, water to me upon feet
οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν
not you gave; this (one) but to the tears
ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν
wetted of me the feet and to the hairs
αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ
of her she wiped off. Kiss to me not
ἔδωκας· αὕτη δὲ ἀφ' ἧς
you gave; this (one) but from which [hour]
εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς
I entered not left off kissing down of me the
πόδας. 46 ἐλαίῳ τὴν κεφαλήν μου οὐκ
feet. To oil the head of me not
ἤλειψας· αὕτη δὲ μύρῳ
you greased; this (one) but to perfumed oil
ἤλειψεν τοὺς πόδας μου. 47 οὗ
greased the feet of me. Of which (thing)
χάριν, λέγω σοι, ἀφέωνται
thanks, I am saying to you, have been let go off
αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι
the sins of her the many, because

said to him: "Simon,
I have something to
say to you." He said:
"Teacher, say it!"
41 "Two men were
debtors to a certain
lender; the one was
in debt for five hun-
dred de·nar'i·i, but
the other for fifty.
42 When they did not
have anything with
which to pay back, he
freely forgave them
both. Therefore,
which of them will
love him the more?"
43 In answer Simon
said: "I suppose it is
the one to whom he
freely forgave the
more." He said to
him: "You judged
correctly." 44 With
that he turned to the
woman and said to Si-
mon: "Do you behold
this woman? I entered
into your house; you
gave me no water for
my feet. But this
woman wet my feet
with her tears and
wiped them off with
her hair. 45 You gave
me no kiss; but this
woman, from the hour
that I came in, did
not leave off tenderly
kissing my feet.
46 You did not grease
my head with oil;
but this woman
greased my feet with
perfumed oil. 47 By
virtue of this, I tell
you, her sins, many
though they are, are
forgiven, because

ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον
she loved much; to whom but little
ἀφίεται, ὀλίγον ἀγαπᾷ. 48 εἶπεν
is being let go off little he is loving. He said
δὲ αὐτῇ Ἀφέωνταί σου αἱ ἁμαρτίαι.
but to her Have been let go off of you the sins.
49 καὶ ἤρξαντο οἱ συνανακείμενοι
And started the (ones) lying up together
λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὃς
to be saying in themselves Who this is who
καὶ ἁμαρτίας ἀφίησιν; 50 εἶπεν δὲ
also sins is letting go off? Said but
πρὸς τὴν γυναῖκα Ἡ πίστις σου σέσωκέν
toward the woman The faith of you has saved
σε· πορεύου εἰς εἰρήνην.
you; be going your way into peace.

8 Καὶ ἐγένετο ἐν τῷ καθεξῆς
And it happened in the order of subsequence
καὶ αὐτὸς διώδευεν κατὰ πόλιν
and he was journeying through down city
καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος
and village preaching and declaring as good news
τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα
the kingdom of the God, and the twelve
σὺν αὐτῷ, 2 καὶ γυναῖκές τινες αἳ
together with him, and women some who
ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων
were having been cured from spirits
πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ
wicked and of sicknesses, Mary the (one)
καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια
being called Magdalene, from whom demons
ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάνα γυνὴ Χουζᾶ
seven had gone out, and Joanna woman of Chuza
ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ
man in charge of Herod and Susanna and
ἕτεραι πολλαί, αἵτινες διηκόνουν
different [women] many, who were serving
αὐτοῖς ἐκ τῶν ὑπαρχόντων
to them out of the (things) belonging
αὐταῖς.
to them [women].
4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ
Collecting together but of crowd much and
τῶν κατὰ πόλιν
of the (ones) according to city
ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ
going their way upon toward him he said through
παραβολῆς 5 Ἐξῆλθεν ὁ σπείρων τοῦ
parable Went out the (one) sowing of the

she loved much; but
he who is forgiven lit-
tle, loves little."
48 Then he said to
her: "Your sins are
forgiven." 49 At this
those reclining at
the table with him
started to say within
themselves: "Who is
this man who even
forgives sins?" 50 But
he said to the wom-
an: "Your faith has
saved you; go your
way in peace."

8 Shortly afterwards
he went journey-
ing from city to city
and from village to
village, preaching and
declaring the good
news of the kingdom
of God. And the
twelve were with him,
2 and certain women
that had been cured
of wicked spirits and
sicknesses, Mary the
so-called Mag'da·lene,
from whom seven de-
mons had come out,
3 and Jo·an'na the
wife of Chu'za, Her-
od's man in charge,
and Su·san'na and
many other women,
who were ministering
to them from their
belongings.
4 Now when a great
crowd had collected
together with those
that went to him
from city after city,
he spoke by means
of an illustration:
5 "A sower went out

σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ
to sow the thing sown of him. And in the
σπείρειν αὐτὸν ὃ μὲν ἔπεσεν
to be sowing him which one indeed fell
παρὰ τὴν ὁδόν, καὶ κατεπατήθη καὶ
beside the way, and was trampled down and
τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.
the birds of the heaven ate down it.
6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν
And different (one) fell down upon the
πέτραν, καὶ φυὲν ἐξηράνθη
rock-mass, and having sprouted it was dried up
διὰ τὸ μὴ ἔχειν ἰκμάδα.
through the not to be having moisture.
7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν
And different (one) fell in midst of the
ἀκανθῶν, καὶ συνφυεῖσαι αἱ
thorns, and having grown up together the
ἄκανθαι ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον
thorns choked off it. And different (one)
ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν, καὶ
fell into the earth the good, and
φυὲν ἐποίησεν καρπὸν
having sprouted it made fruit
ἑκατονταπλασίονα. Ταῦτα λέγων
hundredfold. These (things) saying
ἐφώνει Ὁ ἔχων ὦτα
he was sounding to The (one) having ears
ἀκούειν ἀκουέτω.
to be hearing let him be hearing.
9 Ἐπηρώτων δὲ αὐτὸν οἱ
Were inquiring upon but him the
μαθηταὶ αὐτοῦ τίς αὕτη εἴη
disciples of him what this would be
ἡ παραβολή. 10 ὁ δὲ εἶπεν
the parable. The (one) but said
Ὑμῖν δέδοται γνῶναι τὰ
To you it has been given to know the
μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς
mysteries of the kingdom of the God, to the
δὲ λοιποῖς ἐν παραβολαῖς, ἵνα
but leftover (ones) in parables, in order that
βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες
looking not they may be looking and hearing
μὴ συνίωσιν. 11 ἔστιν δὲ
not they may be comprehending. Is but
αὕτη ἡ παραβολή. Ὁ σπόρος ἐστὶν ὁ
this the parable. The thing sown is the
λόγος τοῦ θεοῦ. 12 οἱ δὲ παρὰ
word of the God. The (ones) but beside

to sow his seed. Well,
as he was sowing,
some of it fell along-
side the road and was
trampled down, and
the birds of heaven
ate it up. 6 Some
other landed upon the
rock-mass, and, after
sprouting, it dried up
because of not having
moisture. 7 Some
other fell among the
thorns, and the
thorns that grew up
with it choked it off.
8 Some other fell up-
on the good soil, and,
after sprouting, it
produced fruit a hun-
dredfold." As he told
these things, he pro-
ceeded to call out:
"Let him that has
ears to listen, listen."
9 But his disciples
began to ask him
what this illustration
might mean. 10 He
said: "To YOU it is
granted to understand
the sacred secrets
of the kingdom of
God, but for the
rest it is in illus-
trations, in order
that, though looking,
they may look in
vain and, though
hearing, they may
not get the meaning.
11 Now the illustration
means this: The seed
is the word of God.
12 Those alongside

τὴν ὁδόν εἰσιν οἱ ἀκούσαντες, εἶτα
the way are the (ones) having heard, then
ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον
is coming the Devil and lifts up the word
ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ
from the heart of them, in order that not
πιστεύσαντες σωθῶσιν. 13 οἱ δὲ
having believed they may be saved. The (ones) but
ἐπὶ τῆς πέτρας οἳ ὅταν ἀκούσωσιν
upon the rock-mass who whenever they might hear
μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι
with joy are receiving the word, and these
ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν
root not are having, who toward season
πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ
are believing and in season of testing
ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας
stand off. The (one) but into the thorns
πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες,
having fallen, these are the (ones) having heard,
καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν
and by anxieties and riches and pleasures
τοῦ βίου πορευόμενοι
of the living going their way
συνπνίγονται καὶ οὐ
are being choked together and not
τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ
are bearing to perfection. The (one) but in the
καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ
fine earth, these are who in heart fine
καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον
and good having heard the word
κατέχουσιν καὶ καρποφοροῦσιν ἐν
they are retaining and they are bearing fruit in
ὑπομονῇ.
endurance.

16 Οὐδεὶς δὲ λύχνον ἅψας καλύπτει
No one but lamp having lighted is covering
αὐτὸν σκεύει ἢ ὑποκάτω κλίνης
it to vessel or underneath bed
τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν,
is putting, but upon lampstand he is putting,
ἵνα οἱ εἰσπορευόμενοι
in order that the (ones) going their way in
βλέπωσιν τὸ φῶς. 17 οὐ γάρ ἐστιν
may be looking at the light. Not for is
κρυπτὸν ὃ οὐ φανερὸν γενήσεται,
hidden (thing) which not manifest will become,
οὐδὲ ἀπόκρυφον ὃ οὐ μὴ
neither carefully concealed which not not

the road are the ones
that have heard, then
the Devil comes and
takes the word away
from their hearts in
order that they may
not believe and be
saved. 13 Those upon
the rock-mass are
the ones who, when
they hear it, receive
the word with joy,
but these have no
root; they believe for
a season, but in a
season of testing they
fall away. 14 As for
that which fell among
the thorns, these are
the ones that have
heard, but, by being
carried away by anx-
ieties and riches and
pleasures of this life,
they are completely
choked and bring
nothing to perfection.
15 As for that on the
fine soil, these are the
ones that, after hear-
ing the word with a
fine and good heart,
retain it and bear
fruit with endurance.

16 "No one, after
lighting a lamp, cov-
ers it with a vessel
or puts it underneath
a bed, but he puts
it on a lampstand,
that those stepping in
may behold the light.
17 For there is noth-
ing hidden that will
not become manifest,
neither anything
carefully concealed
that will never

γνωσθῇ καὶ εἰς φανερὸν
should be known and into what is manifest
ἔλθῃ. 18 Βλέπετε οὖν πῶς
should come. Be you looking at therefore how
ἀκούετε· ὃς ἂν γὰρ ἔχῃ,
you are hearing; who likely for may be having,
δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ
it will be given to him, and who likely not
ἔχῃ, καὶ ὃ δοκεῖ ἔχειν
may be having, also which he thinks to be having
ἀρθήσεται ἀπ' αὐτοῦ.
will be lifted up from him.

19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ
Came to be alongside but toward him the
μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ
mother and the brothers of him, and not
ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν
were able to meet up with him through the
ὄχλον. 20 ἀπηγγέλη δὲ αὐτῷ Ἡ
crowd. It was reported back but to him The
μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν
mother of you and the brothers of you have stood
ἔξω ἰδεῖν θέλοντές σε. 21 ὁ δὲ
outside to see willing you. The (one) but
ἀποκριθεὶς εἶπεν πρὸς αὐτούς Μήτηρ
having answered said toward them Mother
μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ
of me and brothers of me these are the (ones)
τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.
the word of the God hearing and doing.

22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ
It occurred but in one of the days and
αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ
he stepped in into boat and the disciples
αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς Διέλθωμεν
of him, and he said toward them Let us go through
εἰς τὸ πέραν τῆς λίμνης, καὶ
into the other side of the lake, and
ἀνήχθησαν. 23 πλεόντων δὲ αὐτῶν
they were led up. Sailing but of them
ἀφύπνωσεν. καὶ κατέβη λαῖλαψ ἀνέμου
he fell asleep. And descended violent storm of wind
εἰς τὴν λίμνην, καὶ συνεπληροῦντο
into the lake, and they were being filled up with
καὶ ἐκινδύνευον. 24 προσελθόντες δὲ
and were in danger. Having come toward but
διήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπιστάτα,
they roused him saying Instructor Instructor,
ἀπολλύμεθα· ὁ δὲ διεγερθεὶς
we are perishing; the (one) but having been roused

become known and
never come into the
open. 18 Therefore,
pay attention to how
you listen; for who-
ever has, more will be
given him, but who-
ever does not have,
even what he imag-
ines he has will be
taken away from
him."

19 Now his mother
and brothers came
toward him, but they
were unable to get to
him because of
the crowd. 20 How-
ever, it was reported
to him: "Your mother
and your brothers
are standing outside
wanting to see you."
21 In reply he said to
them: "My mother
and my brothers are
these who hear the
word of God and do
it."

22 In the course of
one of the days he
and his disciples got
into a boat, and he
said to them: "Let
us cross to the other
side of the lake." So
they set sail. 23 But
as they were sailing
he fell asleep. Now a
violent windstorm de-
scended upon the lake,
and they began to
fill up with water and
to be in danger. 24 Fi-
nally they went to
him and roused him,
saying: "Instructor,
Instructor, we are
about to perish!"
Rousing himself,

ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι
gave rebuke to the wind and to the raging
τοῦ ὕδατος, καὶ ἐπαύσαντο, καὶ ἐγένετο
of the water, and they subsided, and came to be
γαλήνη. 25 εἶπεν δὲ αὐτοῖς Ποῦ ἡ
calm. He said but to them Where the
πίστις ὑμῶν; φοβηθέντες δὲ
faith of you? Having been made fearful but
ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους Τίς
they wondered, saying toward one another Who
ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις
really this is because also to the winds
ἐπιτάσσει καὶ τῷ ὕδατι, καὶ
he is giving orders and to the water, and
ὑπακούουσιν αὐτῷ;
they are obeying him?

26 Καὶ κατέπλευσαν εἰς τὴν χώραν
And they sailed down into the country
τῶν Γερασηνῶν, ἥτις ἐστὶν
of the Gerasenes, which is
ἀντίπερα τῆς Γαλιλαίας.
opposite on other side of the Galilee.
27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν
To (one) having gone out but to him upon the
γῆν ὑπήντησεν ἀνήρ τις ἐκ τῆς
earth met up with male person some out of the
πόλεως ἔχων δαιμόνια· καὶ χρόνῳ
city (one) having demons; and to time
ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν
sufficient not put on outer garment, and in
οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν.
house not he was staying but in the tombs.
28 ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας
Having seen but the Jesus having cried aloud
προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ
he fell toward him and to voice great
εἶπεν Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ
said What to me and to you, Jesus Son of the
θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με
God of the Most High? I beg of you, not me
βασανίσῃς· 29 παρήγγελλεν γὰρ τῷ
you should torment; he was ordering for to the
πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ
spirit the unclean to come out from the
ἀνθρώπου. πολλοῖς γὰρ χρόνοις
man. To many for times
συνηρπάκει αὐτόν, καὶ
it had snatched away with him, and
ἐδεσμεύετο ἁλύσεσιν καὶ
he was being bound to chains and

he rebuked the wind
and the raging of the
water, and they sub-
sided, and a calm set
in. 25 Then he said
to them: "Where is
YOUR faith?" But
struck with fear, they
marveled, saying to
one another: "Who
really is this, for he
orders even the winds
and the water, and
they obey him?"

26 And they put in
to shore in the coun-
try of the Ger'a·senes,
which is on the side
opposite Gal'i·lee.
27 But as he got out
onto land a certain
man from the city
who had demons met
him. And for a con-
siderable time he had
not worn clothing,
and he was staying,
not at home, but
among the tombs.
28 At the sight of
Jesus he cried aloud
and fell down before
him, and with a loud
voice he said: "What
have I to do with you,
Jesus Son of the Most
High God? I beg you,
do not torment me."
29 (For he had been
ordering the unclean
spirit to come out
of the man. For over
a long time it had
held him fast, and
he was repeatedly
bound with chains and

πέδαις φυλασσόμενος, καὶ διαρήσσων
fetters being guarded, and breaking through
τὰ δεσμὰ ἠλαύνετο ἀπὸ
the bonds he was being driven from
τοῦ δαιμονίου εἰς τὰς ἐρήμους.
the demon into the lonely [places].
30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς Τί
Inquired upon but him the Jesus What
σοί ὄνομά ἐστιν; ὁ δὲ εἶπεν Λεγιών,
to you name is? The (one) but said Legion,
ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.
because entered demons many into him.
31 καὶ παρεκάλουν αὐτὸν ἵνα μὴ
And they were entreating him in order that not
ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον
he should give orders to them into the abyss
ἀπελθεῖν. 32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων
to go off. Was but there herd of pigs
ἱκανῶν βοσκομένη ἐν τῷ
sufficient feeding itself in the
ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα
mountain; and they entreated him in order that
ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους
he should give permission to them into those (ones)
εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.
to enter; and he gave permission to them.
33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ
Having gone out but the demons from the
ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ
man entered into the pigs, and
ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς
rushed the herd down the precipice into
τὴν λίμνην καὶ ἀπεπνίγη. 34 Ἰδόντες δὲ
the lake and was drowned. Having seen but
οἱ βόσκοντες τὸ γεγονὸς
the (ones) feeding the (thing) having happened
ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς
fled and reported back into the city and into
τοὺς ἀγρούς.
the fields.

35 ἐξῆλθον δὲ ἰδεῖν τὸ
They came out but to see the (thing)
γεγονὸς καὶ ἦλθαν πρὸς τὸν
having happened and they came toward the
Ἰησοῦν, καὶ εὗραν καθήμενον τὸν ἄνθρωπον
Jesus, and found sitting the man
ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν
from whom the demons came out
ἱματισμένον καὶ σωφρονοῦντα παρὰ
having been clothed and being of sound mind beside

fetters under guard,
but he would burst
the bonds and be
driven by the de-
mon into the lonely
places.) 30 Jesus asked
him: "What is your
name?" He said:
"Legion," because
many demons had en-
tered into him. 31 And
they kept entreating
him not to order them
to go away into the
abyss. 32 Now a herd
of a considerable
number of swine was
feeding there on the
mountain; so they
entreated him to per-
mit them to enter
into those. And
he gave them per-
mission. 33 Then the
demons went out
of the man and
entered into the
swine, and the herd
rushed over the prec-
ipice into the lake
and drowned. 34 But
when the herders saw
what had happened,
they fled and reported
it to the city and to
the countryside.

35 Then people
turned out to see
what had happened,
and they came to Je-
sus and found the
man from whom the
demons came out,
clothed and in his
sound mind, sitting at

τοὺς πόδας τοῦ Ἰησοῦ, καὶ
the feet of the Jesus, and
ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ
they were made fearful. Reported back but
αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη
to them the (ones) having seen how was saved
ὁ δαιμονισθείς. 37 καὶ ἠρώτησεν
the (one) demon-possessed. And requested
αὐτὸν ἅπαν τὸ πλῆθος
him all the multitude
τῆς περιχώρου τῶν Γερασηνῶν
of the surrounding country of the Gerasenes
ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ
to get away from them, because to fear great
συνείχοντο· αὐτὸς δὲ
they were being held together; he but
ἐμβὰς εἰς πλοῖον ὑπέστρεψεν.
having stepped in into boat returned.
38 ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ'
Was begging but of him the male person from
οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν
whom had gone out the demons to be together with
αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων
him; he let loose off but him saying
39 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ
Be returning into the home of you, and
διηγοῦ ὅσα σοι ἐποίησεν ὁ
be relating as many (things) as to you did the
θεός. καὶ ἀπῆλθεν καθ' ὅλην τὴν
God. And he went off down through whole the
πόλιν κηρύσσων ὅσα ἐποίησεν
city preaching as many (things) as did
αὐτῷ ὁ Ἰησοῦς.
to him the Jesus.
40 Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν
In but the to be returning the Jesus
ἀπεδέξατο αὐτὸν ὁ ὄχλος, ἦσαν γὰρ
received off him the crowd, were for
πάντες προσδοκῶντες αὐτόν. 41 Καὶ ἰδοὺ
all expecting him. And look!
ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ
came male person to whom name Jairus, and
οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν,
this [man] ruler of the synagogue was existing,
καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ
and having fallen beside the feet of Jesus
παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον
he was entreating him to enter into the house
αὐτοῦ, 42 ὅτι θυγάτηρ μονογενὴς ἦν
of him, because daughter only-begotten was

the feet of Jesus; and
they became fearful.
36 Those who had seen
it reported to them
how the demon-pos-
sessed man had been
made well. 37 So all
the multitude from
the surrounding coun-
try of the Ger′a·senes
asked him to get
away from them, be-
cause they were in
the grip of great fear.
Then he went aboard
the boat and turned
away. 38 However, the
man from whom the
demons had gone out
kept begging to con-
tinue with him; but
he dismissed the man,
saying: 39 "Be on
your way back home,
and keep on relating
what things God did
for you." Accordingly
he went away, pro-
claiming throughout
the whole city what
things Jesus did for
him.

40 When Jesus got
back, the crowd re-
ceived him kindly, for
they were all ex-
pecting him. 41 But,
look! a man named
Ja′i·rus came, and
this man was a pre-
siding officer of the
synagogue. And he
fell at the feet of
Jesus and began to
entreat him to enter
into his house, 42 be-
cause he had an only-
begotten daughter

αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκεν.
to him as of years twelve and she was dying.
Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι
In but the to be going under him the crowds
συνέπνιγον αὐτόν. 43 καὶ γυνὴ
were choking together him. And woman
οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα,
being in flow of blood from years twelve,
ἥτις οὐκ ἴσχυσεν ἀπ' οὐδενὸς
who not was strong enough from no one
θεραπευθῆναι, 44 προσελθοῦσα ὄπισθεν
to be cured, having come toward from behind
ἥψατο τοῦ κρασπέδου τοῦ ἱματίου
touched the fringe of the outer garment
αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ
of him, and instantly stood the flow of the
αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς Τίς
blood of her. And said the Jesus Who
ὁ ἁψάμενός μου; ἀρνουμένων δὲ
the (one) having touched me? Denying but
πάντων εἶπεν ὁ Πέτρος Ἐπιστάτα, οἱ
of all said the Peter Instructor, the
ὄχλοι συνέχουσίν σε καὶ
crowds are holding together you and
ἀποθλίβουσιν. 46 ὁ δὲ Ἰησοῦς εἶπεν
are closely pressing. The but Jesus said
Ἥψατό μού τις, ἐγὼ γὰρ ἔγνων δύναμιν
Touched me someone, I for knew power
ἐξεληλυθυῖαν ἀπ' ἐμοῦ. 47 ἰδοῦσα δὲ
having gone out from me. Having seen but
ἡ γυνὴ ὅτι οὐκ ἔλαθεν
the woman that not she escaped notice
τρέμουσα ἦλθεν καὶ προσπεσοῦσα
trembling came and having fallen down toward
αὐτῷ δι' ἣν αἰτίαν ἥψατο αὐτοῦ
him through what cause she touched him
ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς
reported back in sight of all the people and as
ἰάθη παραχρῆμα. 48 ὁ δὲ
she was healed instantly. The (one) but
εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις σου
said to her Daughter, the faith of you
σέσωκέν σε· πορεύου εἰς εἰρήνην.
has saved you; be going your way into peace.
49 Ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις
Yet of him speaking is coming someone
παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι
beside the synagogue ruler saying that
Τέθνηκεν ἡ θυγάτηρ σου, μηκέτι
Has died the daughter of you, not yet

about twelve years old
and she was dying.

As he was going
the crowds thronged
him. 43 And a wom-
an, subject to a flow
of blood for twelve
years, who had not
been able to get a
cure from anyone,
44 approached from
behind and touched
the fringe of his outer
garment, and instant-
ly her flow of blood
stopped. 45 So Jesus
said: "Who was it
that touched me?"
When they were
all denying it, Peter
said: "Instructor, the
crowds are hemming
you in and closely
pressing you." 46 Yet
Jesus said: "Someone
touched me, for I per-
ceived that power
went out of me."
47 Seeing that she
had not escaped no-
tice, the woman came
trembling and fell
down before him and
disclosed before all
the people the cause
for which she touched
him and how she
was healed instantly.
48 But he said to her:
"Daughter, your faith
has made you well;
go your way in peace."

49 While he was yet
speaking, a certain
representative of the
presiding officer of
the synagogue came,
saying: "Your daugh-
ter has died; do not

σκύλλε τὸν διδάσκαλον. 50 ὁ δὲ
be bothering the teacher. The but
Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ Μὴ
Jesus having heard answered to him Not
φοβοῦ, μόνον πίστευσον, καὶ
be fearing, only exercise faith, and
σωθήσεται. 51 ἐλθὼν δὲ εἰς τὴν
she will be saved. Having come but into the
οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινὰ σὺν
house not let go off to enter anyone together with
αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάνην καὶ Ἰάκωβον
him if not Peter and John and James
καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
and the father of the girl and the mother.
52 ἔκλαιον δὲ πάντες καὶ
Were weeping but all (they) and
ἐκόπτοντο αὐτήν. ὁ δὲ
were beating themselves for her. The (one) but
εἶπεν Μὴ κλαίετε, οὐ γὰρ ἀπέθανεν
said Not be you weeping, not for she died
ἀλλὰ καθεύδει. 53 καὶ
but she is sleeping. And
κατεγέλων αὐτοῦ, εἰδότες ὅτι
they were laughing down of him, having known that
ἀπέθανεν. 54 αὐτὸς δὲ κρατήσας τῆς
she died. He but having taken hold of the
χειρὸς αὐτῆς ἐφώνησεν λέγων Ἡ παῖς,
hand of her sounded to saying The girl,
ἔγειρε. 55 καὶ ἐπέστρεψεν τὸ πνεῦμα
be getting up. And turned upon the spirit
αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ
of her, and she stood up instantly, and
διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ
he ordered to her to be given to eat. And
ἐξέστησαν οἱ γονεῖς αὐτῆς·
placed themselves outside the parents of her;
ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ
the (one) but gave instructions to them to no one
εἰπεῖν τὸ γεγονός.
to say the (thing) having happened.

9 Συνκαλεσάμενος δὲ τοὺς δώδεκα
Having called together but the twelve
ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ
he gave to them power and authority upon
πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν,
all the demons and sicknesses to be curing,
2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν
and he sent off them to be preaching the
βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι, 3 καὶ
kingdom of the God and to be healing, and

bother the teacher
any longer." 50 On
hearing this, Jesus
answered him: "Have
no fear, only put forth
faith, and she will
be saved." 51 When
he reached the house
he did not let anyone
go in with him ex-
cept Peter and John
and James and the
girl's father and
mother. 52 But people
were all weeping and
beating themselves in
grief for her. So he
said: "STOP weeping,
for she did not die
but is sleeping." 53 At
this they began to
laugh at him scorn-
fully, because they
knew she had died.
54 But he took her
by the hand and
called, saying: "Girl,
get up!" 55 And her
spirit returned, and
she rose instantly, and
he ordered something
to be given her to
eat. 56 Well, her par-
ents were beside
themselves; but he
instructed them to tell
no one what had
happened.

9 Then he called
the twelve togeth-
er and gave them
power and authority
over all the demons
and to cure sicknesses.
2 And so he sent them
forth to preach the
kingdom of God
and to heal, 3 and

εἶπεν πρὸς αὐτούς Μηδὲν αἴρετε
he said toward them Nothing be you lifting up
εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν
into the way, neither staff nor pouch
μήτε ἄρτον μήτε ἀργύριον, μήτε δύο
nor bread nor silver, nor two
χιτῶνας ἔχειν. 4 καὶ εἰς ἣν ἂν
undergarments to be having. And into what likely
οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ
house you might enter, there be you staying and
ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι
from there be you going out. And as many as
ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι
likely not may be receiving you, going out
ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ
from the city that the dust from
τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς
the feet of you be you shaking off into
μαρτύριον ἐπ' αὐτούς. 6 Ἐξερχόμενοι δὲ
witness upon them. Going out but
διήρχοντο κατὰ τὰς κώμας
they were going through down the villages
εὐαγγελιζόμενοι καὶ θεραπεύοντες
declaring the good news and curing
πανταχοῦ.
everywhere.

7 Ἤκουσεν δὲ Ἡρῴδης ὁ τετραάρχης
Heard but Herod the tetrarch
τὰ γινόμενα πάντα, καὶ
the (things) happening all, and
διηπόρει διὰ τὸ λέγεσθαι
was in thorough perplexity through the to be said
ὑπό τινων ὅτι Ἰωάνης ἠγέρθη ἐκ
by some that John was raised up out of
νεκρῶν, 8 ὑπό τινων δὲ ὅτι Ἠλείας
dead (ones), by some but that Elijah
ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις
appeared, of others but that prophet some
τῶν ἀρχαίων ἀνέστη. 9 εἶπεν δὲ ὁ
of the ancient (ones) stood up. Said but the
Ἡρῴδης Ἰωάνην ἐγὼ ἀπεκεφάλισα· τίς δέ
Herod John I beheaded; who but
ἐστιν οὗτος περὶ οὗ ἀκούω
is this about whom I am hearing
τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.
such (things)? And he was seeking to see him.
10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
And having returned the apostles
διηγήσαντο αὐτῷ ὅσα ἐποίησαν.
recounted to him as many (things) as they did.

he said to them:
"Carry nothing for
the trip, neither staff
nor food pouch, nor
bread nor silver mon-
ey; neither have two
undergarments. 4 But
wherever YOU enter
into a home, stay
there and leave from
there. 5 And wherever
people do not receive
YOU, on going out of
that city shake the
dust off YOUR feet
for a witness against
them." 6 Then start-
ing out they went
through the territory
from village to village,
declaring the good
news and performing
cures everywhere.

7 Now Herod the
district ruler heard of
all the things happen-
ing, and he was in
great perplexity be-
cause of its being said
by some that John
had been raised up
from the dead, 8 but
by others that E·li′-
jah had appeared, but
by still others that
a certain one of the
ancient prophets had
risen. 9 Herod said:
"John I beheaded.
Who, then, is this
about whom I am
hearing such things?"
So he was seeking to
see him.

10 And when the
apostles returned they
recounted to him what
things they had done.

Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν
And having taken along them he withdrew
κατ' ἰδίαν εἰς πόλιν καλουμένην
according to private [spot] into city being called
Βηθσαιδά. 11 οἱ δὲ ὄχλοι γνόντες
Bethsaida. The but crowds having known
ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενος
followed to him. And having received kindly
αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς
them he was speaking to them about the
βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν
kingdom of the God, and the (ones) need
ἔχοντας θεραπείας ἰᾶτο. 12 Ἡ δὲ
having of cure he was healing. The but
ἡμέρα ἤρξατο κλίνειν· προσελθόντες
day started to be declining; having come toward
δὲ οἱ δώδεκα εἶπαν αὐτῷ Ἀπόλυσον τὸν
but the twelve said to him Let loose off the
ὄχλον, ἵνα πορευθέντες εἰς
crowd, in order that having gone their way into
τὰς κύκλῳ κώμας καὶ ἀγροὺς
the to circle villages and fields
καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν,
they might let loose down and might find provisions,
ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 εἶπεν
because here in lonely place we are. He said
δὲ πρὸς αὐτούς Δότε αὐτοῖς φαγεῖν
but toward them Give you to them to eat
ὑμεῖς. οἱ δὲ εἶπαν Οὐκ εἰσὶν ἡμῖν
you. The (ones) but said Not are to us
πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ
more than loaves five and fishes two, if
μήτι πορευθέντες ἡμεῖς
not what having gone our way we
ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον
might buy into all the people this
βρώματα. 14 ἦσαν γὰρ ὡσεὶ ἄνδρες
foodstuffs. Were for as if male persons
πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς
five thousand. He said but toward the disciples
αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας ὡσεὶ
of him Make you recline them groups as if
ἀνὰ πεντήκοντα. 15 καὶ ἐποίησαν οὕτως καὶ
up fifty. And they did thus and
κατέκλιναν ἅπαντας. 16 λαβὼν δὲ
made recline all (them). Having taken but
τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
the five loaves and the two fishes
ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν
having looked up into the heaven he blessed

With that he took
them along and with-
drew to privacy into
a city called Beth-
sa'i·da. 11 But the
crowds, getting to
know it, followed him.
And he received them
kindly and began to
speak to them about
the kingdom of God,
and he healed those
needing a cure.
12 Then the day
started to decline. The
twelve now came up
and said to him:
"Dismiss the crowd,
that they may go into
the villages and coun-
tryside round about
and procure lodging
and find provisions,
because out here we
are in a lonely place."
13 But he said to
them: "You give them
something to eat."
They said: "We have
nothing more than
five loaves and two
fishes, unless perhaps
we ourselves go and
buy foodstuffs for all
these people." 14 They
were, in fact, about
five thousand men.
But he said to his
disciples: "Have them
recline as at meals,
in groups of about
fifty each." 15 And
they did so and had
them all recline.
16 Then taking the
five loaves and the
two fishes, he looked
up to heaven, blessed

αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς
them and broke down and was giving to the
μαθηταῖς παραθεῖναι τῷ ὄχλῳ. 17 καὶ
disciples to put beside the crowd. And
ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ
they ate and were satisfied all, and
ἤρθη τὸ περισσεῦσαν
was lifted up the [quantity] having abounded
αὐτοῖς κλασμάτων κόφινοι δώδεκα.
to them of fragments baskets twelve.
18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν
And it happened in the to be him
προσευχόμενον κατὰ μόνας
praying according to solitary [places]
συνῆσαν αὐτῷ οἱ μαθηταί, καὶ
came together to him the disciples, and
ἐπηρώτησεν αὐτοὺς λέγων Τίνα με οἱ
he inquired upon them saying Whom me the
ὄχλοι λέγουσιν εἶναι; 19 οἱ δὲ
crowds are saying to be? The (ones) but
ἀποκριθέντες εἶπαν Ἰωάνην τὸν βαπτιστήν,
having answered said John the Baptist,
ἄλλοι δὲ Ἠλείαν, ἄλλοι δὲ ὅτι προφήτης
others but Elijah, others but that prophet
τις τῶν ἀρχαίων ἀνέστη. 20 εἶπεν
some of the ancient (ones) stood up. He said
δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε
but to them You but whom me are you saying
εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν Τὸν
to be? Peter but having answered said The
χριστὸν τοῦ θεοῦ. 21 ὁ δὲ
Christ of the God. The (one) but
ἐπιτιμήσας αὐτοῖς παρήγγειλεν
having rebuked to them he gave instructions
μηδενὶ λέγειν τοῦτο, 22 εἰπὼν ὅτι
to no one to be telling this, having said that
Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου
It is necessary the Son of the man
πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι
many (things) to suffer and to be rejected
ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
from the older men and chief priests and
γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ
scribes and to be killed and to the
τρίτῃ ἡμέρᾳ ἐγερθῆναι.
third day to be raised up.
23 Ἔλεγεν δὲ πρὸς πάντας Εἴ
He was saying but toward all (them) If

them and broke them
up and began to give
them to the disciples
to set before the
crowd. 17 So they all
ate and were satisfied,
and the surplus that
they had was taken
up, twelve baskets of
fragments.
18 Later, while he
was praying alone,
the disciples came to-
gether to him, and
he questioned them,
saying: "Who are the
crowds saying that I
am?" 19 In reply they
said: "John the Bap-
tist; but others, E·li'-
jah,[a] and still others,
that one of the an-
cient prophets has
risen." 20 Then he
said to them: "You,
though, who do you
say I am?" Peter said
in reply: "The Christ
of God." 21 Then in
a stern talk to them
he instructed them
not to be telling this
to anybody, 22 but
said: "The Son of
man must undergo
many sufferings and
be rejected by the
older men and chief
priests and scribes,
and be killed, and on
the third day be
raised up."
23 Then he went
on to say to all: "If

19[a] Elijah, J[17,18,21]; meaning "My God is Jah."

τις θέλει ὀπίσω μου ἔρχεσθαι,
anyone is willing behind me to be coming,
ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν
let him disown himself and let him lift up the
σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ
stake of him according to day, and
ἀκολουθείτω μοι. 24 ὃς γὰρ ἂν
let him be following to me. Who for likely
θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει
may will the soul of him to save, will lose
αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν
it; who but likely might lose the soul
αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει
of him on account of me, this (one) will save
αὐτήν. 25 τί γὰρ ὠφελεῖται ἄνθρωπος
it. What for is being benefited man
κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ
having gained the world whole himself but
ἀπολέσας ἢ ζημιωθείς; 26 ὃς γὰρ
having lost or having been damaged? Who for
ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς
likely might be ashamed of me and the my
λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου
words, this (one) the Son of the man
ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ
will be ashamed of, whenever he might come in the
δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων
glory of him and of the Father and of the holy
ἀγγέλων. 27 Λέγω δὲ ὑμῖν ἀληθῶς,
angels. I am saying but to you truthfully,
εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἳ
are some of the (ones) here having stood who
οὐ μὴ γεύσωνται θανάτου ἕως ἂν
not not should taste of death until likely
ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.
they should see the kingdom of the God.
28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους
It happened but after the words these
ὡσεὶ ἡμέραι ὀκτὼ παραλαβὼν Πέτρον
as if days eight having taken along Peter
καὶ Ἰωάνην καὶ Ἰάκωβον ἀνέβη εἰς τὸ
and John and James he went up into the
ὄρος προσεύξασθαι. 29 καὶ ἐγένετο
mountain to pray. And it happened
ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ
in the to be praying him the form of the
προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς
face of him different and the apparel

anyone wants to
come after me, let
him disown himself
and pick up his tor-
ture stake[a] day after
day and follow me
continually. 24 For
whoever wants to save
his soul will lose it;
but whoever loses his
soul for my sake is
the one that will save
it. 25 Really, what
does a man benefit
himself if he gains
the whole world but
loses his own self
or suffers damage?
26 For whoever be-
comes ashamed of me
and of my words, the
Son of man will be
ashamed of this one
when he arrives in his
glory and that of the
Father and of the
holy angels. 27 But I
tell YOU truthfully,
There are some of
those standing here
that will not taste
death at all until first
they see the kingdom
of God."

28 In actual fact,
about eight days after
these words, he took
Peter and John and
James along and
climbed up into the
mountain to pray.
29 And as he was
praying the appear-
ance of his face
became different
and his apparel

23[a] See Appendix under Matthew 10:38.

αὐτοῦ λευκὸς ἐξαστράπτων. 30 καὶ ἰδοὺ
of him white lightening out. And look!
ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες
male persons two were speaking with him, who
ἦσαν Μωυσῆς καὶ Ἠλείας, 31 οἳ
were Moses and Elijah, the (ones)
ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον
having appeared in glory were saying the exodus
αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν
of him which he was about to be fulfilling in
Ἰερουσαλήμ. 32 ὁ δὲ Πέτρος καὶ οἱ
Jerusalem. The but Peter and the (ones)
σὺν αὐτῷ ἦσαν βεβαρημένοι
together with him were having been weighed down
ὕπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν
to sleep; having fully awakened but they saw the
δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς
glory of him and the two male persons the (ones)
συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ
having stood with him. And it happened in the
διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ
to be separated them from him said the
Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα, καλόν
Peter toward the Jesus Instructor, fine
ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς
it is us here to be, and let us make tents
τρεῖς, μίαν σοὶ καὶ μίαν Μωυσεῖ καὶ μίαν
three, one to you and one to Moses and one
Ἠλείᾳ, μὴ εἰδὼς ὃ λέγει.
to Elijah, not having known which he is saying.
34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο
These (things) but of him saying came to be
νεφέλη καὶ ἐπεσκίαζεν αὐτούς·
cloud and was overshadowing them;
ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν
they were made fearful but in the to enter
αὐτοὺς εἰς τὴν νεφέλην. 35 καὶ φωνὴ
them into the cloud. And voice
ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός
came to be out of the cloud saying This
ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος,
is the Son of me the (one) having been chosen,
αὐτοῦ ἀκούετε. 36 καὶ ἐν τῷ
of him be you hearers. And in the
γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς
to occur the voice was found Jesus
μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ
alone. And they became silent and to no one
ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις
reported back in those the days

became glitteringly
white. 30 Also, look!
two men were con-
versing with him, who
were Moses and E·li'-
jah. 31 These ap-
peared with glory and
began talking about
his departure that he
was destined to fulfill
at Jerusalem. 32 Now
Peter and those with
him were weighed
down with sleep; but
when they got fully
awake they saw his
glory and the two
men standing with
him. 33 And as these
were being separated
from him, Peter said
to Jesus: "Instructor,
it is fine for us to be
here, so let us erect
three tents, one for
you and one for Mo-
ses and one for E·li'-
jah," he not realizing
what he was saying.
34 But as he was say-
ing these things a
cloud formed and be-
gan to overshadow
them. As they en-
tered into the cloud,
they became fearful.
35 And a voice came
out of the cloud,
saying: "This is my
Son, the one that has
been chosen. Listen
to him." 36 And as
the voice occurred
Jesus was found
alone. But they
kept quiet and did
not report to any-
one in those days

οὐδὲν ὧν ἑώρακαν.
nothing of what (things) they have seen.
37 Ἐγένετο δὲ τῇ ἑξῆς
It happened but to the of subsequence
ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ
day having come down of them from the
ὄρους συνήντησεν αὐτῷ ὄχλος πολύς. 38 καὶ
mountain met up with him crowd much. And
ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν
look! male person from the crowd called out
λέγων Διδάσκαλε, δέομαί σου ἐπιβλέψαι
saying Teacher, I am begging of you to look at
ἐπὶ τὸν υἱόν μου, ὅτι μονογενής μοί
upon the son of me, because only-begotten to me
ἐστιν, 39 καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν,
is, and look! spirit is receiving him,
καὶ ἐξέφνης κράζει, καὶ σπαράσσει αὐτὸν
and suddenly he cries out, and convulses him
μετὰ ἀφροῦ καὶ μόλις ἀποχωρεῖ ἀπ᾽
with foam and scarcely it is getting away from
αὐτοῦ συντρῖβον αὐτόν· 40 καὶ ἐδεήθην τῶν
him bruising him; and I begged of the
μαθητῶν σου ἵνα ἐκβάλωσιν
disciples of you in order that they should throw out
αὐτό, καὶ οὐκ ἠδυνήθησαν.
it, and not they proved able.
41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὦ
Having answered but the Jesus said O
γενεὰ ἄπιστος καὶ διεστραμμένη,
generation faithless and having been perverted,
ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ
until when shall I be toward YOU and
ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν
shall I hold up of YOU? Lead toward here the
υἱόν σου. 42 ἔτι δὲ προσερχομένου αὐτοῦ
son of you. Yet but coming toward of him
ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ
broke him the demon and
συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς
convulsed together; gave rebuke but the Jesus
τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν
to the spirit the unclean, and he healed the
παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.
boy and gave back him to the father of him.
43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ
They were being astounded but all upon
τῇ μεγαλειότητι τοῦ θεοῦ.
the majestic power of the God.
Πάντων δὲ θαυμαζόντων ἐπὶ
Of all (them) but wondering upon

any of the things
they saw.
37 On the succeed-
ing day, when they
got down from the
mountain, a great
crowd met him.
38 And, look! a man
cried out from
the crowd, saying:
"Teacher, I beg you
to take a look at my
son, because he is my
only-begotten, 39 and,
look! a spirit takes
him, and suddenly
he cries out, and it
throws him into con-
vulsions with foam,
and it scarcely with-
draws from him after
bruising him. 40 And
I begged your disci-
ples to expel it, but
they could not." 41 In
response Jesus said:
"O faithless and
twisted generation,
how long must I con-
tinue with YOU and
put up with YOU?
Lead your son over
here." 42 But even as
he was approaching,
the demon dashed
him to the ground
and violently con-
vulsed him. However,
Jesus rebuked the un-
clean spirit and
healed the boy and
delivered him to his
father. 43 Well, they
all began to be as-
tounded at the ma-
jestic power of God.
Now as they were
all marveling at

πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς
all (things) which he was doing he said toward the
μαθητὰς αὐτοῦ 44 Θέσθε ὑμεῖς εἰς τὰ ὦτα
disciples of him Put YOU into the ears
ὑμῶν τοὺς λόγους τούτους, ὁ γὰρ υἱὸς
of YOU the words these, the for Son
τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς
of the man is about to be given over into
χεῖρας ἀνθρώπων. 45 οἱ δὲ
hands of men. The (ones) but
ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ
were not knowing the saying this, and
ἦν παρακεκαλυμμένον ἀπ᾽ αὐτῶν
it was having been concealed beside from them
ἵνα μὴ αἴσθωνται αὐτό, καὶ
in order that not they might perceive it, and
ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ
they were fearing to request him about the
ῥήματος τούτου.
saying this.
46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν
Entered but reasoning in
αὐτοῖς, τὸ τίς ἂν εἴη μείζων
them, the who likely might be greater (one)
αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδὼς τὸν
of them. The but Jesus having known the
διαλογισμὸν τῆς καρδίας αὐτῶν
reasoning of the heart of them
ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ
having taken upon little boy made stand it
παρ᾽ ἑαυτῷ, 48 καὶ εἶπεν αὐτοῖς Ὃς ἂν
beside himself, and said to them Who likely
δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ
might receive this the little boy upon the
ὀνόματί μου ἐμὲ δέχεται, καὶ ὃς ἂν
name of me me he is receiving, and who likely
ἐμὲ δέξηται δέχεται τὸν
me he might receive he is receiving the (one)
ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν
having sent off me; the for smaller one in
πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.
all YOU existing this (one) is great.
49 Ἀποκριθεὶς δὲ Ἰωάνης εἶπεν
Having answered but John said
Ἐπιστάτα, εἴδαμέν τινα ἐν τῷ ὀνόματί
Instructor, we saw someone in the name
σου ἐκβάλλοντα δαιμόνια, καὶ
of you throwing out demons, and
ἐκωλύομεν αὐτὸν ὅτι οὐκ
we were preventing him because not

all the things he was
doing, he said to his
disciples: 44 "Give
lodgment to these
words in YOUR ears,
for the Son of man
is destined to be de-
livered into the hands
of men." 45 But they
continued without un-
derstanding of this
saying. In fact, it was
concealed from them
that they might not
see through it, and
they were afraid to
question him about
this saying.
46 Then a reasoning
entered among them
as to who would be
the greatest of them.
47 Jesus, knowing the
reasoning of their
hearts, took a young
child, set it beside
him 48 and said to
them: "Whoever re-
ceives this young
child on the basis of
my name receives me
[too], and whoever
receives me receives
him [also] that sent
me forth. For he that
conducts himself as
a lesser one among all
of YOU is the one
that is great."
49 In response John
said: "Instructor, we
saw a certain man ex-
pelling demons by the
use of your name and
we tried to prevent
him, because he is not

ἀκολουθεῖ μεθ' ἡμῶν. 50 εἶπεν δὲ πρὸς
he is following with us. Said but toward
αὐτὸν Ἰησοῦς Μὴ κωλύετε, ὃς γὰρ
him Jesus Not be YOU preventing, who for
οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστίν.
not is down (on) YOU over YOU is.
51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς
It occurred but in the to be fulfilled the
ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ
days of the taking up of him and he the
πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι
face firmly set of the to be going his way
εἰς Ἰερουσαλήμ, 52 καὶ ἀπέστειλεν
into Jerusalem, and he sent off
ἀγγέλους πρὸ προσώπου αὐτοῦ. Καὶ
messengers before face of him. And
πορευθέντες εἰσῆλθον εἰς κώμην
having gone their way they entered into village
Σαμαρειτῶν, ὡς ἑτοιμάσαι αὐτῷ· 53 καὶ
of Samaritans, as to prepare to him; and
οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον
not they received him, because the face
αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.
of him was (one) going its way into Jerusalem.
54 ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ
Having seen but the disciples James and
Ἰωάνης εἶπαν Κύριε, θέλεις
John said Lord, are you willing
εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ
we should tell fire to come down from the
οὐρανοῦ καὶ ἀναλῶσαι αὐτούς;
heaven and to annihilate them?
55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. 56 καὶ
Having turned but he rebuked them. And
ἐπορεύθησαν εἰς ἑτέραν κώμην.
they went their way into different village.
57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ
And going their way of them in the way
εἶπέν τις πρὸς αὐτόν Ἀκολουθήσω σοι
said someone toward him I shall follow to you
ὅπου ἐὰν ἀπέρχῃ. 58 καὶ εἶπεν
where if ever you may be going off. And said
αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς
to him the Jesus The foxes dens
ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
are having and the birds of the heaven
κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου
tentings down, the but Son of the man
οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.
not is having where the head he may incline.

following with us."
50 But Jesus said to
him: "Do not YOU
men try to prevent
[him], for he that is
not against YOU is
for YOU."
51 As the days were
now coming to the
full for him to be
taken up, he firmly
set his face to go to
Jerusalem. 52 So he
sent forth messengers
in advance of him.
And they went their
way and entered into
a village of Sa·mar'i-
tans, to make prepara-
tion for him; 53 but
they did not receive
him, because his face
was set for going to
Jerusalem. 54 When
the disciples James
and John saw this they
said: "Lord, do you
want us to tell fire
to come down from
heaven and annihilate
them?" 55 But he
turned and rebuked
them. 56 So they went
to a different village.
57 Now as they
were going on the
road, someone said to
him: "I will follow
you to wherever you
may depart." 58 And
Jesus said to him:
"Foxes have dens and
birds of heaven have
roosts, but the Son
of man has nowhere
to lay down his head."

59 Εἶπεν δὲ πρὸς ἕτερον Ἀκολούθει μοι.
He said but toward different Be following to me.
ὁ δὲ εἶπεν Ἐπίτρεψόν μοι πρῶτον
The (one) but said Permit to me first
ἀπελθόντι θάψαι τὸν πατέρα μου.
having gone off to bury the father of me.
60 εἶπεν δὲ αὐτῷ Ἄφες τοὺς νεκροὺς
He said but to him Let YOU go off the dead (ones)
θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ
to bury the of themselves dead (ones), you but
ἀπελθὼν διάγγελλε τὴν βασιλείαν
having gone off be declaring abroad the kingdom
τοῦ θεοῦ. 61 εἶπεν δὲ καὶ ἕτερος
of the God. Said but also different (one)
Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ
I shall follow to you, Lord; first but
ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς
permit to me to set self off to the (ones) into
τὸν οἶκόν μου. 62 εἶπεν δὲ πρὸς αὐτὸν
the house of me. Said but toward him
ὁ Ἰησοῦς Οὐδεὶς ἐπιβαλὼν τὴν
the Jesus No one having thrust upon the
χεῖρα ἐπ' ἄροτρον καὶ βλέπων εἰς
hand upon plow and looking into
τὰ ὀπίσω εὔθετός ἐστιν τῇ
the (things) behind well fitted is to the
βασιλείᾳ τοῦ θεοῦ.
kingdom of the God.

10 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ
After but these (things) designated the
κύριος ἑτέρους ἑβδομήκοντα δύο καὶ
Lord different (ones) seventy- two and
ἀπέστειλεν αὐτοὺς ἀνὰ δύο δύο πρὸ
sent off them up two two before
προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον
of face of him into every city and place
οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.
where he was about he to be coming.
2 ἔλεγεν δὲ πρὸς αὐτούς Ὁ μὲν
He was saying but toward them The indeed
θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·
harvest much, the but workers few;
δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ
beg YOU therefore of the Lord of the harvest
ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν
so that workers he should thrust out into the
θερισμὸν αὐτοῦ. 3 ὑπάγετε· ἰδοὺ
harvest of him. Be YOU going under; look!
ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ
I am sending off YOU as lambs in midst

59 Then he said to
another: "Be my fol-
lower." The man said:
"Permit me first to
leave and bury my
father." 60 But he
said to him: "Let
the dead bury their
dead, but you go
away and declare
abroad the kingdom
of God." 61 And still
another said: "I will
follow you, Lord; but
first permit me to say
good-by to those in
my household." 62 Je-
sus said to him: "No
man that has put
his hand to a plow
and looks at the
things behind is well
fitted for the kingdom
of God."

10 After these
things the Lord
designated seventy
others and sent them
forth by twos in ad-
vance of him into
every city and place
to which he himself
was going to come.
2 Then he began to
say to them: "The
harvest, indeed, is
great, but the workers
are few. Therefore
beg the Master of
the harvest to send
out workers into his
harvest. 3 Go forth.
Look! I am send-
ing YOU forth as
lambs in among

λύκων. 4 μὴ βαστάζετε βαλλάντιον, μὴ
of wolves. Not be you carrying purse, nor
πήραν, μὴ ὑποδήματα, καὶ μηδένα
pouch, nor sandals, and no one
κατὰ τὴν ὁδὸν ἀσπάσησθε. 5 εἰς ἣν
down the way you should greet. Into what
δ' ἂν εἰσέλθητε οἰκίαν πρῶτον
but likely you might enter house first
λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ. 6 καὶ
be you saying Peace to the house this. And
ἐὰν ἐκεῖ ᾖ υἱὸς εἰρήνης, ἐπαναπαήσεται
if ever there may be son of peace, will repose itself
ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε,
upon him the peace of you; if but not indeed,
ἐφ' ὑμᾶς ἀνακάμψει. 7 ἐν αὐτῇ δὲ τῇ
upon you it will bend again. In this but the
οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες
house be you staying, eating and drinking
τὰ παρ' αὐτῶν, ἄξιος γὰρ ὁ
the (things) beside them, worthy for the
ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ
worker of the reward of him. Not
μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.
be you going across out of house into house.
8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε
And into what likely city you may be entering
καὶ δέχωνται ὑμᾶς, ἐσθίετε
and they may be receiving you, be you eating
τὰ παρατιθέμενα ὑμῖν, 9 καὶ
the (things) being put alongside to you, and
θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ
be you curing the (ones) in it sick, and
λέγετε αὐτοῖς Ἤγγικεν ἐφ' ὑμᾶς
be you saying to them Has drawn near upon you
ἡ βασιλεία τοῦ θεοῦ. 10 εἰς ἣν δ'
the kingdom of the God. Into what but
ἂν πόλιν εἰσέλθητε καὶ μὴ
likely city you might enter and not
δέχωνται ὑμᾶς, ἐξελθόντες εἰς
they may be receiving you, having come out into
τὰς πλατείας αὐτῆς εἴπατε 11 Καὶ τὸν
the broad ways of it say you And the
κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς
dust the (one) having stuck to us out of the
πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα
city of you into the feet we are wiping off
ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι
to you; besides this be you knowing that
ἤγγικεν ἡ βασιλεία τοῦ θεοῦ.
has drawn near the kingdom of the God.

wolves. 4 Do not car-
ry a purse, nor a
food pouch, nor san-
dals, and do not
embrace anybody in
greeting along the
road. 5 Wherever YOU
enter into a house
say first, 'May this
house have peace.'
6 And if a friend of
peace is there, YOUR
peace will rest upon
him. But if there is
not, it will turn back
to YOU. 7 So stay in
that house, eating
and drinking the
things they provide,
for the worker is
worthy of his wages.
Do not be transfer-
ring from house to
house.
8 "Also, wherever
YOU enter into a city
and they receive YOU,
eat the things set
before YOU, 9 and
cure the sick ones in
it, and go on telling
them, 'The kingdom
of God has come
near to YOU.' 10 But
wherever YOU enter
into a city and they
do not receive YOU,
go out into its broad
ways and say, 11 'Even
the dust that got
stuck to our feet from
YOUR city we wipe
off against YOU.
Nevertheless, keep
this in mind, that
the kingdom of
God has come near.'

12 λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ
I am saying to you that to Sodom in the day
ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει
that more endurable it will be than to the city
ἐκείνῃ.
that.
13 Οὐαί σοι, Χοραζείν· οὐαί σοι,
Woe to you, Chorazin; woe to you,
Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι
Bethsaida; because if in Tyre and Sidon
ἐγενήθησαν αἱ δυνάμεις αἱ
took place the powerful works the (ones)
γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν
having taken place in you, long ago likely in
σάκκῳ καὶ σποδῷ καθήμενοι
sackcloth and ashes sitting
μετενόησαν. 14 πλὴν Τύρῳ
they became repentant. Besides to Tyre
καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ
and to Sidon more endurable it will be in the
κρίσει ἢ ὑμῖν. 15 Καὶ σύ, Καφαρναούμ,
judgment than to you. And you, Capernaum,
μὴ ἕως οὐρανοῦ ὑψωθήσῃ;
not until heaven will you be exalted?
ἕως τοῦ ᾅδου καταβήσῃ.
Until the Hades you will come down.
16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει,
The (one) hearing of you of me he is hearing,
καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ
and the (one) disregarding you me
ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν
he is disregarding; the (one) but me disregarding
ἀθετεῖ τὸν ἀποστείλαντά με.
is disregarding the (one) having sent off me.
17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα δύο
Returned but the seventy- two
μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια
with joy saying Lord, also the demons
ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί
are subjecting themselves to us in the name
σου. 18 εἶπεν δὲ αὐτοῖς Ἐθεώρουν
of you. He said but to them I was beholding
τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ
the Satan as lightning out of the heaven
πεσόντα. 19 ἰδοὺ δέδωκα ὑμῖν τὴν
having fallen. Look! I have given to you the
ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων
authority of the to be trampling on top of serpents

12 I tell YOU that it
will be more endurable
for Sod'om in that day
than for that city.
13 "Woe to you, Cho-
ra'zin! Woe to you,
Beth·sa'i·da! because
if the powerful works
that have taken place
in YOU had taken
place in Tyre and
Si'don, they would
long ago have re-
pented sitting in sack-
cloth and ashes.
14 Consequently it
will be more endur-
able for Tyre and
Si'don in the judg-
ment than for YOU.
15 And you, Ca·per'-
na·um, will you
perhaps be exalted to
heaven? Down to Ha'-
des[a] you will come!
16 "He that listens
to YOU listens to me
[too]. And he that
disregards YOU dis-
regards me [too].
Moreover, he that
disregards me disre-
gards [also] him that
sent me forth."
17 Then the seventy
returned with joy,
saying: "Lord, even
the demons are made
subject to us by the
use of your name."
18 At that he said
to them: "I began
to behold Satan al-
ready fallen like
lightning from heav-
en. 19 Look! I have
given YOU the au-
thority to trample
underfoot serpents

15[a] Ha'des, ℵBAJ[21]; She'ol, J[7-18].

καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν
and scorpions, and upon all the power
τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ
of the enemy, and nothing you not not
ἀδικήσει. 20 πλὴν ἐν τούτῳ μὴ
will hurt. Besides in this (thing) not
χαίρετε ὅτι τὰ πνεύματα ὑμῖν
be you rejoicing that the spirits to you
ὑποτάσσεται, χαίρετε δὲ ὅτι
are subjecting themselves, be you rejoicing but that
τὰ ὀνόματα ὑμῶν ἐνγέγραπται ἐν τοῖς
the names of you have been inscribed in the
οὐρανοῖς. 21 Ἐν αὐτῇ τῇ ὥρᾳ
heavens. In very the hour
ἠγαλλιάσατο τῷ πνεύματι τῷ ἁγίῳ
he became exultant to the spirit the holy
καὶ εἶπεν Ἐξομολογοῦμαί σοι, πάτερ
and said I am confessing out to you, Father
κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
Lord of the heaven and of the earth, because
ἀπέκρυψας ταῦτα ἀπὸ σοφῶν
you carefully hid these (things) from wise (ones)
καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ
and comprehending (ones), and you revealed them
νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως
to babes; yes, the Father, because thus
εὐδοκία ἐγένετο ἔμπροσθέν σου.
well-thinking it came to be in front of you.
22 Πάντα μοι παρεδόθη ὑπὸ τοῦ
All (things) to me were given over by the
πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστιν
Father of me, and no one is knowing who is
ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν
the Son if not the Father, and who is
ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἂν
the Father if not the Son and to whom likely
βούληται ὁ υἱὸς ἀποκαλύψαι.
may be wishing the Son to reveal.
23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς
And having turned toward the disciples
κατ' ἰδίαν εἶπεν Μακάριοι οἱ
according to private [spot] he said Happy the
ὀφθαλμοὶ οἱ βλέποντες ἃ
eyes the (ones) looking at what (things)
βλέπετε. 24 λέγω γὰρ ὑμῖν ὅτι
you are looking at. I am saying for to you that
πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν
many prophets and kings desired to see
ἃ ὑμεῖς βλέπετε καὶ οὐκ
what (things) you are looking at and not

and scorpions, and
over all the power of
the enemy, and noth-
ing will by any
means do you hurt.
20 Nevertheless, do
not rejoice over this,
that the spirits are
made subject to you,
but rejoice because
your names have been
inscribed in the heav-
ens." 21 In that very
hour he became
overjoyed in the holy
spirit and said: "I
publicly praise you,
Father, Lord of heav-
en and earth, be-
cause you have
carefully hidden these
things from wise and
intellectual ones, and
have revealed them
to babes. Yes, O Fa-
ther, because to do
thus came to be the
way approved by you.
22 All things have
been delivered to me
by my Father, and
who the Son is no
one knows but the
Father; and who the
Father is, no one
[knows] but the Son,
and he to whom the
Son is willing to re-
veal him."
23 With that he
turned to the disciples
by themselves and
said: "Happy are the
eyes that behold the
things you are be-
holding. 24 For I say
to you, Many prophets
and kings desired to
see the things you are
beholding but did not

εἶδαν, καὶ ἀκοῦσαι ἃ
they saw, and to hear what (things)
ἀκούετε καὶ οὐκ ἤκουσαν.
you are hearing and not they heard.
25 Καὶ ἰδοὺ νομικός τις
And look! one versed in the law some
ἀνέστη ἐκπειράζων αὐτὸν λέγων Διδάσκαλε,
stood up testing out him saying Teacher,
τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
what having done life everlasting shall I inherit?
26 ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τῷ
The (one) but said toward him In the
νόμῳ τί γέγραπται; πῶς
law what has been written? How
ἀναγινώσκεις; 27 ὁ δὲ ἀποκριθεὶς
are you reading? The (one) but having answered
εἶπεν Ἀγαπήσεις Κύριον τὸν θεόν σου
said You shall love Lord the God of you
ἐξ ὅλης καρδίας σου καὶ ἐν ὅλῃ τῇ
out of whole heart of you and in whole the
ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύι σου
soul of you and in whole the strength of you
καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν
and in whole the mind of you, and the
πλησίον σου ὡς σεαυτόν. 28 εἶπεν δὲ
neighbor of you as yourself. He said but
αὐτῷ Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει
to him Correctly you answered; this be doing
καὶ ζήσῃ.
and you will live.
29 Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν
The (one) but willing to justify himself
εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστίν μου
said toward the Jesus And who is of me
πλησίον; 30 ὑπολαβὼν ὁ Ἰησοῦς εἶπεν
neighbor? Having taken under the Jesus said
Ἄνθρωπός τις κατέβαινεν ἀπὸ
Man some was going down from
Ἰερουσαλὴμ εἰς Ἰερειχὼ καὶ λησταῖς
Jerusalem into Jericho and to robbers
περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ
fell about, who also having stripped him and
πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες
blows having put upon they went off having let go off
ἡμιθανῆ. 31 κατὰ συγκυρίαν δὲ
one half-dead. According to coincidence but
ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ
priest some was going down in the way

see them, and to hear
the things you are
hearing but did not
hear them."
25 Now, look! a cer-
tain man versed in
the Law rose up, to
test him out, and
said: "Teacher, by do-
ing what shall I in-
herit everlasting life?"
26 He said to him:
"What is written in
the Law? How do you
read?" 27 In answer
he said: "'You must
love Jehovah[a] your
God with your whole
heart and with your
whole soul and with
your whole strength
and with your whole
mind,' and, 'your
neighbor as your-
self.'" 28 He said to
him: "You answered
correctly; 'keep on do-
ing this and you will
get life.'"
29 But, wanting to
prove himself righ-
teous, the man said to
Jesus: "Who really is
my neighbor?" 30 In
reply Jesus said: "A
certain man was going
down from Jerusa-
lem to Jer'i·cho and
fell among robbers,
who both stripped him
and inflicted blows,
and went off, leav-
ing him half-dead.
31 Now, by coinci-
dence, a certain priest
was going down
over that road,

27[a] Jehovah, J7-10,12-18,21; the Lord, ℵBA.

ἐκείνη, καὶ ἰδὼν αὐτὸν
that, and having seen him
ἀντιπαρῆλθεν· 32 ὁμοίως δὲ καὶ
went along by opposite side; likewise but also
Λευείτης κατὰ τὸν τόπον ἐλθὼν καὶ
Levite down on the place having come and
ἰδὼν ἀντιπαρῆλθεν.
having seen went along by opposite side.
33 Σαμαρείτης δέ τις ὁδεύων ἦλθεν
Samaritan but some making his way came
κατ' αὐτὸν καὶ ἰδὼν
down on him and having seen
ἐσπλαγχνίσθη, 34 καὶ προσελθὼν
was moved with pity, and having come toward
κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων
he bound down the wounds of him pouring upon
ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν
oil and wine, having mounted but him
ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν
upon the own beast of burden he led him
εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ
into inn and he took care of him. And
ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια
upon the morrow having thrust out two denarii
ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν Ἐπιμελήθητι
he gave to the innkeeper and said Take care of
αὐτοῦ, καὶ ὅτι ἂν προσδαπανήσῃς
him, and that likely you might spend toward
ἐγὼ ἐν τῷ ἐπανέρχεσθαί με
I in the to be coming back upon me
ἀποδώσω σοι. 36 τίς τούτων τῶν
shall give back to you. Which one of these the
τριῶν πλησίον δοκεῖ σοι γεγονέναι
three neighbor it seems to you to have become
τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;
of the (one) having fallen into the robbers?
37 ὁ δὲ εἶπεν Ὁ ποιήσας
The (one) but said The (one) having done
τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ
the mercy with him. Said but to him the
Ἰησοῦς Πορεύου καὶ σὺ ποίει
Jesus Be going your way and you be doing
ὁμοίως.
likewise.
38 Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς
In but the to be going their way them
αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ
he entered into village some; woman but
τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν
some to name Martha received under him

but, when he saw him,
he went by on the
opposite side. 32 Like-
wise, a Levite also,
when he got down
to the place and saw
him, went by on the
opposite side. 33 But
a certain Sa·mar'i-
tan traveling the road
came upon him and,
at seeing him, he was
moved with pity.
34 So he approached
him and bound up
his wounds, pouring
oil and wine upon
them. Then he mount-
ed him upon his own
beast and brought
him to an inn and
took care of him.
35 And the next day
he took out two de-
nar'i·i, gave them to
the innkeeper, and
said, 'Take care of
him, and whatever
you spend besides this,
I will repay you when
I come back here.'
36 Who of these three
seems to you to have
made himself neigh-
bor to the man that
fell among the rob-
bers?" 37 He said:
"The one that acted
mercifully toward
him." Jesus then said
to him: "Go your way
and be doing the same
yourself."

38 Now as they were
going their way he en-
tered into a certain vil-
lage. Here a certain
woman named Martha
received him as guest

εἰς τὴν οἰκίαν. 39 καὶ τῇδε ἦν
into the house. And to the (one) but was
ἀδελφὴ καλουμένη Μαριάμ, ἣ καὶ
sister being called Mary, who also
παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ
having sat alongside toward the feet of the
κυρίου ἤκουεν τὸν λόγον αὐτοῦ. 40 ἡ
Lord was hearing the word of him. The
δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν
but Martha was being distracted about much
διακονίαν· ἐπιστᾶσα δὲ εἶπεν Κύριε,
serving; having stood upon but said Lord,
οὐ μέλει σοι ὅτι ἡ ἀδελφή μου
not does it matter to you that the sister of me
μόνην με κατέλειπεν διακονεῖν; εἰπὸν
alone me was leaving down to be serving? Say
οὖν αὐτῇ ἵνα μοι
therefore to her in order that to me
συναντιλάβηται. 41 ἀποκριθεὶς δὲ
she might give aid together. Having answered but
εἶπεν αὐτῇ ὁ κύριος Μάρθα Μάρθα,
said to her the Lord Martha Martha,
μεριμνᾷς καὶ θορυβάζῃ περὶ
you are anxious and you are being disturbed about
πολλά, 42 ὀλίγων δέ ἐστιν χρεία
many (things), of few (things) but is need
ἢ ἑνός· Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα
or of one; Mary for the good part
ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.
chose which not will be lifted up from her.
11 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν
And it happened in the to be him in
τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο,
place some praying, as he ceased,
εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς
said someone of the disciples of him toward
αὐτόν Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι,
him Lord, teach us to be praying,
καθὼς καὶ Ἰωάνης ἐδίδαξεν τοὺς μαθητὰς
according as also John taught the disciples
αὐτοῦ.
of him.
2 εἶπεν δὲ αὐτοῖς Ὅταν
He said but to them Whenever
προσεύχησθε, λέγετε Πάτερ,
YOU may be praying, be YOU saying Father,
ἁγιασθήτω τὸ ὄνομά σου· ἐλθάτω ἡ
let be sanctified the name of you; let come the
βασιλεία σου· 3 τὸν ἄρτον ἡμῶν τὸν
kingdom of you; the bread of us the

into the house. 39 This
woman also had a
sister called Mary,
who, however, sat
down at the feet of
the Lord and kept
listening to his word.
40 Martha, on the
other hand, was dis-
tracted with attend-
ing to many duties.
So, she came near
and said: "Lord, does
it not matter to you
that my sister has
left me alone to at-
tend to things? Tell
her, therefore, to join
in helping me." 41 In
answer the Lord said
to her: "Martha,
Martha, you are
anxious and disturbed
about many things.
42 A few things,
though, are needed, or
just one. For her part,
Mary chose the good
portion, and it will
not be taken away
from her."

11 Now on the oc-
casion of his
being in a certain
place praying, when
he stopped, a certain
one of his disciples
said to him: "Lord,
teach us how to pray,
just as John also
taught his disciples."
2 Then he said to
them: "Whenever
YOU pray, say,
'Father, let your name
be sanctified. Let
your kingdom come.
3 Give us our bread

ἐπιούσιον δίδου ἡμῖν τὸ καθ'
upon [day] being be giving to us the according to
ἡμέραν· 4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν,
day; and let go off to us the sins of us,
καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ
also for very (ones) we are letting go off to everyone
ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς
owing to us; and not should you bring in us
εἰς πειρασμόν.
into temptation.
5 Καὶ εἶπεν πρὸς αὐτούς Τίς ἐξ
And he said toward them Which one out of
ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς
YOU will have friend and will go his way toward
αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ Φίλε,
him [of] midnight and might say to him Friend,
χρῆσόν μοι τρεῖς ἄρτους, 6 ἐπειδὴ φίλος
loan to me three loaves, since friend
μου παρεγένετο ἐξ ὁδοῦ πρός με
of me came to be alongside out of way toward me
καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·
and not I am having which I might put beside him;
7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς
and that (one) from inside having answered
εἴπῃ Μή μοι κόπους πάρεχε·
might say Not to me troubles be having beside;
ἤδη ἡ θύρα κέκλεισται, καὶ τὰ
already the door has been locked, and the
παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην
little children of me with me into the bed
εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.
are; not I am able having stood up to give you.
8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ
I am saying to YOU, if and not he will give to him
ἀναστὰς διὰ τὸ εἶναι φίλον
having stood up through the to be friend
αὐτοῦ, διά γε τὴν ἀναιδίαν
of him, through in fact the lack of modesty
αὐτοῦ ἐγερθεὶς δώσει αὐτῷ
of him having got up he will give to him
ὅσων χρῄζει. 9 Κἀγὼ ὑμῖν λέγω,
of as many as he is in need. And I to YOU am saying,
αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
Be YOU asking, and it will be given to YOU;
ζητεῖτε, καὶ εὑρήσετε· κρούετε,
be YOU seeking, and YOU will find; be YOU knocking,
καὶ ἀνοιγήσεται ὑμῖν. 10 πᾶς γὰρ
and it will be opened to YOU. Everyone for
ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν
the (one) asking receives, and the (one) seeking

for the day according
to the day's require-
ment. 4 And forgive
us our sins, for we
ourselves also forgive
everyone that is in
debt to us; and do
not bring us into
temptation.'"
5 Further, he said
to them: "Who of
YOU will have a friend
and will go to him at
midnight and say to
him, 'Friend, loan me
three loaves, 6 be-
cause a friend of mine
has just come to me
on a journey and
I have nothing to set
before him'? 7 And
that one from inside
says in reply, 'Quit
making me trouble.
The door is already
locked, and my young
children are with me
in bed; I cannot rise
up and give you any-
thing.' 8 I tell YOU,
Although he will not
rise up and give him
anything because of
being his friend,
certainly because of
his bold persistence he
will get up and give
him what things he
needs. 9 Accordingly I
say to YOU, Keep on
asking, and it will be
given YOU; keep on
seeking, and YOU will
find; keep on knock-
ing, and it will
be opened to YOU.
10 For everyone ask-
ing receives, and
everyone seeking

εὑρίσκει, καὶ τῷ κρούοντι
finds, and to the (one) knocking
ἀνοιγήσεται. 11 τίνα δὲ ἐξ ὑμῶν
it will be opened. Which one but out of YOU
τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, μὴ
the father will ask the son fish, not
ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;
instead of fish serpent to him will give upon?
12 ἢ καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ
Or also he will ask egg, he will give upon to him
σκορπίον; 13 εἰ οὖν ὑμεῖς πονηροὶ
scorpion? If therefore YOU wicked (ones)
ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι
existing have known gifts good to be giving
τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ
to the children of YOU, to how much rather the
πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα
Father the (one) out of heaven will give spirit
ἅγιον τοῖς αἰτοῦσιν αὐτόν.
holy to the (ones) asking him.
14 Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν·
And he was throwing out demon dumb;
ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος
it happened but of the demon having come out
ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ
spoke the dumb (one). And wondered the
ὄχλοι· 15 τινὲς δὲ ἐξ αὐτῶν εἶπαν Ἐν
crowds; some but out of them said In
Βεεζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων
Beelzebul the ruler of the demons
ἐκβάλλει τὰ δαιμόνια· 16 ἕτεροι
he is throwing out the demons; different (ones)
δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ
but tempting sign out of heaven
ἐζήτουν παρ' αὐτοῦ. 17 αὐτὸς δὲ
were seeking beside him. He but
εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς
knowing of them the imaginations said to them
Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα
Every kingdom upon itself having been divided
ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον
is being made desolate, and house upon house
πίπτει. 18 εἰ δὲ καὶ ὁ Σατανᾶς ἐφ'
it is falling. If but also the Satan upon
ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ
himself was divided, how will stand the
βασιλεία αὐτοῦ; ὅτι λέγετε ἐν
kingdom of him? Because YOU are saying in
Βεεζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια.
Beelzebul to be throwing out me the demons.

finds, and to every-
one knocking it will
be opened. 11 Indeed,
which father is there
among YOU who, if
his son asks for a
fish, will perhaps
hand him a serpent
instead of a fish?
12 Or if he also asks
for an egg, will hand
him a scorpion?
13 Therefore, if YOU,
although being wick-
ed, know how to give
good gifts to YOUR
children, how much
more so will the Fa-
ther in heaven give
holy spirit to those
asking him!"
14 Later he was ex-
pelling a dumb demon.
After the demon
came out, the dumb
man spoke. And the
crowds marveled.
15 But certain ones of
them said: "He expels
the demons by means
of Be·el'ze·bub the
ruler of the demons."
16 However, others, to
tempt him, began
seeking a sign out
of heaven from him.
17 Knowing their
imaginations he said
to them: "Every king-
dom divided against
itself comes to deso-
lation, and a house
[divided] against it-
self falls. 18 So if
Satan is also divided
against himself, how
will his kingdom
stand? Because YOU
say I expel the
demons by means
of Be·el'ze·bub.

19 εἰ δὲ ἐγὼ ἐν Βεεζεβοὺλ ἐκβάλλω τὰ
If but I in Beelzebul I am throwing out the

δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι
demons, the sons of YOU in whom

ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν
are they throwing out? Through this they of YOU

κριταὶ ἔσονται. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ
judges will be. If but in finger of God

ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα
I am throwing out the demons, really

ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ
came ahead of upon YOU the kingdom of the

θεοῦ. 21 ὅταν ὁ ἰσχυρὸς
God. Whenever the strong [man]

καθωπλισμένος φυλάσσῃ τὴν
having been armed down may be guarding the

ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ
of himself courtyard, in peace is the

ὑπάρχοντα αὐτοῦ· 22 ἐπὰν δὲ ἰσχυρότερος
belongings of him; whenever but stronger

αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν,
of him having come upon he might conquer him,

τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ᾗ
the full armament of him he lifts up upon which

ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ
he had been trusting, and the spoils of him

διαδίδωσιν. 23 ὁ μὴ ὢν μετ'
he is giving through. The (one) not being with

ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ
me down on me is, and the (one) not

συνάγων μετ' ἐμοῦ σκορπίζει.
gathering with me is scattering.

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα
Whenever the unclean spirit

ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
might come out from the man, it is passing

δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ
through waterless places seeking resting-place, and

μὴ εὑρίσκον τότε λέγει Ὑποστρέψω εἰς
not finding then it is saying I shall return into

τὸν οἶκόν μου ὅθεν ἐξῆλθον· 25 καὶ
the house of me from where I came out; and

ἐλθὸν εὑρίσκει σχολάζοντα,
having come it finds being unoccupied,

σεσαρωμένον καὶ κεκοσμημένον.
having been swept and having been adorned.

26 τότε πορεύεται καὶ παραλαμβάνει
Then it goes its way and takes along

ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτά,
different spirits more wicked of itself seven,

19 If it is by means
of Be·el'ze·bub I ex-
pel the demons, by
whom do YOUR sons
expel them? Because
of this they will be
judges of YOU. 20 But
if it is by means of
God's finger I expel
the demons, the king-
dom of God has real-
ly overtaken YOU.
21 When a strong
man, well armed,
guards his palace, his
belongings continue
in peace. 22 But when
someone stronger than
he is comes against
him and conquers
him, he takes away
his full armament in
which he was trust-
ing, and he divides
out the things he
despoiled him of.
23 He that is not on
my side is against
me, and he that does
not gather with me
scatters.
24 "When an un-
clean spirit comes out
of a man, it pass-
es through parched
places in search of
a resting place, and,
after finding none,
it says, 'I will return
to my house out
of which I moved.'
25 And on arriving it
finds it swept clean
and adorned. 26 Then
it goes its way and
takes along seven dif-
ferent spirits more
wicked than itself,

καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ
and having entered they are dwelling there, and

γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
is becoming the last (things) of the man

ἐκείνου χείρονα τῶν πρώτων.
that worse of the first (things).

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν
It happened but in the to be saying him

ταῦτα ἐπάρασά τις φωνὴν
these (things) having lifted up someone voice

γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία
woman out of the crowd said to him Happy

ἡ κοιλία ἡ βαστάσασά σε καὶ
the cavity the (one) having carried you and

μαστοὶ οὓς ἐθήλασας· 28 αὐτὸς δὲ εἶπεν
breasts which you sucked; he but said

Μενοῦν μακάριοι οἱ ἀκούοντες
Indeed therefore happy the (ones) hearing

τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.
the word of the God and (ones) guarding.

29 Τῶν δὲ ὄχλων ἐπαθροιζομένων
Of the but crowds massing upon

ἤρξατο λέγειν Ἡ γενεὰ αὕτη
he started to be saying The generation this

γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ,
generation wicked is; sign it is seeking,

καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ
and sign not will be given to it if not the

σημεῖον Ἰωνᾶ. 30 καθὼς γὰρ ἐγένετο
sign of Jonah. According as for became

ὁ Ἰωνᾶς τοῖς Νινευείταις σημεῖον, οὕτως
the Jonah to the Ninevites sign, thus

ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ
will be also the Son of the man to the

γενεᾷ ταύτῃ. 31 βασίλισσα νότου
generation this. Queen of south

ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν
will be raised up in the judgment with the

ἀνδρῶν τῆς γενεᾶς ταύτης καὶ
male persons of the generation this and

κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν
will judge down them; because she came out of the

περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
limits of the earth to hear the wisdom

Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος
of Solomon, and look! something more of Solomon

ὧδε. 32 ἄνδρες Νινευεῖται ἀναστήσονται ἐν
here. Male persons Ninevites will stand up in

τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
the judgment with the generation this and

and, after getting in-
side, they dwell there;
and the final circum-
stances of that man
become worse than
the first."
27 Now as he was
saying these things
a certain woman out
of the crowd raised
her voice and said to
him: "Happy is the
womb that carried
you and the breasts
that you sucked!"
28 But he said: "No,
rather, Happy are
those hearing the
word of God and
keeping it!"
29 When the crowds
were massing togeth-
er, he started to say:
"This generation is a
wicked generation; it
looks for a sign. But
no sign will be given
it except the sign of
Jo'nah. 30 For just
as Jo'nah became a
sign to the Nin'e·vites,
in the same way will
the Son of man be
also to this gener-
ation. 31 The queen
of the south will be
raised up in the
judgment with the
men of this gener-
ation and will con-
demn them; because
she came from the
ends of the earth
to hear the wisdom
of Sol'o·mon, but,
look! something more
than Sol'o·mon is
here. 32 The men of
Nin'e·veh will rise in
the judgment with
this generation and

κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν
they will judge down it; because they repented
εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ
into the thing preached of Jonah, and look!
πλεῖον Ἰωνᾶ ὧδε. 33 Οὐδεὶς λύχνον
something more of Jonah here. No one lamp
ἅψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ
having lighted into vault he puts nor under
τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν,
the measuring basket but upon the lampstand,
ἵνα οἱ εἰσπορευόμενοι τὸ φῶς
in order that the (ones) going their way in the light
βλέπωσιν. 34 Ὁ λύχνος τοῦ σώματός ἐστιν
may behold. The lamp of the body is
ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός
the eye of you. Whenever the eye
σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά
of you single may be, also whole the body
σου φωτινόν ἐστιν· ἐπὰν δὲ πονηρὸς
of you enlightened is; whenever but wicked
ᾖ, καὶ τὸ σῶμά σου σκοτινόν.
it may be, also the body of you dark.
35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν
Be alert therefore not the light the (one) in
σοὶ σκότος ἐστίν. 36 εἰ οὖν τὸ σῶμά
you darkness is. If therefore the body
σου ὅλον φωτινόν, μὴ ἔχον μέρος τι
of you whole enlightened, not having part any
σκοτινόν, ἔσται φωτινὸν ὅλον ὡς ὅταν
dark, it will be enlightened whole as whenever
ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.
the lamp to the flashing may be enlightening you.
37 Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν
In but the to speak is requesting him
Φαρισαῖος ὅπως ἀριστήσῃ παρ'
Pharisee so that he might dine beside
αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ
him; having entered but he fell back. The but
Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ
Pharisee having seen wondered because not
πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.
first he was dipped before the dinner.
39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν Νῦν
Said but the Lord toward him Now
ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου
YOU the Pharisees the outside of the cup
καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ
and of the dish YOU are cleansing, the but
ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.
inside of YOU is full of plunder and wickedness.

will condemn it; because they repented at what Jo'nah preached; but, look! something more than
Jo'nah is here. 33 After lighting a lamp, a person puts it, not in a vault nor under a measuring basket, but upon the lampstand, that those stepping in may behold the light.
34 The lamp of the body is your eye. When your eye is simple, your whole body is also bright; but when it is wicked, your body is also dark.
35 Be alert, therefore. Perhaps the light that is in you is darkness.
36 Therefore, if your whole body is bright with no part at all dark, it will all be as bright as when a lamp gives you light by its rays."
37 When he had spoken this, a Pharisee requested him to dine with him. So he went in and reclined at the table.
38 However, the Pharisee was surprised at seeing that he did not first wash before the dinner.
39 But the Lord said to him: "Now YOU Pharisees, YOU cleanse the outside of the cup and dish, but the inside of YOU is full of plunder and wickedness.

40 ἄφρονες, οὐχ ὁ ποιήσας
Senseless (ones), not the (one) having made
τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;
the outside also the inside he made?
41 πλὴν τὰ ἐνόντα δότε
Besides the (things) being inside give YOU
ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ
gifts of mercy, and look! all (things) clean
ὑμῖν ἐστιν. 42 ἀλλὰ οὐαὶ ὑμῖν τοῖς
to YOU is. But woe to YOU the
Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ
Pharisees, because YOU give back the tenth of the
ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν
mint and the rue and every
λάχανον, καὶ παρέρχεσθε τὴν κρίσιν
vegetable, and YOU are bypassing the judgment
καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ
and the love of the God; these (things) but
ἔδει ποιῆσαι κἀκεῖνα μὴ
it was necessary to do and those (things) not
παρεῖναι. 43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
to let go beside. Woe to YOU the Pharisees,
ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν
because YOU are loving the front place of sitting
ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν
in the synagogues and the greetings in
ταῖς ἀγοραῖς. 44 οὐαὶ ὑμῖν, ὅτι
the marketplaces. Woe to YOU, because
ἐστὲ ὡς τὰ μνημεῖα τὰ
YOU are as the memorial tombs the (ones)
ἄδηλα, καὶ οἱ ἄνθρωποι οἱ
not evident, and the men the (ones)
περιπατοῦντες ἐπάνω οὐκ οἴδασιν.
walking about on top not they have known.
45 Ἀποκριθεὶς δέ τις τῶν
Having answered but someone of the
νομικῶν λέγει αὐτῷ Διδάσκαλε,
ones versed in the law is saying to him Teacher,
ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.
these (things) saying also us you are outraging.
46 ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς
The (one) but said Also to YOU the
νομικοῖς οὐαί, ὅτι φορτίζετε
ones versed in the law woe, because YOU are loading
τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ
the men loads hard to be borne, and
αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν
very (ones) to one of the fingers of YOU
οὐ προσψαύετε τοῖς φορτίοις.
not YOU are touching to the loads.

40 Unreasonable persons! He that made the outside made also the inside, did he not?
41 Nevertheless, give as gifts of mercy the things that are inside, and, look! all [other] things are clean about YOU.
42 But woe to YOU Pharisees, because YOU give the tenth of the mint and the rue and of every [other] vegetable, but YOU pass by the justice and the love of God! These things YOU were under obligation to do, but those other things not to omit.
43 Woe to YOU Pharisees, because YOU love the front seats in the synagogues and the greetings in the market places!
44 Woe to YOU, because YOU are as those memorial tombs which are not in evidence, so that men walk upon them and do not know [it]!"
45 In answer a certain one of those versed in the Law said to him: "Teacher, in saying these things you also insult us."
46 Then he said: "Woe also to YOU who are versed in the Law, because YOU load men with loads hard to be borne, but YOU yourselves do not touch the loads with one of YOUR fingers!

47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ
Woe to you, because you are building the
μνημεῖα τῶν προφητῶν οἱ δὲ
memorial tombs of the prophets the but
πατέρες ὑμῶν ἀπέκτειναν αὐτούς.
fathers of you killed them.
48 ἄρα μάρτυρές ἐστε καὶ
Really witnesses you are and
συνευδοκεῖτε τοῖς ἔργοις τῶν
you are thinking well with to the deeds of the
πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν
fathers of you, because they indeed
ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε.
killed them you but are building.
49 διὰ τοῦτο καὶ ἡ σοφία τοῦ
Through this also the wisdom of the
θεοῦ εἶπεν Ἀποστελῶ εἰς αὐτοὺς προφήτας
God said I will send off into them prophets
καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν
and apostles, and out of them they will kill
καὶ διώξουσιν, 50 ἵνα
and will persecute, in order that
ἐκζητηθῇ τὸ αἷμα πάντων τῶν
might be sought out the blood of all the
προφητῶν τὸ ἐκκεχυμένον ἀπὸ
prophets the [blood] having been poured out from
καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς
founding of world from the generation
ταύτης, 51 ἀπὸ αἵματος Ἅβελ ἕως
this, from blood of Abel until
αἵματος Ζαχαρίου τοῦ ἀπολομένου
blood of Zechariah the (one) having been slain
μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναί,
between the altar and the house; yes,
λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς
I am saying to you, it will be sought out from the
γενεᾶς ταύτης.
generation this.
52 οὐαὶ ὑμῖν τοῖς νομικοῖς,
Woe to you the ones versed in the law,
ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως·
because you lifted up the key of the knowledge;
αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς
very (ones) not you entered and the (ones)
εἰσερχομένους ἐκωλύσατε.
entering you hindered.
53 Κἀκεῖθεν ἐξελθόντος αὐτοῦ
And from there having gone out of him
ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
started the scribes and the Pharisees

47 "Woe to you, because you build the memorial tombs of the prophets, but your forefathers killed them! 48 Certainly you are witnesses of the deeds of your forefathers and yet you give consent to them, because these killed the prophets but you are building [their tombs]. 49 On this account the wisdom of God also said, 'I will send forth to them prophets and apostles, and they will kill and persecute some of them, 50 so that the blood of all the prophets spilled from the founding of the world may be required from this generation, 51 from the blood of Abel down to the blood of Zech·a·ri'ah, who was slain between the altar and the house.' Yes, I tell you, it will be required from this generation.

52 "Woe to you who are versed in the Law, because you took away the key of knowledge; you yourselves did not go in, and those going in you hindered!"

53 So when he went out from there the scribes and the Pharisees started

δεινῶς ἐνέχειν καὶ ἀποστοματίζειν
terribly to be holding in and to force mouthings from
αὐτὸν περὶ πλειόνων, 54 ἐνεδρεύοντες
him about more (things), lying in wait for
αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος
him to catch something out of the mouth
αὐτοῦ.
of him.
12 Ἐν οἷς ἐπισυναχθεισῶν
In which (things) having been led together upon
τῶν μυριάδων τοῦ ὄχλου,
of the myriads of the crowd,
ὥστε καταπατεῖν ἀλλήλους,
as-and to be treading down one another,
ἤρξατο λέγειν πρὸς τοὺς
he started to be saying toward the
μαθητὰς αὐτοῦ πρῶτον Προσέχετε
disciples of him first Be you giving attention
ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν
to selves from the leaven, which is
ὑπόκρισις, τῶν Φαρισαίων. 2 Οὐδὲν
hypocrisy, of the Pharisees. Nothing
δὲ συγκεκαλυμμένον ἐστὶν ὃ
but having been carefully concealed is which
οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ
not will be revealed, and secret which not
γνωσθήσεται. 3 ἀνθ' ὧν
will become known. Instead of which (things)
ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν
as many (things) as in the darkness you said in
τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ
the light will be heard, and which toward the
οὖς ἐλαλήσατε ἐν τοῖς ταμείοις
ear you spoke in the private rooms
κηρυχθήσεται ἐπὶ τῶν δωμάτων. 4 Λέγω
will be preached upon the housetops. I am saying
δὲ ὑμῖν τοῖς φίλοις μου, μὴ
but to you the friends of me, not
φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων
be you made fearful from the (ones) killing
τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων
the body and after these (things) not having
περισσότερόν τι ποιῆσαι.
more abundant anything to do.
5 ὑποδείξω δὲ ὑμῖν
I shall indicate but to you
τίνα φοβηθῆτε·
whom you should be made fearful of;
φοβήθητε τὸν μετὰ τὸ
be you made fearful of the (one) after the

in to press upon him terribly and to ply him with questions about further things, 54 lying in wait for him, to catch something out of his mouth.

12 In the meantime, when the crowd had gathered together in so many thousands that they were stepping upon one another, he started out by saying first to his disciples: "Watch out for the leaven of the Pharisees, which is hypocrisy. 2 But there is nothing carefully concealed that will not be revealed, and secret that will not become known. 3 Wherefore what things you say in the darkness will be heard in the light, and what you whisper in private rooms will be preached from the housetops. 4 Moreover, I say to you, my friends, Do not fear those who kill the body and after this are not able to do anything more. 5 But I will indicate to you whom to fear: Fear him who after

ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς
to kill having authority to throw in into
τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον
the Gehenna; yes, I am saying to YOU, this (one)
φοβήθητε. 6 οὐχὶ πέντε στρουθία
be YOU made fearful of. Not five sparrows
πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ
are being sold of assarii two? And one out of
αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον
them not is having been forgotten in sight
τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες τῆς
of the God. But also the hairs of the
κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται·
head of YOU all [hairs] have been numbered;
μὴ φοβεῖσθε· πολλῶν στρουθίων
not be YOU fearing; of many sparrows
διαφέρετε.
YOU are differing.

8 Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν
I am saying but to YOU, everyone who likely
ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
will confess in me in front of the men,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν
also the Son of the man will confess in
αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ·
him in front of the angels of the God;
9 ὁ δὲ ἀρνησάμενός με ἐνώπιον
the (one) but having disowned me in sight
τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον
of the men he will be disowned in sight
τῶν ἀγγέλων τοῦ θεοῦ. 10 Καὶ πᾶς ὃς
of the angels of the God. And everyone who
ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
will say word into the Son of the man,
ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ
it will be let go off to him to the (one) but into the
ἅγιον πνεῦμα βλασφημήσαντι οὐκ
holy spirit having blasphemed not
ἀφεθήσεται. 11 Ὅταν δὲ
it will be let go off. Whenever but
εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς
they may be bringing in YOU upon the
συναγωγὰς καὶ τὰς ἀρχὰς καὶ
synagogues and the government officials and
τὰς ἐξουσίας, μὴ μεριμνήσητε
the authorities, not should YOU become anxious
πῶς ἢ τί ἀπολογήσησθε ἢ
how or what YOU should speak in defense or

killing has author-
ity to throw into
Ge·hen'na.[a] Yes, I
tell YOU, fear this
One. 6 Five sparrows
sell for two coins
of small value, do
they not? Yet not one
of them goes for-
gotten before God.
7 But even the hairs
of YOUR heads are all
numbered. Have no
fear; YOU are worth
more than many spar-
rows.
8 "I say, then, to
YOU, Everyone that
confesses union with
me before men, the
Son of man will
also confess union
with him before the
angels of God. 9 But
he that disowns me
before men will be
disowned before the
angels of God. 10 And
everyone that says a
word against the Son
of man, it will be
forgiven him; but
he that blasphemes
against the holy spirit
will not be forgiven
it. 11 But when they
bring YOU in be-
fore public assem-
blies and government
officials and author-
ities, do not become
anxious about how
or what YOU will
speak in defense or

5[a] See Matthew 5:22, footnote[a].

τί εἴπητε· 12 τὸ γὰρ ἅγιον πνεῦμα
what YOU should say; the for holy spirit
διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ
will teach YOU in very the hour what (things)
δεῖ εἰπεῖν.
it is necessary to say.
13 Εἶπεν δέ τις ἐκ τοῦ ὄχλου
Said but someone out of the crowd
αὐτῷ Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου
to him Teacher, say to the brother of me
μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.
to divide with me the inheritance.
14 ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπε, τίς
The (one) but said to him Man, who
με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς;
me set down judge or divider upon YOU?
15 εἶπεν δὲ πρὸς αὐτούς Ὁρᾶτε καὶ
He said but toward them Be YOU seeing and
φυλάσσεσθε ἀπὸ πάσης
be YOU guarding yourselves from all
πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν
covetousness, because not in the to be abounding
τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν
to anyone the life of him is out of the (things)
ὑπαρχόντων αὐτῷ. 16 Εἶπεν δὲ παραβολὴν
existing to him. He said but parable
πρὸς αὐτοὺς λέγων Ἀνθρώπου τινὸς
toward them saying Of man some
πλουσίου εὐφόρησεν ἡ χώρα. 17 καὶ
rich produced well the land. And
διελογίζετο ἐν αὐτῷ λέγων Τί
he was reasoning in himself saying What
ποιήσω, ὅτι οὐκ ἔχω ποῦ
shall I do, because not I am having where
συνάξω τοὺς καρπούς μου; 18 καὶ
I should gather the fruits of me? And
εἶπεν Τοῦτο ποιήσω· καθελῶ
he said This (thing) I shall do; I shall take down
μου τὰς ἀποθήκας καὶ μείζονας
of me the storehouses and greater (ones)
οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα
I shall build, and I shall gather there all
τὸν σῖτον καὶ τὰ ἀγαθά μου, 19 καὶ
the wheat and the good (things) of me, and
ἐρῶ τῇ ψυχῇ μου Ψυχή, ἔχεις
I shall say to the soul of me Soul, you are having
πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά·
many good (things) lying into years many;
ἀναπαύου, φάγε, πίε, εὐφραίνου.
take your ease, eat, drink, be well-minded.

what YOU will say;
12 for the holy spirit
will teach YOU in that
very hour the things
YOU ought to say."
13 Then a certain
one of the crowd said
to him: "Teacher, tell
my brother to divide
the inheritance with
me." 14 He said to
him: "Man, who ap-
pointed me judge or
apportioner over YOU
persons?" 15 Then he
said to them: "Keep
YOUR eyes open and
guard against every
sort of covetousness,
because even when a
person has an abun-
dance his life does
not result from the
things he possesses."
16 With that he spoke
an illustration to
them, saying: "The
land of a certain rich
man produced well.
17 Consequently he be-
gan reasoning within
himself, saying, 'What
shall I do, now that
I have nowhere to
gather my crops?'
18 So he said, 'I will
do this: I will tear
down my storehouses
and build bigger ones,
and there I will gath-
er all my grain and
all my good things;
19 and I will say to
my soul: "Soul, you
have many good
things laid up for
many years; take your
ease, eat, drink,
enjoy yourself."'

20 εἶπεν δὲ αὐτῷ ὁ θεός Ἄφρων,
Said but to him the God Senseless (one),
ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου
to this the night the soul of you
αἰτοῦσιν ἀπὸ σοῦ· ἃ δὲ
they are asking from you; what (things) but
ἡτοίμασας, τίνι ἔσται; 21 Οὕτως
you prepared, to whom will be? Thus
ὁ θησαυρίζων αὑτῷ καὶ μὴ εἰς
the (one) treasuring to himself and not into
θεὸν πλουτῶν.
God being rich.
22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
He said but toward the disciples of him
Διὰ τοῦτο λέγω ὑμῖν, μὴ
Through this I am saying to YOU, not
μεριμνᾶτε τῇ ψυχῇ τί φάγητε,
be YOU anxious to the soul what YOU should eat,
μηδὲ τῷ σώματι ὑμῶν τί
nor to the body of YOU what
ἐνδύσησθε. 23 ἡ γὰρ ψυχὴ πλεῖόν
YOU should put on. The for soul more
ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ
is of the nourishment and the body of the
ἐνδύματος. 24 κατανοήσατε τοὺς κόρακας
what is put on. Consider YOU down the ravens
ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν,
that not they are sowing nor they are reaping,
οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη,
to which ones not is barn nor storehouse,
καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ
and the God is nourishing them; to how much
μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν.
rather YOU are differing of the birds.
25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται
Who but out of YOU being anxious is able
ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν;
upon the life-span of him to add cubit?
26 εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε,
If therefore not-but least (thing) YOU are able,
τί περὶ τῶν λοιπῶν μεριμνᾶτε;
what about the leftover (things) YOU are anxious?
27 κατανοήσατε τὰ κρίνα πῶς
Consider YOU down the lilies how
αὐξάνει· οὐ κοπιᾷ οὐδὲ
it is growing; not it is toiling not-but
νήθει· λέγω δὲ ὑμῖν, οὐδὲ
it is spinning; I am saying but to YOU, not-but
Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
Solomon in all the glory of him

20 But God said to
him, 'Unreasonable
one, this night they
are demanding your
soul from you. Who,
then, is to have the
things you stored up?'
21 So it goes with the
man that lays up
treasure for himself
but is not rich toward
God."
22 Then he said to
his disciples: "On this
account I say to YOU,
Quit being anxious
about YOUR souls as
to what YOU will eat
or about YOUR bodies
as to what YOU will
wear. 23 For the soul
is worth more than
food and the body
than clothing. 24 Mark
well that the ravens
neither sow seed nor
reap, and they have
neither barn nor store-
house, and yet God
feeds them. Of how
much more worth are
YOU than birds?
25 Who of YOU by
being anxious can add
a cubit to his life-
span? 26 If, therefore,
YOU cannot do the
least thing, why be
anxious about the
remaining things?
27 Mark well how
the lilies grow, they
neither toil nor
spin; but I tell
YOU, Not even Sol'o-
mon in all his glory

περιεβάλετο ὡς ἓν τούτων. 28 εἰ δὲ ἐν
was thrown about as one of these. If but in
ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ
field the vegetation being today and
αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς
tomorrow into oven being thrown the God
οὕτως ἀμφιάζει, πόσῳ μᾶλλον ὑμᾶς,
thus is clothing, to how much rather YOU,
ὀλιγόπιστοι. 29 καὶ ὑμεῖς μὴ ζητεῖτε
ones with little faith. And YOU not be seeking
τί φάγητε καὶ τί πίητε, καὶ
what YOU might eat and what YOU might drink, and
μὴ μετεωρίζεσθε, 30 ταῦτα γὰρ
not be YOU in suspense, these (things) for
πάντα τὰ ἔθνη τοῦ κόσμου
all the nations of the world
ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ
are seeking upon, of YOU but the Father
οἶδεν ὅτι χρῄζετε τούτων·
has known that YOU are having need of these (things);
31 πλὴν ζητεῖτε τὴν βασιλείαν
besides be YOU seeking the kingdom
αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.
of him, and these (things) will be added to YOU.
32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον,
Not be you fearing, the little flock,
ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν
because thought well of the Father of YOU
δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε
to give to YOU the kingdom. Sell YOU
τὰ ὑπάρχοντα ὑμῶν καὶ δότε
the belongings of YOU and give YOU
ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια
gifts of mercy; make to selves purses
μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον
not becoming old, treasure never failing
ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ
in the heavens, where thief not
ἐγγίζει οὐδὲ σὴς διαφθείρει· 34 ὅπου
is getting near nor moth is consuming; where
γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ
for is the treasure of YOU, there also
ἡ καρδία ὑμῶν ἔσται.
the heart of YOU will be.
35 Ἔστωσαν ὑμῶν αἱ ὀσφύες
Let be of YOU the loins
περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι,
having been girded and the lamps burning,
36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις
and YOU like to men waiting for

was arrayed as one
of these. 28 If, now,
God thus clothes the
vegetation in the field
that today exists and
tomorrow is cast into
an oven, how much
rather will he clothe
YOU, YOU with little
faith! 29 So quit seek-
ing what YOU might
eat and what YOU
might drink, and quit
being in anxious sus-
pense; 30 for all these
are the things the
nations of the world
are eagerly pursuing,
but YOUR Father
knows YOU need these
things. 31 Neverthe-
less, seek continually
his kingdom, and
these things will be
added to YOU.
32 "Have no fear,
little flock, because
YOUR Father has ap-
proved of giving YOU
the kingdom. 33 Sell
the things belonging
to YOU and give gifts
of mercy. Make purses
for yourselves that do
not wear out, a never-
failing treasure in
the heavens, where a
thief does not get near
nor moth consumes.
34 For where YOUR
treasure is, there YOUR
hearts will be also.
35 "Let YOUR loins
be girded and YOUR
lamps be burning,
36 and YOU yourselves
be like men waiting for

τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ
the lord of selves when he might loosen up
ἐκ τῶν γάμων, ἵνα ἐλθόντος
out of the marriages, in order that having come
καὶ κρούσαντος εὐθέως ἀνοίξωσιν
and having knocked immediately they might open
αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς
to him. Happy the slaves those, whom
ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας·
having come the lord will find keeping awake;
ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται
amen I am saying to you that he will gird himself
καὶ ἀνακλινεῖ αὐτοὺς καὶ
and he will make recline them and
παρελθὼν διακονήσει αὐτοῖς.
having come alongside he will serve to them.
38 κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ
And if in the second and if in the third
φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως,
watch he might come and he might find thus,
μακάριοί εἰσιν ἐκεῖνοι. 39 τοῦτο δὲ
happy are those ones. This but
γινώσκετε ὅτι εἰ ᾔδει ὁ
be you knowing that if had known the
οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης
householder to what hour the thief
ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ
is coming, he stayed awake likely and not
ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.
he did let go off to be dug through the house of him.
40 καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι
And you become ready, because
ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς
to which hour not you are thinking the Son
τοῦ ἀνθρώπου ἔρχεται.
of the man is coming.
41 Εἶπεν δὲ ὁ Πέτρος Κύριε, πρὸς
Said but the Peter Lord, toward
ἡμᾶς τὴν παραβολὴν ταύτην λέγεις
us the parable this you are saying
ἢ καὶ πρὸς πάντας; 42 καὶ εἶπεν ὁ
or also toward all? And said the
κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος,
Lord Who really is the faithful steward,
ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ
the discreet, whom will set down the lord upon
τῆς θεραπείας αὐτοῦ τοῦ διδόναι
the curing staff of him of the to be giving

their master when he returns[a] from the marriage, so that at his arriving and knocking they may at once open to him. 37 Happy are those slaves whom the master on arriving finds watching! Truly I say to you, He will gird himself and make them recline at the table and will come alongside and minister to them. 38 And if he arrives in the second watch, even if in the third, and finds them thus, happy are they! 39 But know this, that if the householder had known at what hour the thief would come, he would have kept watching and not have let his house be broken into. 40 You also, keep ready, because at an hour that you do not think likely the Son of man is coming."

41 Then Peter said: "Lord, are you saying this illustration to us or also to all?" 42 And the Lord said: "Who really is the faithful steward, the discreet one, whom his master will appoint over his body of attendants to keep giving

36[a] Or, "breaks away; departs." See Philippians 1:23, footnote[a].

ἐν καιρῷ τὸ σιτομέτριον;
in appointed time the measure of grain?
43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν
Happy the slave that, whom
ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα
having come the lord of him will find doing
οὕτως· 44 ἀληθῶς λέγω ὑμῖν ὅτι
thus; truthfully I am saying to you that
ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ
upon all the belongings of him
καταστήσει αὐτόν. 45 ἐὰν δὲ εἴπῃ
he will set down him. If ever but should say
ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ
the slave that in the heart of him
Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ
Takes time the lord of me to be coming, and
ἄρξηται τύπτειν τοὺς παῖδας
he should start to be smiting the boys
καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ
and the maidservants, to be eating and also
πίνειν καὶ μεθύσκεσθαι,
to be drinking and to be getting drunk,
46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου
will arrive the lord of the slave that
ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν
in day to which not he is expecting and in
ὥρᾳ ᾗ οὐ γινώσκει, καὶ
hour to which not he is knowing, and
διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ
he will cut in two him and the part of him
μετὰ τῶν ἀπίστων θήσει. 47 ἐκεῖνος
with the unfaithful (ones) will put. That
δὲ ὁ δοῦλος ὁ γνοὺς τὸ
but the slave the (one) having known the
θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ
will of the lord of him and not
ἑτοιμάσας ἢ ποιήσας πρὸς τὸ
having prepared or having done toward the
θέλημα αὐτοῦ δαρήσεται
will of him he will be flayed [with]
πολλάς· 48 ὁ δὲ μὴ γνούς,
many [stripes]; the but not having known
ποιήσας δὲ ἄξια πληγῶν
having done but (things) deserving of strokes
δαρήσεται ὀλίγας. παντὶ δὲ
will be flayed [with] few. To everyone but
ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται
to whom was given much, much will be sought for
παρ' αὐτοῦ, καὶ ᾧ παρέθεντο
beside him, and to whom they set alongside

them their measure of food supplies at the proper time? 43 Happy is that slave, if his master on arriving finds him doing so! 44 I tell you truthfully, He will appoint him over all his belongings. 45 But if ever that slave should say in his heart, 'My master delays coming,' and should start to beat the menservants and the maidservants, and to eat and drink and get drunk, 46 the master of that slave will come on a day that he is not expecting [him] and in an hour that he does not know, and he will punish him with the greatest severity and assign him a part with the unfaithful ones. 47 Then that slave that understood the will of his master but did not get ready or do in line with his will will be beaten with many strokes. 48 But the one that did not understand and so did things deserving of strokes will be beaten with few. Indeed, everyone to whom much was given, much will be demanded of him; and the one whom people put in charge of

πολύ, περισσότερον αἰτήσουσιν αὐτόν.
much, more abundantly they will ask of him.
49 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν,
Fire I came to throw upon the earth,
καὶ τί θέλω εἰ ἤδη ἀνήφθη;
and what I am willing if already it was ignited?
50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ
Baptism but I am having to be baptized, and
πῶς συνέχομαι ἕως ὅτου
how I am being held together until which [time]
τελεσθῇ. 51 δοκεῖτε ὅτι
it should be finished. Are you thinking that
εἰρήνην παρεγενόμην δοῦναι ἐν τῇ
peace I came to be alongside to give in the
γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ
earth? No, I am saying to you, but or
διαμερισμόν. 52 ἔσονται γὰρ ἀπὸ τοῦ
division. They will be for from the
νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμερισμένοι,
now five in one house having been divided,
τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν,
three upon two and two upon three,
53 διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ
will be divided father upon son and
υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα καὶ
son upon father, mother upon daughter and
θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ ἐπὶ
daughter upon the mother, mother-in-law upon
τὴν νύμφην αὐτῆς καὶ νύμφη
the daughter-in-law of her and daughter-in-law
ἐπὶ τὴν πενθεράν.
upon the mother-in-law.
54 Ἔλεγεν δὲ καὶ τοῖς ὄχλοις
He was saying but also to the crowds
Ὅταν ἴδητε νεφέλην ἀνατέλλουσαν
Whenever you might see cloud rising
ἐπὶ δυσμῶν, εὐθέως λέγετε
upon western [parts], immediately you are saying
ὅτι Ὄμβρος ἔρχεται, καὶ γίνεται οὕτως·
that Storm is coming, and it becomes thus;
55 καὶ ὅταν νότον πνέοντα,
and whenever south [wind] blowing,
λέγετε ὅτι Καύσων ἔσται, καὶ
you are saying that Heat [wave] will be, and
γίνεται. 56 ὑποκριταί, τὸ πρόσωπον τῆς
it becomes. Hypocrites, the face of the
γῆς καὶ τοῦ οὐρανοῦ οἴδατε
earth and of the heaven you have known
δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον
to be proving, the appointed time but this

much, they will de-
mand more than usu-
al of him.
49 "I came to start
a fire on the earth,
and what more is
there for me to wish
if it has already been
lighted? 50 Indeed, I
have a baptism with
which to be baptized,
and how I am being
distressed until it is
finished! 51 Do you
imagine I came to
give peace on the
earth? No, indeed, I
tell you, but rather
division. 52 For from
now on there will be
five in one house di-
vided, three against
two and two against
three. 53 They will be
divided, father against
son and son against
father, mother against
daughter and daugh-
ter against [her]
mother, mother-in-
law against [her]
daughter-in-law and
daughter-in-law
against [her] moth-
er-in-law."
54 Then he went on
to say also to the
crowds: "When you
see a cloud rising in
western parts, at once
you say, 'A storm is
coming,' and it turns
out so. 55 And when
you see that a south
wind is blowing, you
say, 'There will be a
heat wave,' and it oc-
curs. 56 Hypocrites,
you know how to ex-
amine the outward ap-
pearance of earth and
sky, but how is it you

πῶς οὐκ οἴδατε δοκιμάζειν;
how not you have known to be proving?
57 Τί δὲ καὶ ἀφ' ἑαυτῶν
What but also from selves
οὐ κρίνετε τὸ δίκαιον;
not you are judging the righteous (thing)?
58 ὡς γὰρ ὑπάγεις μετὰ τοῦ
As for you are going under with the
ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ
adversary at law of you upon ruler, in the
ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ,
way give work to have rid oneself from him,
μή ποτε κατασύρῃ σε πρὸς τὸν
not sometime he may hale you toward the
κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ
judge, and the judge you will give over to the
πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ
performer, and the performer you will throw
εἰς φυλακήν. 59 λέγω σοι, οὐ μὴ
into prison. I am saying to you, not not
ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ
you should come out from there until also the
ἔσχατον λεπτὸν ἀποδῷς.
last lepton you should give back.
13 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ
Were present but some in very the
καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν
appointed time reporting back to him about the
Γαλιλαίων ὧν τὸ αἷμα Πειλᾶτος
Galileans of whom the blood Pilate
ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ
mixed with the sacrifices of them. And
ἀποκριθεὶς εἶπεν αὐτοῖς Δοκεῖτε
having answered he said to them Do you think
ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ
that the Galileans these sinners beside
πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι
all the Galileans became, because
ταῦτα πεπόνθασιν; 3 οὐχί,
these (things) they have suffered? Not,
λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῆτε
I am saying to you, but if ever not you may repent
πάντες ὁμοίως ἀπολεῖσθε. 4 ἢ
all likewise you will be destroyed. Or
ἐκεῖνοι οἱ δέκα ὀκτὼ ἐφ' οὓς ἔπεσεν ὁ
those the ten eight upon whom fell the
πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς,
tower in the Siloam and killed them,

do not know how to
examine this partic-
ular time? 57 Why do
you not judge also
for yourselves what is
righteous? 58 For ex-
ample, when you are
going with your ad-
versary at law to a
ruler, get to work,
while on the way, to
rid yourself of the
dispute with him,
that he may never
hale you before the
judge, and the judge
deliver you to the
court officer, and the
court officer throw
you into prison. 59 I
tell you, You will
certainly not get out
from there until you
pay over the last
small coin of very lit-
tle value."
13 At that very sea-
son there were
certain ones present
that reported to him
about the Gal·i·le'ans
whose blood Pilate
had mixed with their
sacrifices. 2 So in re-
ply he said to them:
"Do you imagine that
these Gal·i·le'ans
were proved worse
sinners than all other
Gal·i·le'ans because
they have suffered
these things? 3 No, in-
deed, I tell you; but,
unless you repent,
you will all likewise
be destroyed. 4 Or
those eighteen upon
whom the tower in
Si·lo'am[a] fell, there-
by killing them,

4[a] Si·lo'am, ℵBA; Shi·lo'ah, J[17,18].

δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο
do you think that they debtors became

παρὰ πάντας τοὺς ἀνθρώπους τοὺς
beside all the men the (ones)

κατοικοῦντας Ἰερουσαλήμ; 5 οὐχί,
inhabiting Jerusalem? Not,

λέγω ὑμῖν, ἀλλ' ἐὰν μὴ
I am saying to you, but if ever not

μετανοήσητε πάντες ὡσαύτως
you should repent all similarly

ἀπολεῖσθε.
you will be destroyed.

6 Ἔλεγεν δὲ ταύτην τὴν παραβολήν.
He was saying but this the parable.

Συκῆν εἶχέν τις
Fig tree was having someone

πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ,
having been planted in the vineyard of him,

καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ
and he came looking for fruit in it and

οὐχ εὗρεν. 7 εἶπεν δὲ πρὸς τὸν
not he found. He said but toward the

ἀμπελουργόν Ἰδοὺ τρία ἔτη ἀφ'
vinedresser Look! Three years from

οὗ ἔρχομαι ζητῶν καρπὸν ἐν
which [time] I am coming looking for fruit in

τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω·
the fig tree this and not I am finding;

ἔκκοψον αὐτήν· ἵνα τί καὶ τὴν
cut out it; in order that what also the

γῆν καταργεῖ; 8 ὁ δὲ
earth it makes ineffective? The (one) but

ἀποκριθεὶς λέγει αὐτῷ Κύριε, ἄφες
having answered is saying to him Lord, let go off

αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου
it also this the year, until what [time]

σκάψω περὶ αὐτὴν καὶ βάλω κόπρια·
I shall dig about it and I shall throw manure;

9 κἂν μὲν ποιήσῃ καρπὸν εἰς
and if indeed it should make fruit into

τὸ μέλλον — εἰ δὲ μήγε,
the being about (to be) — if but not indeed,

ἐκκόψεις αὐτήν.
you shall cut out it.

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν
He was but teaching in one of the

συναγωγῶν ἐν τοῖς σάββασιν. 11 καὶ ἰδοὺ
synagogues in the sabbaths. And look!

γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα
woman spirit having of weakness years ten

do you imagine that they were proved greater debtors than all other men inhabiting Jerusalem? 5 No, indeed, I tell you; but, unless you repent, you will all be destroyed in the same way."

6 Then he went on to tell this illustration: "A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it, but found none. 7 Then he said to the vinedresser, 'Here it is three years that I have come looking for fruit on this fig tree, but have found none. Cut it down! Why really should it keep the ground useless?' 8 In reply he said to him, 'Master, let it alone also this year, until I dig around it and put on manure; 9 and if then it produces fruit in the future, [well and good]; but if not, you shall cut it down.'"

10 Now he was teaching in one of the synagogues on the sabbath. 11 And, look! a woman with a spirit of weakness for eigh-

ὀκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ
eight, and she was bending together and not

δυναμένη ἀνακύψαι εἰς τὸ παντελές.
being able to bend up into the all-completeness.

12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς
Having seen but her the Jesus

προσεφώνησεν καὶ εἶπεν αὐτῇ Γύναι,
sounded toward and said to her Woman,

ἀπολέλυσαι τῆς ἀσθενείας
you have been released from of the weakness

σου, 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας·
of you, and he laid upon her the hands;

καὶ παραχρῆμα ἀνωρθώθη, καὶ
and instantly she was straightened up, and

ἐδόξαζεν τὸν θεόν. 14 ἀποκριθεὶς
was glorifying the God. Having answered

δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν
but the ruler of the synagogue, being indignant

ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ
because to the sabbath he cured the

Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἓξ
Jesus, he was saying to the crowd that Six

ἡμέραι εἰσὶν ἐν αἷς δεῖ
days are in which it is necessary

ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι
to be working; in them therefore coming

θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ
be getting cured and not to the day of the

σαββάτου. 15 ἀπεκρίθη δὲ αὐτῷ ὁ
sabbath. Answered but to him the

κύριος καὶ εἶπεν Ὑποκριταί, ἕκαστος ὑμῶν
Lord and said Hypocrites, each (one) of you

τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ
to the sabbath not loosens the bull of him

ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων
or the ass from the stall and leading away

ποτίζει; 16 ταύτην δὲ θυγατέρα
he is giving to drink? This but daughter

Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ
of Abraham being, whom bound the

Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ
Satan look! ten and eight years, not

ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ
it was necessary to be loosed from the bond

τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 Καὶ
this to the day of the sabbath? And

ταῦτα λέγοντος αὐτοῦ
these (things) saying of him

κατῃσχύνοντο πάντες οἱ
were being put to shame all the (ones)

teen years, and she was bent double and was unable to raise herself up at all. 12 When he saw her, Jesus addressed her and said to her: "Woman, you are released from your weakness." 13 And he laid his hands on her; and instantly she straightened up, and began to glorify God. 14 But in response the presiding officer of the synagogue, indignant because Jesus did the cure on the sabbath, began to say to the crowd: "There are six days on which work ought to be done; on them, therefore, come and be cured, and not on the sabbath day." 15 However, the Lord answered him and said: "Hypocrites, does not each one of you on the sabbath untie his bull or his ass from the stall and lead it away to give it drink? 16 Was it not due, then, for this woman who is a daughter of Abraham, and whom Satan held bound, look! eighteen years, to be loosed from this bond on the sabbath day?" 17 Well, when he said these things, all

ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος
lying against to him, and all the crowd
ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις
was rejoicing upon all the glorious (things)
τοῖς γινομένοις ὑπ' αὐτοῦ.
the (ones) occurring by him.
18 Ἔλεγεν οὖν Τίνι ὁμοία
He was saying therefore To what like
ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι
is the kingdom of the God, and to what
ὁμοιώσω αὐτήν; 19 ὁμοία ἐστὶν κόκκῳ
shall I liken it? Like it is to grain
σινάπεως, ὃν λαβὼν ἄνθρωπος
of mustard, which having taken man
ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ηὔξησεν καὶ
threw into garden of himself, and it grew and
ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ
came to be into tree, and the birds
τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις
of the heaven tented down in the branches
αὐτοῦ.
of it.
20 Καὶ πάλιν εἶπεν Τίνι ὁμοιώσω
And again he said To what shall I liken
τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἐστὶν
the kingdom of the God? Like it is
ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν
to leaven, which having taken woman hid
εἰς ἀλεύρου σάτα τρία ἕως
into of flour seah measures three until
οὗ ἐζυμώθη ὅλον.
what [time] was leavened whole.
22 Καὶ διεπορεύετο κατὰ
And he was journeying through according to
πόλεις καὶ κώμας διδάσκων καὶ πορείαν
cities and villages teaching and journey
ποιούμενος εἰς Ἰεροσόλυμα. 23 Εἶπεν δέ
making for self into Jerusalem. Said but
τις αὐτῷ Κύριε, εἰ ὀλίγοι οἱ
someone to him Lord, if few the (ones)
σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς
being saved? The (one) but said toward them
24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς
Be struggling to enter through the
στενῆς θύρας, ὅτι πολλοί, λέγω
narrow door, because many, I am saying
ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ
to YOU, will seek to enter and not
ἰσχύσουσιν, 25 ἀφ' οὗ
will have the strength, from what [time]

his opposers began to feel shame; but all the crowd began to rejoice at all the glorious things done by him.

18 Therefore he went on to say: "What is the kingdom of God like, and with what shall I compare it? 19 It is like a mustard grain that a man took and put in his garden, and it grew and became a tree, and the birds of heaven took up lodging in its branches."

20 And again he said: "With what shall I compare the kingdom of God? 21 It is like leaven, which a woman took and hid in three large measures of flour until the whole mass was fermented."

22 And he journeyed through from city to city and from village to village, teaching and continuing on his journey to Jerusalem. 23 Now a certain man said to him: "Lord, are those who are being saved few?" He said to them: 24 "Exert yourselves vigorously to get in through the narrow door, because many, I tell YOU, will seek to get in but will not be able, 25 when

ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ
likely should get up the householder and
ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε
should lock the door, and YOU should start
ἔξω ἑστάναι καὶ κρούειν τὴν
outside to have stood and to be knocking at the
θύραν λέγοντες Κύριε, ἄνοιξον ἡμῖν· καὶ
door saying Lord, open to us; and
ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα
having answered he will say to YOU Not I have known
ὑμᾶς πόθεν ἐστέ. 26 τότε ἄρξεσθε
YOU from where YOU are. Then YOU will start
λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ
to be saying We ate in sight of you and
ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν
we drank, and in the broad ways of us
ἐδίδαξας· 27 καὶ ἐρεῖ λέγων ὑμῖν Οὐκ
you taught; and he will speak saying to YOU Not
οἶδα πόθεν ἐστέ· ἀπόστητε
I have known from where YOU are; stand away YOU
ἀπ' ἐμοῦ, πάντες ἐργάται ἀδικίας.
from me, all workers of unrighteousness.
28 Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
There will be the weeping and the gnashing
τῶν ὀδόντων, ὅταν ὄψησθε
of the teeth, whenever YOU might see
Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας
Abraham and Isaac and Jacob and all
τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ,
the prophets in the kingdom of the God,
ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ
YOU but being thrown out outside. And
ἥξουσιν ἀπὸ ἀνατολῶν καὶ
they will arrive from eastern [parts] and
δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ
western [parts] and from north and south and
ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
will recline in the kingdom of the God.
30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται
And look! they are last (ones) who will be
πρῶτοι, καὶ εἰσὶν πρῶτοι οἳ ἔσονται
first (ones), and they are first (ones) who will be
ἔσχατοι.
last (ones).
31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες
In that the hour came toward some
Φαρισαῖοι λέγοντες αὐτῷ Ἔξελθε καὶ
Pharisees saying to him Get out and
πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης θέλει
be going from here, because Herod is willing

once the householder has got up and locked the door, and YOU start to stand outside and to knock at the door, saying, 'Sir, open to us.' But in answer he will say to YOU, 'I do not know where YOU are from.' 26 Then YOU will start saying, 'We ate and drank in front of you, and you taught in our broad ways.' 27 But he will speak and say to YOU, 'I do not know where YOU are from. Get away from me, all YOU workers of unrighteousness!' 28 There is where [YOUR] weeping and the gnashing of [YOUR] teeth will be, when YOU see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves thrown outside. 29 Furthermore, people will come from eastern parts and western, and from north and south, and will recline at the table in the kingdom of God. 30 And, look! there are those last who will be first, and there are those first who will be last."

31 In that very hour certain Pharisees came up, saying to him: "Get out and be on your way from here, because Herod wants

σε ἀποκτεῖναι. 32 καὶ εἶπεν αὐτοῖς
you to kill. And he said to them
Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ
Having gone YOU say to the fox this
Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις
Look! I am throwing out demons and healings
ἀποτελῶ σήμερον καὶ αὔριον, καὶ
I am finishing off today and tomorrow, and
τῇ τρίτῃ τελειοῦμαι.
to the third [day] I am being perfected.
33 πλὴν δεῖ με σήμερον
Besides it is necessary for me today
καὶ αὔριον καὶ τῇ ἐχομένῃ
and tomorrow and to the being had [day]
πορεύεσθαι, ὅτι οὐκ ἐνδέχεται
to be journeying, because not it is admissible
προφήτην ἀπολέσθαι ἔξω
prophet to be destroyed outside
Ἰερουσαλήμ. 34 Ἰερουσαλὴμ Ἰερουσαλήμ,
Jerusalem. Jerusalem Jerusalem,
ἡ ἀποκτείνουσα τοὺς προφήτας καὶ
the (one) killing the prophets and
λιθοβολοῦσα τοὺς ἀπεσταλμένους
stoning the (ones) having been sent forth
πρὸς αὐτήν, — ποσάκις ἠθέλησα
toward her, — how often I wanted
ἐπισυνάξαι τὰ τέκνα σου
to lead together upon the children of you
ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν
which manner hen the of herself brood
ὑπὸ τὰς πτέρυγας, καὶ οὐκ
under the wings, and not
ἠθελήσατε. 35 ἰδοὺ ἀφίεται
YOU [people] wanted! Look! Is being let go off
ὑμῖν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν,
to YOU the house of YOU. I am saying but to YOU,
οὐ μὴ ἴδητέ με ἕως εἴπητε
not not YOU might see me until YOU should say
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Having been blessed the (one) coming in name
Κυρίου.
of Lord.

14 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς
And it occurred in the to come him into
οἶκόν τινος τῶν ἀρχόντων τῶν
house of someone of the rulers of the
Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ
Pharisees to sabbath to eat bread and they

to kill you." 32 And
he said to them: "Go
and tell that fox,
'Look! I am casting out demons and
accomplishing healing
today and tomorrow,
and the third day
I shall be finished.'
33 Nevertheless, I must
go on my way today and tomorrow
and the following day,
because it is not admissible for a prophet
to be destroyed outside of Jerusalem.
34 Jerusalem, Jerusalem, the killer of the
prophets and stoner
of those sent forth
to her—how often I
wanted to gather
your children together in the manner
that a hen gathers
her brood of chicks
under her wings, but
YOU people did not
want [it]! 35 Look!
YOUR house is abandoned to YOU. I tell
YOU, YOU will by no
means see me until
YOU say, 'Blessed is
he that comes in
Jehovah's[a] name.'"

14 And on an occasion when he
went into the house
of a certain one of the
rulers of the Pharisees on the sabbath
to eat a meal, they

35[a] Jehovah's, J7-18,21; the Lord's, אBA.

ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ
were observing beside him. And look!
ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν
man some was dropsical in front
αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
of him. And having answered the Jesus
εἶπεν πρὸς τοὺς νομικοὺς καὶ
said toward the (ones) versed in the Law and
Φαρισαίους λέγων Ἔξεστιν τῷ σαββάτῳ
Pharisees saying Is it lawful to the sabbath
θεραπεῦσαι ἢ οὔ; 4 οἱ δὲ ἡσύχασαν.
to cure or not? The (ones) but kept quiet.
καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ
And having taken hold he healed him and
ἀπέλυσεν. 5 καὶ πρὸς αὐτοὺς εἶπεν
he released. And toward them he said
Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ
Of whom of YOU son or bull into cistern
πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει
will fall, and not immediately he will pull up
αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; 6 καὶ οὐκ
him in day of the sabbath? And not
ἴσχυσαν ἀνταποκριθῆναι πρὸς
they were strong to answer back toward
ταῦτα.
these (things).
7 Ἔλεγεν δὲ πρὸς τοὺς
He was saying but toward the (ones)
κεκλημένους παραβολήν, ἐπέχων πῶς
having been called parable, having upon how
τὰς πρωτοκλισίας ἐξελέγοντο,
the first reclining [places] they were choosing,
λέγων πρὸς αὐτούς 8 Ὅταν
saying toward them Whenever
κληθῇς ὑπό τινος εἰς
you might be called by someone into
γάμους, μὴ κατακλιθῇς εἰς
wedding festivities, not you should lie down into
τὴν πρωτοκλισίαν, μή ποτε
the first reclining [place], not at sometime
ἐντιμότερός σου ᾖ
(one) more in honor of you may be
κεκλημένος ὑπ' αὐτοῦ, 9 καὶ ἐλθὼν
having been called by him, and having come
ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ
the (one) you and him having called will say
σοι Δὸς τούτῳ τόπον, καὶ τότε
to you Give you to this (one) place, and then
ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον
you might start with shame the last

were closely watching
him. 2 And, look!
there was before him
a certain man who
had dropsy. 3 So in
response Jesus spoke
to those versed in
the Law and to the
Pharisees, saying: "Is
it lawful on the sabbath to cure or not?"
4 But they kept silent.
With that he took
hold of [the man],
healed him and sent
[him] away. 5 And
he said to them:
"Who of YOU, if his
son or bull falls into a well, will not
immediately pull him
out on the sabbath
day?" 6 And they
were not able to answer back on these
things.
7 He then went on
to tell the invited
men an illustration,
as he marked how
they were choosing
the most prominent
places for themselves,
saying to them:
8 "When you are invited by someone to
a marriage feast, do
not lie down in the
most prominent place.
Perhaps someone more
distinguished than
you may at the time
have been invited by
him, 9 and he that invited you and him
will come and say
to you, 'Let this
man have the place.'
And then you will
start off with shame

τόπον κατέχειν. 10 ἀλλ' ὅταν
place to be having down. But whenever
κληθῇς πορευθεὶς ἀνάπεσε
you might be called having gone fall up
εἰς τὸν ἔσχατον τόπον,
into the last place,
ἵνα ὅταν ἔλθῃ
in order that whenever might come
ὁ κεκληκώς σε ἐρεῖ σοι
the (one) having called you he will say to you
Φίλε, προσανάβηθι ἀνώτερον· τότε
Friend, step you up toward more upward; then
ἔσται σοι δόξα ἐνώπιον πάντων τῶν
will be to you glory in sight of all the (ones)
συνανακειμένων σοι. 11 ὅτι πᾶς
lying up with you. Because everyone
ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ
the (one) exalting himself will be humbled and
ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
the (one) humbling himself will be exalted.
12 Ἔλεγεν δὲ καὶ τῷ
He was saying but also to the (one)
κεκληκότι αὐτόν Ὅταν ποιῇς
having called him Whenever you may make
ἄριστον ἢ δεῖπνον, μὴ φώνει
dinner or supper, not be sounding
τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς
the friends of you not-but the brothers
σου μηδὲ τοὺς συγγενεῖς σου μηδὲ
of you not-but the relatives of you not-but
γείτονας πλουσίους, μή ποτε καὶ αὐτοὶ
neighbors rich, not at sometime also they
ἀντικαλέσωσίν σε καὶ γένηται
might call in return you and would become
ἀνταπόδομά σοι. 13 ἀλλ' ὅταν δοχὴν
repayment to you. But whenever reception
ποιῇς, κάλει πτωχούς, ἀναπείρους,
you may make, be calling poor (ones), crippled,
χωλούς, τυφλούς· 14 καὶ μακάριος ἔσῃ,
lame, blind; and happy you will be,
ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι,
because not they are having to repay to you,
ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει
it will be repaid for to you in the resurrection
τῶν δικαίων.
of the righteous (ones).
15 Ἀκούσας δέ τις τῶν
Having heard but someone of the
συνανακειμένων ταῦτα εἶπεν
ones lying up together these (things) said

to occupy the lowest
place. 10 But when
you are invited, go
and recline in the
lowest place, that
when the man that
has invited you comes
he will say to you,
'Friend, go on up
higher.' Then you will
have honor in front
of all your fellow
guests. 11 For every-
one that exalts him-
self will be humbled
and he that humbles
himself will be ex-
alted."
12 Next he proceed-
ed to say also to the
man that invited him:
"When you spread
a dinner or evening
meal, do not call
your friends or your
brothers or your rel-
atives or rich neigh-
bors. Perhaps some
time they might also
invite you in return
and it would become
a repayment to you.
13 But when you
spread a feast, in-
vite poor people,
crippled, lame, blind;
14 and you will be
happy, because they
have nothing with
which to repay you.
For you will be re-
paid in the resurrec-
tion of the righteous
ones."
15 On hearing these
things a certain one of
the fellow guests said

αὐτῷ Μακάριος ὅστις φάγεται ἄρτον ἐν
to him Happy whoever will eat bread in
τῇ βασιλείᾳ τοῦ θεοῦ.
the kingdom of the God.
16 ὁ δὲ εἶπεν αὐτῷ
The (one) but said to him
Ἄνθρωπός τις ἐποίει δεῖπνον
Man some was making supper
μέγα, καὶ ἐκάλεσεν πολλούς,
great, and he called many,
17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ
and he sent off the slave of him to the
ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς
hour of the supper to say to the (ones)
κεκλημένοις Ἔρχεσθε ὅτι ἤδη
having been called Be you coming because already
ἕτοιμά ἐστιν. 18 καὶ ἤρξαντο ἀπὸ
(things) ready is. And they started from
μιᾶς πάντες παραιτεῖσθαι. ὁ
one [accord] all to be begging off. The
πρῶτος εἶπεν αὐτῷ Ἀγρὸν ἠγόρασα καὶ
first said to him Field I bought and
ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν·
I am having necessity having come out to see it;
ἐρωτῶ σε, ἔχε με παρῃτημένον.
I am requesting you, be having me begged off.
19 καὶ ἕτερος εἶπεν Ζεύγη βοῶν
And different (one) said Yokes of bulls
ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι
I bought five and I am going to prove
αὐτά· ἐρωτῶ σε, ἔχε με
them; I am requesting you, be having me
παρῃτημένον. 20 καὶ ἕτερος
having been begged off. And different (one)
εἶπεν Γυναῖκα ἔγημα καὶ διὰ τοῦτο
said Woman I married and through this
οὐ δύναμαι ἐλθεῖν. 21 καὶ
not I am able to come. And
παραγενόμενος ὁ δοῦλος ἀπήγγειλεν
having come to be beside the slave reported back
τῷ κυρίῳ αὐτοῦ ταῦτα. τότε
to the lord of him these (things). Then
ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν
having become wrathful the householder said
τῷ δούλῳ αὐτοῦ Ἔξελθε ταχέως εἰς
to the slave of him Go out quickly into
τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ
the broad ways and streets of the city, and
τοὺς πτωχοὺς καὶ ἀναπείρους καὶ
the poor (ones) and crippled (ones) and

to him: "Happy is
he who eats bread
in the kingdom of
God."
16 [Jesus] said to
him: "A certain man
was spreading a grand
evening meal, and he
invited many. 17 And
he sent his slave out
at the hour of the
evening meal to say
to the invited ones,
'Come, because things
are now ready.' 18 But
they all in common
started to beg off.
The first said to him,
'I bought a field and
need to go out and
see it; I ask you,
Have me excused.'
19 And another said,
'I bought five yoke of
cattle and am going
to examine them; I
ask you, Have me ex-
cused.' 20 Still anoth-
er said, 'I just married
a wife and for this
reason I cannot come.'
21 So the slave came
up and reported these
things to his master.
Then the household-
er became wrathful
and said to his slave,
'Go out quickly into
the broad ways and
the lanes of the city,
and bring in here the
poor and crippled and

τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.
blind (ones) and lame (ones) lead you into here.
22 καὶ εἶπεν ὁ δοῦλος Κύριε, γέγονεν
And said the slave Lord, has come to be
ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.
which you ordered, and yet place is.
23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον
And said the lord toward the slave
Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς
Go out into the ways and fenced-in places
καὶ ἀνάγκασον εἰσελθεῖν, ἵνα
and compel to come in, in order that
γεμισθῇ μου ὁ οἶκος· 24 λέγω
might be filled of me the house; I am saying
γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν
for to you that no one of the male persons
ἐκείνων τῶν κεκλημένων γεύσεταί
those the (ones) having been called will taste
μου τοῦ δείπνου.
of me of the supper.
25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί,
Were going with but to him crowds many,
καὶ στραφεὶς εἶπεν πρὸς αὐτούς
and having turned he said toward them
26 Εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ
If anyone is coming toward me and not hates
τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ
the father of himself and the mother and
τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς
the woman and the children and the
ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν
brothers and the sisters, yet and also the
ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου
soul of himself, not he is able to be of me
μαθητής. 27 ὅστις οὐ βαστάζει τὸν
disciple. Whoever not is carrying the
σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω
stake of himself and is coming behind
μου, οὐ δύναται εἶναί μου μαθητής.
me, not he is able to be of me disciple.
28 τίς γὰρ ἐξ ὑμῶν θέλων πύργον
Who for out of you being willing tower
οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας
to build not first having sat down
ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς
is calculating the expense, if he is having into
ἀπαρτισμόν; 29 ἵνα μή ποτε
adjusting off? In order that not at sometime

blind and lame.' 22 In
time the slave said,
'Master, what you
ordered has been
done, and yet there
is room.' 23 And the
master said to the
slave, 'Go out into
the roads and the
fenced-in places, and
compel them to
come in, that my
house may be filled.
24 For I say to you
people, None of those
men that were invited
shall have a taste of
my evening meal.'"
25 Now great crowds
were traveling with
him, and he turned
and said to them:
26 "If anyone comes
to me and does not
hate his father and
mother and wife
and children and
brothers and sisters,
yes, and even his
own soul, he cannot
be my disciple.
27 Whoever is not car-
rying his torture
stake[a] and coming
after me cannot be
my disciple. 28 For
example, who of you
that wants to build
a tower does not
first sit down and
calculate the expense,
to see if he has
enough to complete it?
29 Otherwise, he might

27[a] See Appendix under Matthew 10:38.

θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος
having put of him foundation and not being strong
ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται
to finish out all the (ones) beholding might start
αὐτῷ ἐμπαίζειν 30 λέγοντες ὅτι
to him to be ridiculing saying that
Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν
This the man started to be building
καὶ οὐκ ἴσχυσεν ἐκτελέσαι. 31 ἢ τίς
and not he was strong to finish out. Or what
βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ
king going to different king
συνβαλεῖν εἰς πόλεμον οὐχὶ καθίσας
to engage with into war not having sat down
πρῶτον βουλεύσεται εἰ δυνατός ἐστιν ἐν
first will take counsel if able he is in
δέκα χιλιάσιν ὑπαντῆσαι τῷ
ten thousands to undertake meeting to the (one)
μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;
with twenty thousands coming upon him?
32 εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω
If but not indeed, yet of him far away
ὄντος πρεσβείαν ἀποστείλας
being body of ambassadors having sent off
ἐρωτᾷ πρὸς εἰρήνην. 33 οὕτως οὖν
he is requesting toward peace. Thus therefore
πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται
everyone out of you who not is having set self off
πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται
to all the of himself belongings not is able
εἶναί μου μαθητής.
to be of me disciple.
34 Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ
Fine therefore the salt; if ever but
καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι
also the salt should become tasteless, in what
ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε
it will be seasoned? Neither into earth nor
εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω
into manure suitable it is; outside
βάλλουσιν αὐτό. Ὁ ἔχων ὦτα
they are throwing it. The (one) having ears
ἀκούειν ἀκουέτω.
to be hearing let him be hearing.

15 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες
Were but to him drawing near all
οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν
the tax collectors and the sinners to be hearing

lay its foundation but
not be able to fin-
ish it, and all the
onlookers might start
to ridicule him,
30 saying, 'This man
started to build but
was not able to finish.'
31 Or what king,
marching to meet
another king in war
does not first sit
down and take coun-
sel whether he is able
with ten thousand
troops to cope with
the one that comes
against him with
twenty thousand?
32 If, in fact, he can-
not do so, then while
that one is yet far
away he sends out a
body of ambassadors
and sues for peace.
33 Thus, you may be
sure, none of you that
does not say good-by
to all his belongings
can be my disciple.
34 "Salt, to be sure,
is fine. But if even
the salt loses its
strength, with what
will it be seasoned?
35 It is suitable nei-
ther for soil nor for
manure. People throw
it outside. Let him
that has ears to lis-
ten, listen."

15 Now all the tax
collectors and the
sinners kept drawing
near to him to hear

αὐτοῦ. 2 καὶ διεγόγγυζον οἵ τε
of him. And were muttering the and
Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι
Pharisees and the scribes saying that
Οὗτος ἁμαρτωλοὺς προσδέχεται
This (one) sinners is receiving toward [self]
καὶ συνεσθίει αὐτοῖς. 3 εἶπεν δὲ πρὸς
and is eating with them. He said but toward
αὐτοὺς τὴν παραβολὴν ταύτην λέγων
them the parable this saying
4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων
What man out of YOU having
ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ
one hundred sheep and having lost out of
αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα
them one not is leaving down the ninety-
ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ
nine in the desolate [place] and is going upon
τὸ ἀπολωλὸς ἕως εὕρῃ
the (one) having been lost until he might find
αὐτό; 5 καὶ εὑρὼν ἐπιτίθησιν
it? And having found he is putting upon
ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, 6 καὶ
upon the shoulders of him rejoicing, and
ἐλθὼν εἰς τὸν οἶκον συνκαλεῖ
having come into the house he is calling together
τοὺς φίλους καὶ τοὺς γείτονας, λέγων
the friends and the neighbors, saying
αὐτοῖς Συνχάρητέ μοι ὅτι εὗρον τὸ
to them Rejoice with me because I found the
πρόβατόν μου τὸ ἀπολωλός.
sheep of me the (one) having been lost.
7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ
I am saying to YOU that thus joy in the
οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι
heaven will be upon one sinner repenting
ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις
than upon ninety- nine righteous (ones)
οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.
who not need are having of repentance.
8 Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα,
Or what woman drachmas having ten,
ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ
if ever she should lose drachma one, not
ἅπτει λύχνον καὶ σαροῖ τὴν
she is lighting lamp and is sweeping the
οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως
house and is seeking carefully until
οὗ εὕρῃ; 9 καὶ εὑροῦσα
what [time] she might find? And having found

him. 2 Consequently
both the Pharisees and
the scribes kept mut-
tering, saying: "This
man welcomes sinners
and eats with them."
3 Then he spoke this
illustration to them,
saying: 4 "What man
of YOU with a hun-
dred sheep, on losing
one of them, will not
leave the ninety-nine
behind in the wilder-
ness and go for the
lost one until he finds
it? 5 And when he
has found it he puts
it upon his shoulders
and rejoices. 6 And
when he gets home
he calls his friends
and his neighbors to-
gether, saying to
them, 'Rejoice with
me, because I have
found my sheep that
was lost.' 7 I tell YOU
that thus there will
be more joy in heaven
over one sinner that
repents than over
ninety-nine righteous
ones who have no
need of repentance.
8 "Or what woman
with ten drachma
coins, if she loses one
drachma coin, does
not light a lamp and
sweep her house and
search carefully until
she finds it? 9 And
when she has found it

συνκαλεῖ τὰς φίλας καὶ
she is calling together the [women] friends and
γείτονας λέγουσα Συνχάρητέ μοι ὅτι
neighbors saying Rejoice YOU with me because
εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.
I found the drachma which I lost.
10 οὕτως, λέγω ὑμῖν, γίνεται
Thus, I am saying to YOU, is coming to be
χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ
joy in sight of the angels of the God
ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.
upon one sinner repenting.
11 Εἶπεν δέ Ἄνθρωπός τις εἶχεν
He said but Man some was having
δύο υἱούς. 12 Καὶ εἶπεν ὁ νεώτερος αὐτῶν
two sons. And said the younger of them
τῷ πατρί Πάτερ, δός μοι τὸ
to the father Father, give to me the
ἐπιβάλλον μέρος τῆς οὐσίας· ὁ
throwing upon part of the property; the (one)
δὲ διεῖλεν αὐτοῖς τὸν βίον.
but divided to them the [means of] living.
13 καὶ μετ' οὐ πολλὰς ἡμέρας
And after not many days
συναγαγὼν πάντα ὁ νεώτερος υἱὸς
having led together all (things) the younger son
ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ
traveled abroad into country long [way], and there
διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν
he squandered the property of him living
ἀσώτως. 14 δαπανήσαντος δὲ αὐτοῦ
as spendthrift. Having spent but of him
πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ
all (things) came to be famine strong down on
τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο
the country that, and he started
ὑστερεῖσθαι. 15 καὶ πορευθεὶς
to be in want. And having gone
ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς
he attached himself to one of the citizens of the
χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς
country that, and he sent him into the
ἀγροὺς αὐτοῦ βόσκειν χοίρους· 16 καὶ
fields of him to be feeding pigs; and
ἐπεθύμει χορτασθῆναι ἐκ τῶν
he was desiring to be satiated out of the
κερατίων ὧν ἤσθιον οἱ χοῖροι,
little horns of which were eating the pigs,
καὶ οὐδεὶς ἐδίδου αὐτῷ.
and no one was giving to him.

she calls the women
who are her friends
and neighbors togeth-
er, saying, 'Rejoice
with me, because I
have found the drach-
ma coin that I lost.'
10 Thus, I tell YOU,
joy arises among the
angels of God over
one sinner that re-
pents."
11 Then he said:
"A certain man had
two sons. 12 And the
younger of them said
to his father, 'Fa-
ther, give me the part
of the property that
falls to my share.'
Then he divided his
means of living to
them. 13 Later, after
not many days, the
younger son gathered
all things together
and traveled abroad
into a distant coun-
try, and there squan-
dered his property by
living a debauched
life. 14 When he had
spent everything, a
severe famine oc-
curred throughout
that country, and he
started to be in need.
15 He even went and
attached himself to
one of the citizens of
that country, and he
sent him into his
fields to herd swine.
16 And he used to
desire to be filled with
the carob pods which
the swine were eating,
and no one would give
him [anything].

17 εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη
Into himself but having come he said
Πόσοι μίσθιοι τοῦ πατρός μου
How many hired [men] of the father of me
περισσεύονται ἄρτων, ἐγὼ δὲ
are abounding of bread [loaves], I but
λιμῷ ὧδε ἀπόλλυμαι· 18 ἀναστὰς
to famine here I am perishing; having risen
πορεύσομαι πρὸς τὸν πατέρα μου καὶ
I shall go toward the father of me and
ἐρῶ αὐτῷ Πάτερ, ἥμαρτον εἰς τὸν
I shall say to him Father, I sinned into the
οὐρανὸν καὶ ἐνώπιόν σου, 19 οὐκέτι εἰμὶ
heaven and in sight of you, not yet I am
ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς
worthy to be called son of you; make me as
ἕνα τῶν μισθίων σου. 20 Καὶ
one of the hired [men] of you. And
ἀναστὰς ἦλθεν πρὸς τὸν πατέρα
having risen he came toward the father
ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος
of himself. Yet but of him long [way] having off
εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ
saw him the father of him and
ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν
he was moved with pity and having run he fell
ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν
upon the neck of him and kissed down
αὐτόν. 21 εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ,
him. Said but the son to him Father,
ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·
I sinned into the heaven and in sight of you;
οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.
not yet I am worthy to be called son of you.
ποίησόν με ὡς ἕνα τῶν μισθίων σου.
Make me as one of the hired [men] of you.
22 εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους
Said but the father toward the slaves
αὐτοῦ Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην
of him Quick bring you out robe the first
καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς
and clothe you him, and give you ring into
τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς
the hand of him and sandals into the
πόδας, 23 καὶ φέρετε τὸν μόσχον τὸν
feet, and be bearing the calf the
σιτευτόν, θύσατε καὶ φαγόντες
wheat-fed, you sacrifice and having eaten
εὐφρανθῶμεν, 24 ὅτι οὗτος ὁ
let us be well-minded, because this the

17 "When he came
to his senses, he said,
'How many hired men
of my father are
abounding with
bread, while I am
perishing here from
famine! 18 I will rise
and journey to my
father and say to
him: "Father, I have
sinned against heaven
and against you. 19 I
am no longer worthy
of being called your
son. Make me as one
of your hired men."'
20 So he rose and
went to his father.
While he was yet a
long way off, his fa-
ther caught sight of
him and was moved
with pity, and he ran
and fell upon his neck
and tenderly kissed
him. 21 Then the son
said to him, 'Father,
I have sinned against
heaven and against
you. I am no longer
worthy of being called
your son. Make me
as one of your hired
men.' 22 But the fa-
ther said to his slaves,
'Quick! bring out a
robe, the best one,
and clothe him with
it, and put a ring
on his hand and
sandals on his feet.
23 And bring the
fattened young bull,
slaughter it and let
us eat and enjoy our-
selves, 24 because this

υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν,
son of me dead was and he came to life again,
ἦν ἀπολωλὼς καὶ εὑρέθη. Καὶ
he was having been lost and was found. And
ἤρξαντο εὐφραίνεσθαι.
they started to be being well-minded.
25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος
Was but the son of him the older
ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν
in field; and as coming he got near
τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ
to the house, he heard of music concert and
χορῶν, 26 καὶ προσκαλεσάμενος ἕνα
of dances, and having called toward [self] one
τῶν παίδων ἐπυνθάνετο τί ἂν
of the boys he was inquiring what likely
εἴη ταῦτα· 27 ὁ δὲ εἶπεν
might be these (things); the (one) but said
αὐτῷ ὅτι Ὁ ἀδελφός σου ἥκει, καὶ
to him that The brother of you has arrived, and
ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν
sacrificed the father of you the calf the
σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν
wheat-fed, because being in health him
ἀπέλαβεν. 28 ὠργίσθη δὲ καὶ
he received back. He became wrathful but and
οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατὴρ
not was willing to enter. The but father
αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.
of him having come out was entreating him.
29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ
The (one) but having answered said to the
πατρὶ αὐτοῦ Ἰδοὺ τοσαῦτα ἔτη δουλεύω
father of him Look! So many years I am slaving
σοι καὶ οὐδέποτε ἐντολήν σου
to you and never commandment of you
παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας
I transgressed, and to me never you gave
ἔριφον ἵνα μετὰ τῶν φίλων μου
kid in order that with the friends of me
εὐφρανθῶ· 30 ὅτε δὲ ὁ υἱός
I might be well-minded; when but the son
σου οὗτος ὁ καταφαγών σου
of you this the (one) having ate down of you
τὸν βίον μετὰ πορνῶν ἦλθεν,
the [means of] living with harlots came,
ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.
you sacrificed to him the wheat-fed calf.
31 ὁ δὲ εἶπεν αὐτῷ Τέκνον, σὺ
The (one) but said to him Child, you

my son was dead
but came to life
again; he was lost
but was found.' And
they started to enjoy
themselves.
25 "Now his older
son was in the field;
and as he came and
got near the house
he heard a music
concert and dancing.
26 So he called one
of the servants to
him and inquired
what these things
meant. 27 He said to
him, 'Your brother has
come, and your father
slaughtered the fat-
tened young bull, be-
cause he got him back
in good health.' 28 But
he became wrathful
and was unwilling to
go in. Then his father
came out and began
to entreat him. 29 In
reply he said to his
father, 'Here it is so
many years I have
slaved for you and
never once did I
transgress your com-
mandment, and yet to
me you never once
gave a kid for me to
enjoy myself with my
friends. 30 But as soon
as this your son who
ate up your means of
living with harlots
arrived, you slaugh-
tered the fattened
young bull for him.'
31 Then he said to
him, 'Child, you

πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ
always with me are, and all the (things)
ἐμὰ σά ἐστιν· 32 εὐφρανθῆναι δὲ καὶ
mine yours is; to be well-minded but and
χαρῆναι ἔδει, ὅτι ὁ ἀδελφός
to rejoice it was necessary, because the brother
σου οὗτος νεκρὸς ἦν καὶ ἔζησεν,
of you this dead was and he came to life,
καὶ ἀπολωλὼς καὶ εὑρέθη.
and having been lost and was found.
16 Ἔλεγεν δὲ καὶ πρὸς τοὺς
He was saying but also toward the
μαθητάς Ἄνθρωπός τις ἦν πλούσιος
disciples Man some was rich
ὃς εἶχεν οἰκονόμον, καὶ οὗτος
who was having steward, and this (one)
διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ
was slandered to him as scattering through the
ὑπάρχοντα αὐτοῦ. 2 καὶ φωνήσας αὐτὸν
belongings of him. And having sounded him
εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ
he said to him What this I am hearing about
σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας
you? Give back the word of the stewardship
σου, οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν.
of you, not for you are able yet to be steward.
3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος
Said but in himself the steward
Τί ποιήσω ὅτι ὁ κύριός μου
What shall I do because the lord of me
ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ;
will lift up off the stewardship from me?
σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν
To be digging not I am strong, to be begging
αἰσχύνομαι· 4 ἔγνων τί ποιήσω,
I am ashamed; I know what I shall do,
ἵνα ὅταν μετασταθῶ
in order that whenever I might be transferred
ἐκ τῆς οἰκονομίας δέξωνταί με
out of the stewardship they might receive me
εἰς τοὺς οἴκους ἑαυτῶν. 5 καὶ
into the houses of themselves. And
προσκαλεσάμενος ἕνα ἕκαστον τῶν
having called toward [self] one each of the
χρεοφιλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν
loan-owers of the lord of himself he was saying
τῷ πρώτῳ Πόσον ὀφείλεις τῷ
to the first (one) How much are you owing to the
κυρίῳ μου; 6 ὁ δὲ εἶπεν Ἑκατὸν
lord of me? The (one) but said One hundred

have always been with
me, and all the things
that are mine are
yours; 32 but we just
had to enjoy ourselves
and rejoice, because
this your brother was
dead but came to life,
and he was lost but
was found.' "
16 Then he went on
to say also to the
disciples: "A certain
man was rich and he
had a steward, and
this one was accused
to him as handling
his goods wastefully.
2 So he called him
and said to him, 'What
is this I hear about
you? Hand in the
account of your stew-
ardship, for you can
no longer manage the
house.' 3 Then the
steward said to him-
self, 'What am I to
do, seeing that my
master will take the
stewardship away
from me? I am not
strong enough to dig,
I am ashamed to beg.
4 Ah! I know what I
shall do, so that, when
I am put out of the
stewardship, people
will receive me into
their homes.' 5 And
calling to him each
one of the debtors
of his master he pro-
ceeded to say to the
first, 'How much are
you owing my master?'
6 He said, 'A hundred

βάτους ἐλαίου· ὁ δὲ εἶπεν
bath measures of oil; the (one) but said
αὐτῷ Δέξαι σου τὰ γράμματα καὶ
to him Receive of you the writings and
καθίσας ταχέως γράψον πεντήκοντα.
having sat down quickly write fifty.
7 ἔπειτα ἑτέρῳ εἶπεν Σὺ δὲ
Thereupon to different (one) he said You but
πόσον ὀφείλεις; ὁ δὲ εἶπεν
how much are you owing? The (one) but said
Ἑκατὸν κόρους σίτου· λέγει
One hundred cor measures of wheat; he is saying
αὐτῷ Δέξαι σου τὰ γράμματα καὶ
to him Receive of you the writings and
γράψον ὀγδοήκοντα. 8 καὶ ἐπήνεσεν ὁ
write eighty. And commended the
κύριος τὸν οἰκονόμον τῆς ἀδικίας
lord the steward of the unrighteousness
ὅτι φρονίμως ἐποίησεν· ὅτι οἱ
because discreetly he did; because the
υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι
sons of the age this more discreet
ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν
over the sons of the light into the
γενεὰν τὴν ἑαυτῶν εἰσίν.
generation the of themselves are.
9 Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς
And I to YOU am saying, to selves
ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς
make YOU friends out of the mammon of the
ἀδικίας, ἵνα ὅταν
unrighteousness, in order that whenever
ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς
it might fail they might receive YOU into the
αἰωνίους σκηνάς. 10 ὁ πιστὸς ἐν
everlasting tents. The (one) faithful in
ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ
least (thing) also in much faithful is, and
ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν
the (one) in least (thing) unrighteous also in
πολλῷ ἄδικός ἐστιν. 11 εἰ οὖν
much unrighteous is. If therefore
ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ
in the unrighteous mammon faithful not
ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν
YOU became, the true (thing) who to YOU
πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ
will entrust? And if in the [thing] another's

bath measures of olive
oil.' He said to him,
'Take your written
agreement back and
sit down and quickly
write fifty.' 7 Next, he
said to another one,
'Now you, how much
are you owing?' He
said, 'A hundred cor
measures of wheat.'
He said to him, 'Take
your written agree-
ment back and write
eighty.' 8 And his mas-
ter commended the
steward, though un-
righteous, because he
acted with practical
wisdom; for the sons
of this system of
things[a] are wiser in
a practical way to-
ward their own gen-
eration than the sons
of the light are.
9 "Also, I say to YOU,
Make friends for your-
selves by means of
the unrighteous rich-
es, so that, when such
fail, they may receive
YOU into the everlast-
ing dwelling places.
10 The person faithful
in what is least is
faithful also in much,
and the person un-
righteous in what is
least is unrigh-
teous also in much.
11 Therefore, if YOU
have not proved your-
selves faithful in
connection with the
unrighteous riches,
who will entrust YOU
with what is true?
12 And if YOU have
not proved yourselves
faithful in connection
with what is another's,

8[a] System of things=αἰών (*ai·on'*), אBA; עולם (*o·lahm'*), J[17,18].

πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον
faithful not you became, the (thing) ours
τίς δώσει ὑμῖν; 13 Οὐδεὶς οἰκέτης
who will give to you? No one house servant
δύναται δυσὶ κυρίοις δουλεύειν· ἢ
is able to two lords to be slaving; either
γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον
for the one will hate and the different (one)
ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ
he will love, or of one he will hold self against and
τοῦ ἑτέρου καταφρονήσει. οὐ
of the different (one) he will despise. Not
δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.
you are able to God to be slaving and to mammon.

14 Ἤκουον δὲ ταῦτα πάντα
Were hearing but these (things) all
οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ
the Pharisees fond of silver being, and
ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς
they were sneering at him. And he said to them
Ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς
You are the (ones) justifying selves
ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς
in sight of the men, the but God
γινώσκει τὰς καρδίας ὑμῶν· ὅτι
is knowing the hearts of you; because
τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα
the (thing) in men lofty disgusting thing
ἐνώπιον τοῦ θεοῦ.
in sight of the God.

16 Ὁ νόμος καὶ οἱ προφῆται μέχρι
The Law and the Prophets until
Ἰωάνου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ
John; from then the kingdom of the God
εὐαγγελίζεται καὶ πᾶς εἰς
is being declared as good news and everyone into
αὐτὴν βιάζεται. 17 Εὐκοπώτερον δέ ἐστιν
it is forcing self. Easier but is
τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν
the heaven and the earth to pass away
ἢ τοῦ νόμου μίαν κερέαν πεσεῖν.
than of the Law one little horn to fall.
18 Πᾶς ὁ ἀπολύων τὴν
Everyone the loosing off the
γυναῖκα αὐτοῦ καὶ γαμῶν
woman of him and marrying
ἑτέραν μοιχεύει,
different [woman] he is committing adultery,

who will give YOU
what is for yourselves?
13 No house servant
can be a slave to two
masters; for, either
he will hate the one
and love the other, or
he will stick to the
one and despise the
other. You cannot be
slaves to God and to
riches."
14 Now the Phari-
sees, who were money
lovers, were listening
to all these things,
and they began to
sneer at him. 15 Con-
sequently he said to
them: "You are those
who declare your-
selves righteous before
men, but God knows
YOUR hearts; because
what is lofty among
men is a disgusting
thing in God's sight.
16 "The Law and
the Prophets were un-
til John. From then on
the kingdom of God is
being declared as good
news, and every sort
of person is pressing
forward toward it.
17 Indeed, it is easier
for heaven and earth
to pass away than
for one particle of a
letter of the Law to
go unfulfilled.
18 "Everyone that
divorces his wife and
marries another
commits adultery,

καὶ ὁ ἀπολελυμένην ἀπὸ
and the [woman] having been loosed off from
ἀνδρὸς γαμῶν μοιχεύει.
male person marrying is committing adultery.

19 Ἄνθρωπος δέ τις ἦν πλούσιος,
Man but some was rich,
καὶ ἐνεδιδύσκετο πορφύραν
and he was clothing himself [with] purple
καὶ βύσσον εὐφραινόμενος καθ'
and linen being well-minded according to
ἡμέραν λαμπρῶς. 20 πτωχὸς δέ τις
day shiningly. Poor (one) but some
ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν
to name Lazarus had been thrown toward the
πυλῶνα αὐτοῦ εἱλκωμένος 21 καὶ
gate of him having been ulcerated and
ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν
desiring to be satiated from the (things)
πιπτόντων ἀπὸ τῆς τραπέζης
falling from the table
τοῦ πλουσίου· ἀλλὰ καὶ οἱ
of the rich (one); but also the
κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ.
dogs coming were licking the ulcers of him.
22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ
It occurred but to die the poor (one) and
ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς
to be carried off him by the angels into
τὸν κόλπον Ἀβραάμ·
the bosom of Abraham;

ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ
died but also the rich (one) and
ἐτάφη. 23 καὶ ἐν τῷ ᾅδῃ
he was buried. And in the hades
ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ,
having lifted up the eyes of him,
ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ
being in torments, he is seeing Abraham
ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις
from long way off and Lazarus in the bosoms
αὐτοῦ. 24 καὶ αὐτὸς φωνήσας εἶπεν
of him. And he having sounded said
Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον
Father Abraham, have mercy on me and send
Λάζαρον ἵνα βάψῃ τὸ ἄκρον
Lazarus in order that he might dip the tip

and he that mar-
ries a woman divorced
from a husband com-
mits adultery.
19 "But a certain
man was rich, and
he used to deck
himself with purple
and linen, enjoying
himself from day to
day with magnifi-
cence. 20 But a cer-
tain beggar named
Laz'a·rus[a] used to be
put at his gate, full
of ulcers 21 and de-
siring to be filled with
the things dropping
from the table of
the rich man. Yes,
too, the dogs would
come and lick his
ulcers. 22 Now in
course of time the
beggar died and he
was carried off by the
angels to the bosom
position of Abraham.
"Also, the rich man
died and was buried.
23 And in Ha'des[b] he
lifted up his eyes,
he existing in tor-
ments, and he saw
Abraham afar off
and Laz'a·rus[a] in
the bosom position
with him. 24 So he
called and said,
'Father Abraham,
have mercy on me
and send Laz'a-
rus[a] to dip the tip

20, 23, 24[a] Laz'a·rus, אBA; El·e·a'zar (meaning "God is helper"), J^{18}, Vg.
23[b] Ha'des, אBAJ[21]; She'ol, $J^{6-8,10-18}$; *in·fer'nus*, Vg.

τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ
of the finger of him of water and might cool
τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι
the tongue of me, because I am being pained
ἐν τῇ φλογὶ ταύτῃ. 25 εἶπεν δὲ Ἀβραάμ
in the flame this. Said but Abraham
Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ
Child, remember that you received off the
ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ
good (things) of you in the life of you, and
Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ
Lazarus likewise the bad (things); now but
ὧδε παρακαλεῖται σὺ δὲ
here he is being comforted you but
ὀδυνᾶσαι. 26 καὶ ἐν πᾶσι τούτοις
are being pained. And in all these (things)
μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα
between us and YOU [people] chasm great
ἐστήρικται, ὅπως οἱ θέλοντες
has been fixed, so that the (ones) being willing
διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ
to step through from here toward YOU [people] not
δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς
may be able, neither from there toward us
διαπερῶσιν. 27 εἶπεν δέ Ἐρωτῶ σε
may cross over. He said but I am requesting you
οὖν, πάτερ, ἵνα πέμψῃς
therefore, father, in order that you should send
αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου,
him into the house of the father of me,
28 ἔχω γὰρ πέντε ἀδελφούς, ὅπως
I am having for five brothers, so that
διαμαρτύρηται αὐτοῖς, ἵνα
he may thoroughly witness to them, in order that
μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον
not also they might come into the place
τοῦτον τῆς βασάνου. 29 λέγει δὲ Ἀβραάμ
this of the torment. Is saying but Abraham
Ἔχουσι Μωυσέα καὶ τοὺς προφήτας·
They are having Moses and the Prophets;
ἀκουσάτωσαν αὐτῶν. 30 ὁ δὲ εἶπεν
let them hear of them. The (one) but said
Οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις
No, father Abraham, but if ever someone
ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς
from dead (ones) should go toward them
μετανοήσουσιν. 31 εἶπεν δὲ αὐτῷ Εἰ
they will repent. He said but to him If

of his finger in water
and cool my tongue,
because I am in an-
guish in this blazing
fire.' 25 But Abraham
said, 'Child, remem-
ber that you received
in full your good
things in your life-
time, but Laz'a·rus[a]
correspondingly the
injurious things. Now,
however, he is having
comfort here but you
are in anguish. 26 And
besides all these
things, a great chasm
has been fixed be-
tween us and YOU
people, so that those
wanting to go over
from here to YOU peo-
ple cannot, neither
may people cross over
from there to us.'
27 Then he said, 'In
that event I ask you,
father, to send him to
the house of my fa-
ther, 28 for I have five
brothers, in order that
he may give them a
thorough witness, that
they also should not
get into this place of
torment.' 29 But Abra-
ham said, 'They have
Moses and the Proph-
ets; let them listen
to these.' 30 Then
he said, 'No, indeed,
father Abraham, but
if someone from the
dead goes to them they
will repent.' 31 But
he said to him, 'If

25[a] Laz'a·rus, ℵBA; El·e·a'zar (meaning "God is helper"), J[18].

Μωυσέως καὶ τῶν προφητῶν οὐκ
of Moses and of the Prophets not
ἀκούουσιν, οὐδ' ἐάν τις ἐκ
they are hearing, neither if ever someone out of
νεκρῶν ἀναστῇ πεισθήσονται.
dead (ones) should stand up they will be persuaded.
17 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
He said but toward the disciples of him
Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα
Unavoidable it is of the the causes for stumbling
μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ
not to come, besides woe through whom
ἔρχεται· 2 λυσιτελεῖ αὐτῷ εἰ
they are coming; it is of advantage to him if
λίθος μυλικὸς περίκειται περὶ τὸν
stone of mill is lying around about the
τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν
neck of him and he has been cast into the
θάλασσαν ἢ ἵνα σκανδαλίσῃ
sea than in order that he should stumble
τῶν μικρῶν τούτων ἕνα.
of the little (ones) these one.
3 προσέχετε ἑαυτοῖς. ἐὰν
Be YOU paying attention to selves. If ever
ἁμάρτῃ ὁ ἀδελφός σου ἐπιτίμησον
should sin the brother of you give reproof
αὐτῷ, καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ·
to him, and if ever he should repent let go off to him;
4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας
and if ever seven times of the day
ἁμαρτήσῃ εἰς σὲ καὶ ἑπτάκις
he should sin into you and seven times
ἐπιστρέψῃ πρὸς σὲ λέγων
he should come back toward you saying
Μετανοῶ, ἀφήσεις αὐτῷ.
I am repenting, you will be letting go off to him.
5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ
And said the apostles to the Lord
Πρόσθες ἡμῖν πίστιν. 6 εἶπεν δὲ ὁ
Add to us faith. Said but the
κύριος Εἰ ἔχετε πίστιν ὡς κόκκον
Lord If YOU are having faith as grain
σινάπεως, ἐλέγετε ἂν τῇ
of mustard, YOU were saying likely to the
συκαμίνῳ ταύτῃ Ἐκριζώθητι καὶ
black mulberry tree this Be uprooted and
φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν
be planted in the sea; and it obeyed
ἂν ὑμῖν.
likely to YOU.

they do not listen
to Moses and the
Prophets, neither
will they be per-
suaded if someone
rises from the
dead.'"
17 Then he said
to his disciples:
"It is unavoidable
that causes for stum-
bling should come.
Nevertheless, woe to
the one through
whom they come!
2 It would be of more
advantage to him
if a millstone were
suspended from his
neck and he were
thrown into the sea
than for him to
stumble one of these
little ones. 3 Pay at-
tention to yourselves.
If your brother com-
mits a sin give him
a rebuke, and if he
repents forgive him.
4 Even if he sins sev-
en times a day against
you and he comes
back to you seven
times, saying, 'I re-
pent,' you must for-
give him."
5 Now the apostles
said to the Lord:
"Give us more faith."
6 Then the Lord said:
"If YOU had faith
the size of a mus-
tard grain, YOU would
say to this black
mulberry tree, 'Be up-
rooted and planted in
the sea!' and it would
obey YOU.

7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων
Who but out of you slave having
ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι
plowing or minding flock, who having come in
ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εὐθέως
out of the field he will say to him Immediately
παρελθὼν ἀνάπεσε, 8 ἀλλ' οὐχὶ
having come alongside you fall up, but not
ἐρεῖ αὐτῷ Ἑτοίμασον τί
he will say to him Make ready what
δειπνήσω, καὶ περιζωσάμενος
I might eat as supper, and having girded self
διακόνει μοι ἕως φάγω καὶ
be serving to me until I might eat and
πίω, καὶ μετὰ ταῦτα φάγεσαι
I might drink, and after these (things) you will eat
καὶ πίεσαι σύ; 9 μὴ ἔχει
and you will drink you? Not he is having
χάριν τῷ δούλῳ ὅτι ἐποίησεν
gratitude to the slave because he did
τὰ διαταχθέντα; 10 οὕτως καὶ
the (things) having been assigned? Thus also
ὑμεῖς, ὅταν ποιήσητε πάντα τὰ
you, whenever you might do all the (things)
διαταχθέντα ὑμῖν, λέγετε ὅτι
having been assigned to you, be you saying that
Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν
Slaves useless we are, which we were owing
ποιῆσαι πεποιήκαμεν.
to do we have done.
11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς
And it occurred in the to be going into
Ἰερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ
Jerusalem and he was traversing through
μέσον Σαμαρίας καὶ Γαλιλαίας. 12 Καὶ
midst of Samaria and of Galilee. And
εἰσερχομένου αὐτοῦ εἴς τινα κώμην
entering of him into some village
ἀπήντησαν δέκα λεπροὶ ἄνδρες, οἳ
met ten leprous male persons, who
ἀνέστησαν πόρρωθεν, 13 καὶ αὐτοὶ ἦραν φωνὴν
stood up from afar, and they raised voice
λέγοντες Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.
saying Jesus instructor, have mercy on us.
14 καὶ ἰδὼν εἶπεν αὐτοῖς Πορευθέντες
And having seen he said to them Having gone
ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ
you show selves to the priests. And
ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς
it occurred in the to be going under them

7 "Who of you is
there that has a slave
plowing or minding
the flock who will say
to him when he gets
in from the field,
'Come here at once
and recline at the ta-
ble'? 8 Rather, will he
not say to him, 'Get
something ready for
me to have my eve-
ning meal, and put
on an apron and
minister to me until I
am through eating
and drinking, and af-
terward you can eat
and drink'? 9 He will
not feel gratitude to
the slave because he
did the things as-
signed, will he? 10 So
you, also, when you
have done all the
things assigned to
you, say, 'We are good-
for-nothing slaves.
What we have done
is what we ought to
have done.'"
11 And while he
was going to Jerusa-
lem he was passing
through the midst of
Sa·mar′i·a and Gal′-
i·lee. 12 And as he
was entering into a
certain village ten
leprous men met him,
but they stood up
afar off. 13 And they
raised their voices
and said: "Jesus, In-
structor, have mercy
on us!" 14 And when
he got sight of them
he said to them:
"Go and show your-
selves to the priests."
Then as they were
going off their

ἐκαθαρίσθησαν. 15 εἷς δὲ ἐξ αὐτῶν,
they were cleansed. One but out of them,
ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ
having seen that he was healed, turned back with
φωνῆς μεγάλης δοξάζων τὸν θεόν, 16 καὶ
voice great glorifying the God, and
ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας
he fell upon face beside the feet
αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν
of him giving thanks to him; and he was
Σαμαρείτης. 17 ἀποκριθεὶς δὲ ὁ
Samaritan. Having answered but the
Ἰησοῦς εἶπεν Οὐχ οἱ δέκα ἐκαθαρίσθησαν;
Jesus said Not the ten were cleansed?
οἱ δὲ ἐννέα ποῦ; 18 οὐχ εὑρέθησαν
The but nine where? Not they were found
ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ
having turned back to give glory to the God
εἰ μὴ ὁ ἀλλογενὴς οὗτος; 19 καὶ εἶπεν
if not the of another race this? And he said
αὐτῷ Ἀναστὰς πορεύου· ἡ πίστις σου
to him Having risen be going; the faith of you
σέσωκέν σε.
has saved you.
20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων
Requested upon but by the Pharisees
πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ
when is coming the kingdom of the God
ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχεται
he answered to them and said Not is coming
ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,
the kingdom of the God with observing beside,
21 οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε ἤ Ἐκεῖ·
neither will they say Look! here or There;
ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς
look! for the kingdom of the God inside
ὑμῶν ἐστίν.
of you is.
22 Εἶπεν δὲ πρὸς τοὺς μαθητάς
He said but toward the disciples
Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν
Will come days when you will desire one
τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου
of the days of the Son of the man
ἰδεῖν καὶ οὐκ ὄψεσθε. 23 καὶ ἐροῦσιν
to see and not you will see. And they will say
ὑμῖν Ἰδοὺ ἐκεῖ ἤ Ἰδοὺ ὧδε· μὴ
to you Look! there or See here; not
ἀπέλθητε μηδὲ διώξητε.
you should go off neither you should pursue after.

cleansing occurred.
15 One of them, when
he saw he was healed,
turned back, glori-
fying God with a loud
voice. 16 And he fell
upon his face at Je-
sus' feet, thanking
him; furthermore, he
was a Sa·mar′i·tan.
17 In reply Jesus
said: "The ten were
cleansed, were they
not? Where, then, are
the other nine?
18 Were none found
that turned back to
give glory to God but
this man of another
nation?" 19 And he
said to him: "Rise
and be on your way;
your faith has made
you well."
20 But on being
asked by the Phari-
sees when the king-
dom of God was
coming, he answered
them and said: "The
kingdom of God is
not coming with strik-
ing observableness,
21 neither will people
be saying, 'See here!'
or, 'There!' For, look!
the kingdom of God
is in your midst."
22 Then he said to
the disciples: "Days
will come when you
will desire to see
one of the days of
the Son of man but
you will not see
[it]. 23 And people
will say to you, 'See
there!' or, 'See here!'
Do not go out or
chase after [them].

24 ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα
As-even for the lightning flashing

ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ᾽
out of the under the heaven into the under

οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς
heaven is shining, thus will be the Son

τοῦ ἀνθρώπου. 25 πρῶτον δὲ δεῖ
of the man. First but it is necessary

αὐτὸν πολλὰ παθεῖν καὶ
him many (things) to suffer and

ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.
to be rejected from the generation this.

26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις
And according as it occurred in the days

Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις
of Noah, thus it will be also in the days

τοῦ υἱοῦ τοῦ ἀνθρώπου· 27 ἤσθιον,
of the Son of the man; they were eating,

ἔπινον, ἐγάμουν,
they were drinking, they were marrying,

ἐγαμίζοντο, ἄχρι ἧς
they were being given in marriage, until which

ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ
day entered Noah into the ark, and

ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν
came the cataclysm and destroyed

πάντας. 28 ὁμοίως καθὼς ἐγένετο ἐν
all (them). Likewise according as it occurred in

ταῖς ἡμέραις Λώτ· ἤσθιον,
the days of Lot; they were eating,

ἔπινον, ἠγόραζον,
they were drinking, they were buying,

ἐπώλουν, ἐφύτευον,
they were selling, they were planting,

ᾠκοδόμουν· 29 ᾗ δὲ ἡμέρᾳ
they were building; to which but day

ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ
came out Lot from Sodom, it rained fire

καὶ θεῖον ἀπ᾽ οὐρανοῦ καὶ ἀπώλεσεν
and sulphur from heaven and destroyed

πάντας. 30 κατὰ τὰ αὐτὰ
all (them). According to the very (things)

ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ
it will be to which day the Son of the

ἀνθρώπου ἀποκαλύπτεται.
man is being revealed.

31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ
In that the day who will be upon

τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ
the housetop and the vessels of him in the

24 For even as the
lightning, by its
flashing, shines from
one part under heav-
en to another part
under heaven, so the
Son of man will be.
25 First, however, he
must undergo many
sufferings and be re-
jected by this gen-
eration. 26 Moreover,
just as it occurred
in the days of Noah,
so it will be also
in the days of the
Son of man: 27 they
were eating, they were
drinking, men were
marrying, women
were being given in
marriage, until that
day when Noah en-
tered into the ark,
and the flood arrived
and destroyed them
all. 28 Likewise, just
as it occurred in
the days of Lot:
they were eating, they
were drinking, they
were buying, they were
selling, they were
planting, they were
building. 29 But on
the day that Lot
came out of Sod′om
it rained fire and
sulphur from heaven
and destroyed them
all. 30 The same way
it will be on that day
when the Son of man
is to be revealed.

31 "On that day
let the person that
is on the housetop
but whose movable
things are in the

οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά, καὶ
house, not let step down to lift up them, and

ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω
the (one) in field likewise not let return

εἰς τὰ ὀπίσω. 32 μνημονεύετε
into the (things) behind. Be YOU remembering

τῆς γυναικὸς Λώτ. 33 ὃς ἐὰν
of the woman of Lot. Who if ever

ζητήσῃ τὴν ψυχὴν αὐτοῦ
might seek the soul of him

περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ᾽
to preserve for self he will lose it, who but

ἂν ἀπολέσει ζῳογονήσει αὐτήν.
likely will lose he will generate alive it.

34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται
I am saying to YOU, to this the night will be

δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται
two upon bed one, the one will be taken along

καὶ ὁ ἕτερος ἀφεθήσεται·
and the different (one) will be let go off;

35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ
will be two [women] grinding upon the

αὐτό, ἡ μία παραλημφθήσεται ἡ δὲ
very, the one will be taken along the but

ἑτέρα ἀφεθήσεται. 37 καὶ
different [woman] will be let go off. And

ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ,
having answered they are saying to him Where,

κύριε; ὁ δὲ εἶπεν αὐτοῖς Ὅπου τὸ
Lord? The (one) but said to them Where the

σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ
body, there also the eagles

ἐπισυναχθήσονται.
will be led together upon.

18 Ἔλεγεν δὲ παραβολὴν αὐτοῖς
He was saying but parable to them

πρὸς τὸ δεῖν πάντοτε
toward the to be necessary always

προσεύχεσθαι αὐτοὺς καὶ μὴ
to be praying them and not

ἐνκακεῖν, 2 λέγων Κριτής τις
to go bad in (something), saying Judge some

ἦν ἔν τινι πόλει τὸν θεὸν μὴ
was in some city the God not

φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος.
fearing and man not respecting.

3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ
Widow but was in the city that and

house not come down
to pick these up, and
the person out in the
field, let him likewise
not return to the
things behind. 32 REMEMBER the wife of
Lot. 33 Whoever seeks
to keep his soul safe
for himself will lose
it, but whoever loses
it will preserve it
alive. 34 I tell YOU,
In that night two
men will be in one
bed; the one will be
taken along, but the
other will be aban-
doned. 35 There will
be two women grind-
ing at the same mill;
the one will be taken
along, but the other
will be abandoned."
36 ——[a] 37 So in re-
sponse they said to
him: "Where, Lord?"
He said to them:
"Where the body is,
there also the eagles
will be gathered to-
gether."

18 Then he went
on to tell them
an illustration with
regard to the need
for them always to
pray and not to give
up, 2 saying: "In a
certain city there was
a certain judge that
had no fear of
God and had no re-
spect for man. 3 But
there was a widow
in that city and

36[a] This verse is omitted in the Westcott and Hort Greek text.

ἤρχετο πρὸς αὐτὸν λέγουσα
she was coming toward him saying
Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου
Exact vengeance for me from the adversary [at law]
μου. 4 καὶ οὐκ ἤθελεν ἐπὶ χρόνον,
of me. And not he was willing upon time,
μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ Εἰ
after these (things) but he said in himself If
καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον
also the God not I am fearing neither man
ἐντρέπομαι, 5 διά γε τὸ
I am respecting, through in fact the
παρέχειν μοι κόπον τὴν χήραν
to be furnishing to me toil the widow
ταύτην ἐκδικήσω αὐτήν,
this I shall exact vengeance for her,
ἵνα μὴ εἰς τέλος ἐρχομένη
in order that not into end coming
ὑπωπιάζῃ με. 6 Εἶπεν δὲ ὁ κύριος
she may hit under eye me. Said but the Lord
Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας
Hear YOU what the judge of the unrighteousness
λέγει· 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν
is saying; the but God not not should do the
ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν
avenging of the chosen (ones) of him of the (ones)
βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ
crying aloud to him of day and of night, and
μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν
he is long of spirit upon them? I am saying to YOU
ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν
that he will do the avenging of them in
τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου
quickness. Besides the Son of the man
ἐλθὼν ἆρα εὑρήσει τὴν πίστιν
having come really will he find the faith
ἐπὶ τῆς γῆς;
upon the earth?

9 Εἶπεν δὲ καὶ πρός τινας τοὺς
He said but also toward some the (ones)
πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν
having trusted upon themselves that they are
δίκαιοι καὶ ἐξουθενοῦντας τοὺς
righteous and considering as nothing the
λοιποὺς τὴν παραβολὴν ταύτην.
leftover (ones) the parable this.
10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν
Men two went up into the temple
προσεύξασθαι, εἷς Φαρισαῖος καὶ ὁ
to pray, one Pharisee and the

she kept going to him, saying, 'See that I get justice from my adversary at law.' 4 Well, for a while he was unwilling, but afterward he said to himself, 'Although I do not fear God or respect a man, 5 at any rate, because of this widow's continually making me trouble, I will see that she gets justice, so that she will not keep coming and pummeling me to a finish.'" 6 Then the Lord said: "HEAR what the judge, although unrighteous, said! 7 Certainly, then, shall not God cause justice to be done for his chosen ones who cry out to him day and night, even though he is long-suffering toward them? 8 I tell YOU, He will cause justice to be done to them speedily. Nevertheless, when the Son of man arrives, will he really find the faith on the earth?"

9 But he spoke this illustration also to some who trusted in themselves that they were righteous and who considered the rest as nothing: 10 "Two men went up into the temple to pray, the one a Pharisee and the

ἕτερος τελώνης. 11 ὁ Φαρισαῖος
different (one) tax collector. The Pharisee
σταθεὶς ταῦτα πρὸς ἑαυτὸν
having stood these (things) toward himself
προσηύχετο Ὁ θεός, εὐχαριστῶ σοι
was praying The God, I am thanking to you
ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν
because not I am as-even the leftover (ones) of the
ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί,
men, snatchers, unrighteous, adulterers,
ἢ καὶ ὡς οὗτος ὁ τελώνης· 12 νηστεύω
or also as this the tax collector; I am fasting
δὶς τοῦ σαββάτου, ἀποδεκατεύω πάντα
twice of the sabbath, I am tithing from all (things)
ὅσα κτῶμαι. 13 ὁ δὲ τελώνης
as many as I am acquiring. The but tax collector
μακρόθεν ἑστὼς οὐκ ἤθελεν
from long way off having stood not was willing
οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν
not-but the eyes to lift up into the
οὐρανόν, ἀλλ' ἔτυπτε τὸ στῆθος
heaven, but he was smiting the breast
ἑαυτοῦ λέγων Ὁ θεός, ἱλάσθητί μοι
of himself saying The God, be propitious to me
τῷ ἁμαρτωλῷ. 14 λέγω ὑμῖν,
the sinner. I am saying to YOU,
κατέβη οὗτος δεδικαιωμένος εἰς
went down this (one) having been justified into
τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι
the home of him beside that (one); because
πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται,
everyone the exalting himself will be humbled,
ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
the (one) but humbling himself will be exalted.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ
Were bearing toward but to him also the
βρέφη ἵνα αὐτῶν ἅπτηται·
infants in order that of them he may touch;
ἰδόντες δὲ οἱ μαθηταὶ
having seen but the disciples
ἐπετίμων αὐτοῖς. 16 ὁ δὲ
were giving reprimands to them. The but
Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων
Jesus called toward him them saying
Ἄφετε τὰ παιδία ἔρχεσθαι πρός
Let go off YOU the little children to be coming toward
με καὶ μὴ κωλύετε αὐτά, τῶν
me and not be YOU preventing them, of the
γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
for of such (ones) is the kingdom of the God.

other a tax collector. 11 The Pharisee stood and began to pray these things to himself, 'O God, I thank you I am not as the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector. 12 I fast twice a week, I give the tenth of all things I acquire.' 13 But the tax collector standing at a distance was not willing even to raise his eyes heavenward, but kept beating his breast, saying, 'O God, be gracious to me a sinner.' 14 I tell YOU, This man went down to his home proved more righteous than that man; because everyone that exalts himself will be humiliated, but he that humbles himself will be exalted."

15 Now people began to bring him also their infants for him to touch these; but on seeing it the disciples began to reprimand them. 16 However, Jesus called the infants to him, saying: "Let the young children come to me, and do not try to stop them. For the kingdom of God belongs to suchlike ones.

17 ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ
Amen I am saying to YOU, who likely not
δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς
might receive the kingdom of the God as
παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
little boy, not not might enter into it.
18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων
And inquired upon some him ruler
λέγων Διδάσκαλε ἀγαθέ, τί ποιήσας
saying Teacher good, what having done
ζωὴν αἰώνιον κληρονομήσω; 19 εἶπεν δὲ
life everlasting shall I inherit? Said but
αὐτῷ ὁ Ἰησοῦς Τί με λέγεις
to him the Jesus Why me you are saying
ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ
good? No one good if not one the
θεός. 20 τὰς ἐντολὰς οἶδας Μὴ
God. The commandments you have known Not
μοιχεύσῃς, Μὴ φονεύσῃς,
you should commit adultery, Not you should murder,
Μὴ κλέψῃς, Μὴ
Not you should steal, Not
ψευδομαρτυρήσῃς, Τίμα τὸν
you should bear false witness, Be honoring the
πατέρα σου καὶ τὴν μητέρα. 21 ὁ
father of you and the mother. The (one)
δὲ εἶπεν Ταῦτα πάντα ἐφύλαξα
but said These (things) all I guarded
ἐκ νεότητος. 22 ἀκούσας δὲ ὁ Ἰησοῦς
out of youth. Having heard but the Jesus
εἶπεν αὐτῷ Ἔτι ἕν σοι
said to him Yet one (thing) to you
λείπει· πάντα ὅσα ἔχεις
is wanting; all (things) as many as you are having
πώλησον καὶ διάδος πτωχοῖς,
sell and distribute to poor (ones),
καὶ ἕξεις θησαυρὸν ἐν τοῖς οὐρανοῖς,
and you will have treasure in the heavens,
καὶ δεῦρο ἀκολούθει μοι. 23 ὁ δὲ
and hither be follower to me. The (one) but
ἀκούσας ταῦτα περίλυπος
having heard these (things) grieved about
ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα.
became, he was for rich very much.
24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν
Having seen but him the Jesus said
Πῶς δυσκόλως οἱ τὰ χρήματα
How with difficulty the (ones) the money
ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ
having into the kingdom of the God

17 Truly I say to YOU,
Whoever does not re-
ceive the kingdom of
God like a young
child will by no means
get into it."
18 And a certain
ruler questioned him,
saying: "Good Teach-
er, by doing what
shall I inherit ever-
lasting life?" 19 Je-
sus said to him:
"Why do you call me
good? Nobody is good,
except one, God.
20 You know the com-
mandments, 'Do not
commit adultery, Do
not murder, Do not
steal, Do not bear
false witness, Honor
your father and moth-
er.'" 21 Then he said:
"All these I have
kept from youth on."
22 After hearing that,
Jesus said to him:
"There is yet one
thing lacking about
you: Sell all the
things you have and
distribute to poor peo-
ple, and you will have
treasure in the heav-
ens; and come be my
follower." 23 When he
heard this, he became
deeply grieved, for he
was very rich.
24 Jesus looked at
him and said: "How
difficult a thing
it will be for
those having money

εἰσπορεύονται· 25 εὐκοπώτερον γάρ ἐστιν
are going their way in; easier for it is
κάμηλον διὰ τρήματος βελόνης
camel through aperture of sewing needle
εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν
to enter than rich [man] into the kingdom
τοῦ θεοῦ εἰσελθεῖν. 26 εἶπαν δὲ οἱ
of the God to enter. Said but the (ones)
ἀκούσαντες Καὶ τίς δύναται σωθῆναι;
having heard And who is able to be saved?
27 ὁ δὲ εἶπεν Τὰ ἀδύνατα
The (one) but said The (things) impossible
παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν.
beside men possible beside the God is.
28 Εἶπεν δὲ ὁ Πέτρος Ἰδοὺ ἡμεῖς
Said but the Peter Look! We
ἀφέντες τὰ ἴδια ἠκολουθήσαμέν
having let go off the own (things) we followed
σοι. 29 ὁ δὲ εἶπεν αὐτοῖς Ἀμὴν
to you. The (one) but said to them Amen
λέγω ὑμῖν ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν
I am saying to YOU that no one is who let go off
οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ
house or woman or brothers or parents or
τέκνα εἵνεκεν τῆς βασιλείας τοῦ θεοῦ,
children for the sake of the kingdom of the God,
30 ὃς οὐχὶ μὴ λάβῃ
who not not might receive
πολλαπλασίονα ἐν τῷ καιρῷ
many times more (things) in the appointed time
τούτῳ καὶ ἐν τῷ αἰῶνι τῷ
this and in the age the (one)
ἐρχομένῳ ζωὴν αἰώνιον.
coming life everlasting.
31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν
Having taken beside but the twelve he said
πρὸς αὐτούς Ἰδοὺ ἀναβαίνομεν εἰς
toward them Look! We are going up into
Ἰερουσαλήμ, καὶ τελεσθήσεται πάντα
Jerusalem, and will be completed all
τὰ γεγραμμένα διὰ τῶν
the (things) having been written through the
προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·
prophets to the Son of the man;
32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν
he will be given beside for to the nations
καὶ ἐμπαιχθήσεται καὶ
and he will be made fun of and

to make their way
into the kingdom of
God! 25 It is easier,
in fact, for a camel
to get through the
eye of a sewing needle
than for a rich man
to get into the king-
dom of God." 26 Those
who heard this said:
"Who possibly can be
saved?" 27 He said:
"The things impossi-
ble with men are
possible with God."
28 But Peter said:
"Look! We have left
our own things and
followed you." 29 He
said to them: "Truly
I say to YOU, There
is no one who has left
house or wife or
brothers or parents or
children for the sake
of the kingdom of
God 30 who will not
in any way get many
times more in this
period of time, and
in the coming system
of things[a] everlasting
life."
31 Then he took the
twelve aside and said
to them: "Look! We
are going up to Je-
rusalem, and all the
things written by
means of the proph-
ets as to the Son
of man will be com-
pleted. 32 For instance,
he will be delivered
up to men of the
nations and will
be made fun of and

30[a] System of things=αἰών (*ai·on'*), אBA; עולם (*o·lahm'*), J^{17}.

ὑβρισθήσεται καὶ ἐμπτυσθήσεται,
he will be treated insolently and he will be spit in,

33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν,
and having scourged they will kill him,

καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.
and to the day the third he will stand up.

34 Καὶ αὐτοὶ οὐδὲν τούτων
And they nothing of these (things)

συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο
comprehended, and was the saying this

κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ
having been hidden from them, and not

ἐγίνωσκον τὰ λεγόμενα.
they were knowing the (things) being said.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν
It occurred but in the to be getting near

αὐτὸν εἰς Ἰερειχὼ τυφλός τις
him into Jericho blind [man] some

ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.
was sitting beside the way begging.

36 ἀκούσας δὲ ὄχλου διαπορευομένου
Having heard but of crowd traveling through

ἐπυνθάνετο τί εἴη τοῦτο·
he was inquiring what might be this;

37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ
they reported back but to him that Jesus the

Ναζωραῖος παρέρχεται. 38 καὶ ἐβόησεν
Nazarene is passing by. And he cried aloud

λέγων Ἰησοῦ υἱὲ Δαυείδ, ἐλέησόν
saying Jesus Son of David, have mercy on

με. 39 καὶ οἱ προάγοντες
me. And the (ones) going before

ἐπετίμων αὐτῷ ἵνα
were giving reprimands to him in order that

σιγήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον
he should be silent; he but to much rather

ἔκραζεν Υἱὲ Δαυείδ, ἐλέησόν με.
was shouting Son of David, have mercy on me.

40 σταθεὶς δὲ Ἰησοῦς ἐκέλευσεν
Having stood still but Jesus commanded

αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος
him to be led toward him. Having drawn near

δὲ αὐτοῦ ἐπηρώτησεν αὐτόν 41 Τί
but of him he inquired upon him What

σοι θέλεις ποιήσω; ὁ δὲ εἶπεν
to you are you willing to do? The (one) but said

Κύριε, ἵνα ἀναβλέψω. 42 καὶ
Lord, in order that I might see again. And

ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀνάβλεψον· ἡ
the Jesus said to him See again; the

be treated insolently
and spit upon; 33 and
after scourging him
they will kill him, but
on the third day he
will rise." 34 However,
they did not get the
meaning of any of
these things; but this
utterance was hidden
from them, and they
were not knowing
the things said.
35 Now as he was
getting near to Jer'-
i·cho a certain blind
man was sitting be-
side the road beg-
ging. 36 Because he
heard a crowd moving
through he began to
inquire what this
might mean. 37 They
reported to him:
"Jesus the Naz·a·rene'
is passing by!" 38 At
that he cried out,
saying: "Jesus, Son
of David, have mercy
on me!" 39 And those
going in advance be-
gan to tell him sternly
to keep quiet, but that
much more he kept
shouting: "Son of Da-
vid, have mercy on
me." 40 Then Jesus
stood still and com-
manded the [man] to
be led to him. After
he got near, Jesus
asked him: 41 "What
do you want me to
do for you?" He said:
"Lord, let me recover
sight." 42 So Jesus
said to him: "Re-
cover your sight;

πίστις σου σέσωκέν σε. 43 καὶ παραχρῆμα
faith of you has saved you. And instantly

ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ
he got sight again, and he was following to him

δοξάζων τὸν θεόν. Καὶ πᾶς ὁ λαὸς
glorifying the God. And all the people

ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.
having seen gave praise to the God.

19 Καὶ εἰσελθὼν διήρχετο τὴν
And having entered he was going through the

Ἰερειχώ. 2 Καὶ ἰδοὺ ἀνὴρ ὀνόματι
Jericho. And look! male person to name

καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν
being called Zacchaeus, and he was

ἀρχιτελώνης καὶ αὐτὸς πλούσιος· 3 καὶ
chief tax collector and he rich; and

ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν,
he was seeking to see the Jesus who he is,

καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι
and not he was able from the crowd because

τῇ ἡλικίᾳ μικρὸς ἦν. 4 καὶ
to the stature small he was. And

προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη
having run before into the from-in-toward he went up

ἐπὶ συκομορέαν ἵνα ἴδῃ
upon fig-mulberry tree in order that he might see

αὐτόν, ὅτι ἐκείνης ἤμελλεν
him, because of that [way] he was about

διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ
to be coming through. And as he came upon

τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν
the place, having looked up the Jesus said

πρὸς αὐτόν Ζακχαῖε, σπεύσας
toward him Zacchaeus, having hurried

κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου
come down, today for in the house of you

δεῖ με μεῖναι. 6 καὶ σπεύσας
it is necessary me to stay. And having hurried

κατέβη, καὶ ὑπεδέξατο αὐτὸν
he stepped down, and he received under him

χαίρων. 7 καὶ ἰδόντες πάντες
rejoicing. And having seen all

διεγόγγυζον λέγοντες ὅτι Παρὰ
they were muttering saying that Beside

ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.
sinner male person he went in to loose down.

8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν
Having stood but Zacchaeus said toward the

κύριον Ἰδοὺ τὰ ἡμίσιά μου τῶν
Lord Look! The (things) half of me of the

your faith has made
you well." 43 And in-
stantly he recovered
sight, and he began to
follow him, glorifying
God. Also, all the peo-
ple, at seeing [it],
gave praise to God.
19 And he entered
Jer'i·cho and was
going through. 2 Now
here there was a man
called by the name
Zac·chae'us; and he
was a chief tax col-
lector, and he was
rich. 3 Well, he was
seeking to see who
this Jesus was, but he
could not for the
crowd, because he was
small in size. 4 So he
ran ahead to an ad-
vance position and
climbed a fig-mulber-
ry tree in order to see
him, because he was
about to go through
that way. 5 Now when
Jesus got to the place,
he looked up and said
to him: "Zac·chae'us,
hurry and get down,
for today I must stay
in your house." 6 With
that he hurried and
got down and with
rejoicing he received
him as guest. 7 But
when they saw [it],
they all fell to mut-
tering, saying: "With
a man that is a sin-
ner he went in to
lodge." 8 But Zac-
chae'us stood up and
said to the Lord:
"Look! The half of my

ὑπαρχόντων, κύριε, τοῖς πτωχοῖς
belongings, Lord, to the poor (ones)
δίδωμι, καὶ εἴ τινός τι
I am giving, and if of anyone anything
ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν.
I took by fig-showing I am giving back fourfold.
9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι
Said but toward him the Jesus that
Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο,
Today salvation to the house this occurred,
καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν·
because also he son of Abraham is;
10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι
came for the Son of the man to seek
καὶ σῶσαι τὸ ἀπολωλός.
and to save the (thing) having been lost.

11 Ἀκουόντων δὲ αὐτῶν ταῦτα
Hearing but of them these (things)
προσθεὶς εἶπεν παραβολὴν διὰ τὸ
having added he said parable through the
ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ
near to be of Jerusalem him and
δοκεῖν αὐτοὺς ὅτι παραχρῆμα
to be thinking them that instantly
μέλλει ἡ βασιλεία τοῦ θεοῦ
is being about the kingdom of the God
ἀναφαίνεσθαι· 12 εἶπεν οὖν Ἄνθρωπός
to be showing up self; he said therefore Man
τις εὐγενὴς ἐπορεύθη εἰς χώραν
some of noble birth went his way into land
μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ
long way off to receive to himself kingdom and
ὑποστρέψαι. 13 καλέσας δὲ δέκα δούλους
to return. Having called but ten slaves
ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ
of himself he gave to them ten minas and
εἶπεν πρὸς αὐτοὺς πραγματεύσασθε
said toward them do you business
ἐν ᾧ ἔρχομαι. 14 Οἱ δὲ
in which [time] I am coming. The but
πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ
citizens of him were hating him, and
ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ
they sent off body of ambassadors behind him
λέγοντες Οὐ θέλομεν τοῦτον
saying Not we are willing this (one)
βασιλεῦσαι ἐφ' ἡμᾶς.
to reign upon us.
15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν
And it occurred in the to come back him

belongings, Lord, I am giving to the poor, and whatever I extorted from anyone by false accusation I am restoring fourfold." 9 At this Jesus said to him: "This day salvation has come to this house, because he also is a son of Abraham. 10 For the Son of man came to seek and to save what was lost."

11 While they were listening to these things he spoke in addition an illustration, because he was near Jerusalem and they were imagining that the kingdom of God was going to display itself instantly. 12 Therefore he said: "A certain man of noble birth traveled to a distant land to secure kingly power for himself and to return. 13 Calling ten slaves of his he gave them ten mi′nas and told them, 'Do business till I come.' 14 But his citizens hated him and sent out a body of ambassadors after him, to say, 'We do not want this [man] to become king over us.'

15 "Eventually when he got back after

λαβόντα τὴν βασιλείαν καὶ εἶπεν
having received the kingdom and he said
φωνηθῆναι αὐτῷ τοὺς δούλους τούτους
to be sounded to him the slaves these
οἷς δεδώκει τὸ ἀργύριον,
to whom he had given the silver [money],
ἵνα γνοῖ τί
in order that he might know what
διεπραγματεύσαντο. 16 παρεγένετο δὲ
they gained by trading. Came to be alongside but
ὁ πρῶτος λέγων Κύριε, ἡ μνᾶ
the first saying Lord, the mina
σου δέκα προσηργάσατο μνᾶς. 17 καὶ
of you ten worked itself toward minas. And
εἶπεν αὐτῷ Εὖγε, ἀγαθὲ δοῦλε, ὅτι
he said to him Well indeed, good slave, because
ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι
in least (thing) faithful you proved to be, be
ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.
authority having on top ten of cities.
18 καὶ ἦλθεν ὁ δεύτερος λέγων Ἡ μνᾶ
And came the second saying The mina
σου, κύριε, ἐποίησεν πέντε μνᾶς. 19 εἶπεν
of you, Lord, made five minas. He said
δὲ καὶ τούτῳ Καὶ σὺ ἐπάνω
but also to this (one) Also you on top
γίνου πέντε πόλεων. 20 καὶ ὁ
be coming to be five of cities. And the
ἕτερος ἦλθεν λέγων Κύριε, ἰδοὺ ἡ
different (one) came saying Lord, look! the
μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν
mina of you which I was having lying off in
σουδαρίῳ· 21 ἐφοβούμην γάρ σε ὅτι
sweat cloth; I was fearing for you because
ἄνθρωπος αὐστηρὸς εἶ, αἴρεις
man harsh you are, you are lifting up
ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ
which not you deposited and you are reaping which
οὐκ ἔσπειρας. 22 λέγει αὐτῷ Ἐκ τοῦ
not you sowed. He is saying to him Out of the
στόματός σου κρίνω σε, πονηρὲ
mouth of you I am judging you, wicked
δοῦλε· ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός
slave; you knew that I man harsh
εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων
am, lifting up which not I deposited and reaping
ὃ οὐκ ἔσπειρα; 23 καὶ διὰ τί οὐκ
which not I sowed? And through what not
ἔδωκάς μου τὸ ἀργύριον ἐπὶ
you gave of me the silver [money] upon

having secured the kingly power, he commanded to be called to him these slaves to whom he had given the silver money, in order to ascertain what they had gained by business activity. 16 Then the first one presented himself, saying, 'Lord, your mi′na gained ten mi′nas.' 17 So he said to him, 'Well done, good slave! Because in a very small matter you have proved yourself faithful, hold authority over ten cities.' 18 Now the second came, saying, 'Your mi′na, Lord, made five mi′nas.' 19 He said to this one also, 'You, too, be in charge of five cities.' 20 But a different one came, saying, 'Lord, here is your mi′na, that I kept laid away in a cloth. 21 You see, I was in fear of you, because you are a harsh man; you take up what you did not deposit and you reap what you did not sow.' 22 He said to him, 'Out of your own mouth I judge you, wicked slave. You knew, did you, that I am a harsh man, taking up what I did not deposit and reaping what I did not sow? 23 Hence why is it you did not put my silver money in a

τράπεζαν; κἀγὼ ἐλθὼν σὺν
table? And I having come together with
τόκῳ ἂν αὐτὸ ἔπραξα.
interest likely it I exacted.
24 καὶ τοῖς παρεστῶσιν εἶπεν
And to the (ones) having stood by he said
Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε
Lift you up from him the mina and give
τῷ τὰς δέκα μνᾶς ἔχοντι — 25 καὶ
to the (one) the ten minas having; — and
εἶπαν αὐτῷ Κύριε, ἔχει δέκα μνᾶς· —
they said to him Lord, he is having ten minas; —
26 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι
I am saying to you that to everyone the having
δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος
it will be given, from but the (one) not having
καὶ ὃ ἔχει ἀρθήσεται.
also which he is having will be lifted up.
27 Πλὴν τοὺς ἐχθρούς μου τούτους
Besides the enemies of me these
τοὺς μὴ θελήσαντάς με
the (ones) not having been willing me
βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ
to reign upon them lead you here and
κατασφάξατε αὐτοὺς ἔμπροσθέν μου.
slaughter them in front of me.
28 Καὶ εἰπὼν ταῦτα ἐπορεύετο
And having said these (things) he was going
ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.
in front going up into Jerusalem.
29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ
And it occurred as he got near into Bethphage
καὶ Βηθανιὰ πρὸς τὸ ὄρος τὸ
and Bethany toward the mountain the (one)
καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν
being called of Olives, he sent forth two of the
μαθητῶν 30 λέγων Ὑπάγετε εἰς τὴν
disciples saying Be you going under into the
κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι
opposite village, in which entering
εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν
you will find colt having been tied, upon which
οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ
no one at any time of men sat down, and
λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἐάν
having loosed it you lead. And if ever
τις ὑμᾶς ἐρωτᾷ Διὰ τί
anyone you is questioning Through what
λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος
are you loosing? thus you will say that The Lord

bank? Then on my ar-
rival I would have
collected it with in-
terest.'
24 "With that he
said to those standing
by, 'Take the mi'na
from him and give it to
him that has the ten
mi'nas.' 25 But they
said to him, 'Lord, he
has ten mi'nas!'—
26 'I say to you, To
everyone that has,
more will be given;
but from the one that
does not have, even
what he has will be
taken away. 27 More-
over, these enemies of
mine that did not want
me to become king
over them BRING here
and slaughter them
before me.'"
28 So, after he had
said these things, he
began to go on ahead,
going up to Jerusalem.
29 And when he got
near to Beth'pha·ge
and Beth'a·ny at
the mountain called
Mount of Olives, he
sent forth two of the
disciples, 30 saying:
"Go into the village
that is within sight of
you, and in it after
you pass in you will
find a colt tied, on
which none of man-
kind ever sat. Loose
it and bring it. 31 But
if anyone asks you,
'Why is it you are
loosing it?' you
must speak in this
way, 'The Lord

αὐτοῦ χρείαν ἔχει. 32 ἀπελθόντες δὲ
of it need is having. Having gone off but
οἱ ἀπεσταλμένοι εὗρον καθὼς
the (ones) having been sent off found according as
εἶπεν αὐτοῖς. 33 λυόντων δὲ αὐτῶν τὸν
he said to them. Loosing but of them the
πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς
colt said the lords of it toward them
Τί λύετε τὸν πῶλον; 34 οἱ
Why are you loosing the colt? The (ones)
δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρείαν
but said that The Lord of it need
ἔχει. 35 καὶ ἤγαγον αὐτὸν πρὸς τὸν
is having. And they led it toward the
Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ
Jesus, and having thrown upon of them the
ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν
outer garments upon the colt they set on the
Ἰησοῦν·
Jesus;
36 πορευομένου δὲ αὐτοῦ
going but of him
ὑπεστρώννυον τὰ ἱμάτια
they were spreading under the outer garments
ἑαυτῶν ἐν τῇ ὁδῷ. 37 ἐγγίζοντος δὲ
of selves in the way. Getting near but
αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ
of him already toward the descent of the
Ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ
Mountain of the Olives started all the
πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν
multitude of the disciples rejoicing to be praising
τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν
the God to voice great about all which
εἶδον δυνάμεων, 38 λέγοντες Εὐλογημένος
they saw of powers, saying Having been blessed
ὁ ἐρχόμενος, ὁ βασιλεύς, ἐν ὀνόματι
the (one) coming, the King, in name
Κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν
of Lord; in heaven peace and glory in
ὑψίστοις. 39 Καί τινες τῶν Φαρισαίων
highest [places]. And some of the Pharisees
ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν Διδάσκαλε,
from the crowd said toward him Teacher,
ἐπιτίμησον τοῖς μαθηταῖς σου. 40 καὶ
give rebuke to the disciples of you. And
ἀποκριθεὶς εἶπεν Λέγω ὑμῖν, ἐὰν
having answered he said I am saying to you, if ever

needs it.'" 32 So
those who were sent
forth departed and
found it just as he
said to them. 33 But
as they were loos-
ing the colt the
owners of it said to
them: "Why are you
loosing the colt?"
34 They said: "The
Lord needs it." 35 And
they led it to Jesus,
and they threw their
outer garments upon
the colt and set Jesus
upon [it].
36 As he moved
along they kept
spreading their out-
er garments on the
road. 37 As soon as
he got near the
road down the Mount
of Olives all the
multitude of the
disciples started to
rejoice and praise
God with a loud
voice concerning
all the powerful
works they had seen,
38 saying: "Blessed
is the One coming
as the King in Je-
hovah's[a] name! Peace
in heaven, and
glory in the high-
est places!" 39 How-
ever, some of the Phar-
isees from the crowd
said to him: "Teacher,
rebuke your disciples."
40 But in reply he
said: "I tell you, If

38[a] Jehovah's, $J^{7-18,21}$; the Lord's, ℵBA.

οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν.
these will be silent, the stones will cry out.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν
And as he got near, having seen the city

ἔκλαυσεν ἐπ' αὐτήν, 42 λέγων ὅτι Εἰ
he wept upon it, saying that If

ἔγνως ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ
you knew in the day this also you

τὰ πρὸς εἰρήνην — νῦν δὲ ἐκρύβη
the (things) toward peace — now but it was hid

ἀπὸ ὀφθαλμῶν σου. 43 ὅτι ἥξουσιν
from eyes of you. Because will arrive

ἡμέραι ἐπὶ σὲ καὶ παρεμβαλοῦσιν οἱ
days upon you and will throw in beside the

ἐχθροί σου χάρακά σοι καὶ
enemies of you palisade to you and

περικυκλώσουσίν σε καὶ συνέξουσίν
they will encircle you and they will distress

σε πάντοθεν, 44 καὶ
you from every side, and

ἐδαφιοῦσίν σε καὶ τὰ τέκνα
they will dash to the ground you and the children

σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον
of you in you, and not they will let go off stone

ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν
upon stone in you, instead of which (things)

οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς
not you knew the appointed time of the inspection

σου.
of you.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν
And having entered into the temple

ἤρξατο ἐκβάλλειν τοὺς
he started to be throwing out the (ones)

πωλοῦντας, 46 λέγων αὐτοῖς Γέγραπται
selling, saying to them It has been written

Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς,
And will be the house of me house of prayer,

ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.
YOU but it YOU made cave of robbers.

47 Καὶ ἦν διδάσκων τὸ καθ'
And he was teaching the according to

ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ
day in the temple; the but chief priests and

οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι
the scribes were seeking him to destroy

καὶ οἱ πρῶτοι τοῦ λαοῦ, 48 καὶ οὐχ
also the first (ones) of the people, and not

ηὕρισκον τὸ τί ποιήσωσιν, ὁ
they were finding the what they might do, the

these remained silent, the stones would cry out."

41 And when he got nearby, he viewed the city and wept over it, 42 saying: "If you, even you, had discerned in this day the things having to do with peace—but now they have been hid from your eyes. 43 Because the days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side, 44 and they will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected."

45 And he entered into the temple and started to throw out those who were selling, 46 saying to them: "It is written, 'And my house will be a house of prayer,' but YOU made it a cave of robbers."

47 Furthermore, he went teaching daily in the temple. But the chief priests and the scribes and the principal ones of the people were seeking to destroy him; 48 and yet they did not find the effective thing for them to do, for the

λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.
people for all was hanging out of him hearing.

20 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
And it occurred in one of the days

διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ
teaching of him the people in the temple

καὶ εὐαγγελιζομένου ἐπέστησαν οἱ
and declaring good news stood upon the

ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς
chief priests and the scribes together with the

πρεσβυτέροις, 2 καὶ εἶπαν λέγοντες
older men, and spoke saying

πρὸς αὐτόν Εἰπὸν ἡμῖν ἐν ποίᾳ
toward him Say to us in what sort of

ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς
authority these (things) you are doing, or who

ἐστιν ὁ δούς σοι τὴν ἐξουσίαν
is the (one) having given to you the authority

ταύτην. 3 ἀποκριθεὶς δὲ εἶπεν πρὸς
this. Having answered but he said toward

αὐτούς Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ
them I shall request YOU also I word, and

εἴπατέ μοι 4 Τὸ βάπτισμα Ἰωάνου ἐξ
YOU say to me The baptism of John out of

οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;
heaven was it or out of men?

5 οἱ δὲ συνελογίσαντο πρὸς
The (ones) but reasoned together toward

ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἴπωμεν
themselves saying that If ever we should say

Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ
Out of heaven, he will say Through what not

ἐπιστεύσατε αὐτῷ; 6 ἐὰν δὲ εἴπωμεν
YOU believed to him? If ever but we should say

Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει
Out of men, the people all will stone

ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάνην
us, having been persuaded for it is John

προφήτην εἶναι· 7 καὶ ἀπεκρίθησαν μὴ
prophet to be; and they answered not

εἰδέναι πόθεν. 8 καὶ ὁ Ἰησοῦς
to have known from where. And the Jesus

εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
said to them Neither I am saying to YOU in

ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
what sort of authority these (things) I am doing.

9 Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν
He started but toward the people to be saying

τὴν παραβολὴν ταύτην Ἄνθρωπος ἐφύτευσεν
the parable this Man planted

people one and all kept hanging onto him to hear him.

20 On one of the days while he was teaching the people in the temple and declaring the good news, the chief priests and the scribes with the older men came near, 2 and they spoke up, saying to him: "Tell us by what authority you do these things, *or* who it is that gave you this authority." 3 In reply he said to them: "I will also ask YOU a question, and YOU tell me: 4 Was the baptism of John from heaven or from men?" 5 Then among themselves they drew conclusions, saying: "If we say, 'From heaven,' he will say, 'Why is it YOU did not believe him?' 6 But if we say, 'From men,' the people one and all will stone us, for they are persuaded that John was a prophet." 7 So they replied that they did not know its source. 8 And Jesus said to them: "Neither am I telling YOU by what authority I do these things."

9 Then he started to tell the people this illustration: "A man planted

ἀμπελῶνα, καὶ ἐξέδετο αὐτὸν γεωργοῖς,
vineyard, and he gave out it to farmers,
καὶ ἀπεδήμησεν χρόνους ἱκανούς.
and he traveled abroad times sufficient.
10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς
And to appointed time he sent off toward the
γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ
farmers slave, in order that from the
καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ·
fruit of the vineyard they will give to him;
οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες
the but farmers sent away him having flayed
κενόν. 11 καὶ προσέθετο ἕτερον πέμψαι
empty. And he added different to send
δοῦλον· οἱ δὲ κἀκεῖνον
slave; the (ones) but also that (one)
δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν
having flayed and having dishonored sent away
κενόν. 12 καὶ προσέθετο τρίτον
empty. And he added third (one)
πέμψαι· οἱ δὲ καὶ τοῦτον
to send; the (ones) but also this (one)
τραυματίσαντες ἐξέβαλον. 13 εἶπεν δὲ ὁ
having wounded threw out. Said but the
κύριος τοῦ ἀμπελῶνος Τί ποιήσω;
lord of the vineyard What shall I do?
πέμψω τὸν υἱόν μου τὸν ἀγαπητόν·
I shall send the son of me the loved;
ἴσως τοῦτον ἐντραπήσονται. 14 ἰδόντες
equally this they will respect. Having seen
δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς
but him the farmers were reasoning toward
ἀλλήλους λέγοντες Οὗτός ἐστιν ὁ
one another saying This is the
κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα
heir; let us kill him, in order that
ἡμῶν γένηται ἡ κληρονομία· 15 καὶ
of us might become the inheritance; and
ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος
having thrown out him outside of the vineyard
ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς
they killed. What therefore will do to them
ὁ κύριος τοῦ ἀμπελῶνος; 16 ἐλεύσεται
the lord of the vineyard? He will come
καὶ ἀπολέσει τοὺς γεωργοὺς τούτους,
and he will destroy the farmers these,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
and he will give the vineyard to others.
ἀκούσαντες δὲ εἶπαν Μὴ
Having heard but they said Not

a vineyard and let it
out to cultivators, and
he traveled abroad for
considerable time.
10 But in due season
he sent out a slave to
the cultivators, that
they might give him
some of the fruit of
the vineyard. The cul-
tivators, however, sent
him away empty, after
beating him up. 11 But
he repeated and sent
them a different slave.
That one also they
beat up and dishon-
ored and sent away
empty. 12 Yet again he
sent a third; this one
also they wounded
and threw out. 13 At
this the owner of the
vineyard said, 'What
shall I do? I will
send my son the
beloved. Likely they
will respect this one.'
14 When the cultiva-
tors caught sight of
him they went rea-
soning with one an-
other, saying, 'This is
the heir; let us kill
him, that the inheri-
tance may become
ours.' 15 With that
they threw him
outside the vineyard
and killed him. What,
therefore, will the
owner of the vineyard
do to them? 16 He will
come and destroy
these cultivators and
will give the vineyard
to others."
On hearing [this]
they said: "Never

γένοιτο. 17 ὁ δὲ ἐμβλέψας
may it occur. The (one) but having looked in
αὐτοῖς εἶπεν Τί οὖν
them said What therefore
ἐστὶν τὸ γεγραμμένον τοῦτο
is the (thing) having been written this
Λίθον ὃν ἀπεδοκίμασαν οἱ
Stone which rejected the (ones)
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
building, this became into head
γωνίας; 18 πᾶς ὁ πεσὼν ἐπ'
of corner? Everyone the having fallen upon
ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν
that the stone will be shattered; upon whom
δ' ἂν πέσῃ, λικμήσει αὐτόν.
but likely it might fall, it will pulverize him.
19 Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ
And sought the scribes and the
ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας
chief priests to throw on upon him the hands
ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν
in that the hour, and they feared the
λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν
people, they knew for that toward them he said
τὴν παραβολὴν ταύτην. 20 Καὶ
the parable this. And
παρατηρήσαντες ἀπέστειλαν
having observed beside they sent off
ἐνκαθέτους ὑποκρινομένους ἑαυτοὺς
ones let go down in pretending themselves
δικαίους εἶναι, ἵνα ἐπιλάβωνται
righteous to be, in order that they might catch
αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ
of him of word, as-and to give over him to the
ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.
government and to the authority of the governor.
21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες
And they inquired upon him saying
Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις
Teacher, we know that correctly you are saying
καὶ διδάσκεις καὶ οὐ λαμβάνεις
and you are teaching and not you are accepting
πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ
face, but upon truth the way of the
θεοῦ διδάσκεις· 22 ἔξεστιν ἡμᾶς
God you are teaching; is it lawful us
Καίσαρι φόρον δοῦναι ἢ οὔ;
to Caesar tax to give or no?
23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν
Having detected but of them the all-doing

may that happen!"
17 But he looked up-
on them and said:
"What, then, does this
that is written mean,
'The stone which
the builders rejected,
this has become the
chief cornerstone'?
18 Everyone falling
upon that stone will
be shattered. As for
anyone upon whom
it falls, it will pul-
verize him."
19 The scribes and
the chief priests now
sought to get their
hands on him in that
very hour, but they
feared the people;
for they perceived
that he spoke this
illustration with them
in mind. 20 And, after
observing him close-
ly, they sent out men
secretly hired to pre-
tend that they were
righteous, in order
that they might catch
him in speech, so as
to turn him over to
the government and
to the authority of
the governor. 21 And
they questioned him,
saying: "Teacher, we
know you speak and
teach correctly and
show no partiality,
but you teach the
way of God in line
with truth: 22 Is it
lawful for us to pay
tax to Caesar or
not?" 23 But he de-
tected their cunning

εἶπεν πρὸς αὐτούς 24 Δείξατέ μοι
he said toward them You show to me
δηνάριον. τίνος ἔχει εἰκόνα καὶ
denarius. Of whom is it having image and
ἐπιγραφήν; οἱ δὲ εἶπαν Καίσαρος.
inscription? The (ones) but said Of Caesar.
25 ὁ δὲ εἶπεν πρὸς αὐτούς Τοίνυν
The (one) but said toward them Well now
ἀπόδοτε τὰ Καίσαρος
give you back the (things) of Caesar
Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ
to Caesar and the (things) of the God to the
θεῷ. 26 καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι
God. And not they were strong to catch
τοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ
of the saying in front of the people, and
θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ
having wondered upon the answer of him
ἐσίγησαν.
they became silent.

27 Προσελθόντες δέ τινες τῶν
Having come toward but some of the
Σαδδουκαίων, οἱ λέγοντες ἀνάστασιν
Sadducees, the (ones) saying resurrection
μὴ εἶναι, 28 ἐπηρώτησαν αὐτὸν λέγοντες
not to be, inquired upon him saying
Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν ἐάν
Teacher, Moses wrote to us if ever
τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ
of one brother should die having woman, and
οὗτος ἄτεκνος ᾖ, ἵνα
this (one) childless may be, in order that
λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
should take the brother of him the woman
καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ
and should raise up out seed to the brother
αὐτοῦ. 29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν·
of him. Seven therefore brothers were;
καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν
and the first having taken woman he died
ἄτεκνος· 30 καὶ ὁ δεύτερος 31 καὶ ὁ
childless; and the second and the
τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ
third took her, as-thus but also the
ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον·
seven not they left down children and they died;
32 ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. 33 ἡ
lastly also the woman died. The
γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος
woman therefore in the resurrection of which

and said to them:
24 "Show me a de-
nar'i·us. Whose image
and inscription does
it have?" They said:
"Caesar's." 25 He said
to them: "By all
means, then, pay
back Caesar's things
to Caesar, but God's
things to God."
26 Well, they were not
able to catch him
in this saying before
the people, but, in
amazement at his
answer, they said
nothing.

27 However, some of
the Sadducees, those
who say there is no
resurrection, came up
and questioned him,
28 saying: "Teacher,
Moses wrote us, 'If
a man's brother dies
having a wife, but
this one remained
childless, his brother
should take the wife
and raise up offspring
from her for his
brother.' 29 Accord-
ingly there were seven
brothers; and the first
took a wife and died
childless. 30 So the
second, 31 and the
third took her. Like-
wise even the seven:
they did not leave
children behind, but
died off. 32 Last-
ly, the woman also
died. 33 Consequently,
in the resurrec-
tion, of which one

αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ
of them she becomes woman? The for seven
ἔσχον αὐτὴν γυναῖκα.
had her woman.
34 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Οἱ υἱοὶ
And said to them the Jesus The sons
τοῦ αἰῶνος τούτου γαμοῦσιν καὶ
of the age this are marrying and
γαμίσκονται, 35 οἱ δὲ
they are given in marriage, the (ones) but
καταξιωθέντες τοῦ αἰῶνος
having been counted worthy of the age
ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς
that to attain and of the resurrection the (one)
ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε
out of dead (ones) neither are marrying nor
γαμίζονται· 36 οὐδὲ γὰρ
are being given in marriage; neither for
ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ
to die yet they are able, equal to angels for
εἰσιν, καὶ υἱοί εἰσιν θεοῦ τῆς
they are, and sons are of God of the
ἀναστάσεως υἱοὶ ὄντες. 37 ὅτι δὲ
resurrection sons being. That but
ἐγείρονται οἱ νεκροὶ καὶ Μωυσῆς
are being raised up the dead (ones) also Moses
ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει
disclosed upon the thornbush, as he is saying
Κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ
Lord the God of Abraham and God of Isaac
καὶ θεὸν Ἰακώβ· 38 θεὸς δὲ οὐκ ἔστιν
and God of Jacob; God but not is
νεκρῶν ἀλλὰ ζώντων, πάντες
of dead (ones) but of living (ones), all
γὰρ αὐτῷ ζῶσιν. 39 ἀποκριθέντες
for to him they are living. Having answered
δέ τινες τῶν γραμματέων εἶπαν
but some of the scribes said
Διδάσκαλε, καλῶς εἶπας· 40 οὐκέτι
Teacher, fine you said; not yet
γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν
for they were daring to be inquiring upon him
οὐδέν.
nothing.
41 Εἶπεν δὲ πρὸς αὐτούς Πῶς
He said but toward them How
λέγουσιν τὸν χριστὸν εἶναι Δαυεὶδ υἱόν;
are they saying the Christ to be of David son?

of them does she
become [the] wife?
For the seven got
her as wife."
34 Jesus said to
them: "The children
of this system of
things[a] marry and are
given in marriage,
35 but those who have
been counted worthy
of gaining that sys-
tem of things and the
resurrection from the
dead neither marry
nor are given in
marriage. 36 In fact,
neither can they die
any more, for they
are like the angels,
and they are God's
children[b] by being
children[b] of the res-
urrection. 37 But that
the dead are raised
up even Moses dis-
closed, in the account
about the thornbush,
when he calls Jeho-
vah[c] 'the God of
Abraham and God of
Isaac and God of Ja-
cob.' 38 He is a God,
not of the dead, but
of the living, for they
are all living to him."
39 In response some
of the scribes said:
"Teacher, you spoke
well." 40 For no long-
er did they have the
courage to ask him
a single question.
41 In turn he said
to them: "How is it
they say that the
Christ is David's son?

34[a] See Luke 18:30, footnote[a]. 36[b] Or, "sons." 37[c] Jehovah, J$^{9,11\text{-}18,21}$; the Lord, ℵBA.

42 αὐτὸς γὰρ Δαυεὶδ λέγει ἐν Βίβλῳ
That (one) for David is saying in Book
Ψαλμῶν Εἶπεν Κύριος τῷ κυρίῳ μου
of Psalms Said Lord to the lord of me
Κάθου ἐκ δεξιῶν μου 43 ἕως
Be sitting out of right [sides] of me until
ἂν θῶ τοὺς ἐχθρούς σου
likely I should put the enemies of you
ὑποπόδιον τῶν ποδῶν σου· 44 Δαυεὶδ
footstool of the feet of you; David
οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς
therefore him Lord is calling, and how
αὐτοῦ υἱός ἐστιν;
of him son is he?

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν
Hearing but of all the people he said
τοῖς μαθηταῖς 46 Προσέχετε ἀπὸ τῶν
to the disciples Be you attentive from the
γραμματέων τῶν θελόντων
scribes of the (ones) being willing
περιπατεῖν ἐν στολαῖς καὶ φιλούντων
to walk about in robes and liking
ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ
greetings in the marketplaces and
πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ
front seats in the synagogues and
πρωτοκλισίας ἐν τοῖς δείπνοις,
first places of reclining in the suppers,
47 οἳ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν
who are eating down the houses of the widows
καὶ προφάσει μακρὰ προσεύχονται· οὗτοι
and to pretext long they are praying; these
λήμψονται περισσότερον κρίμα.
will receive more abundant judgment.

21 Ἀναβλέψας δὲ εἶδεν τοὺς
Having looked up but he saw the (ones)
βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα
throwing into the treasury chest the gifts
αὐτῶν πλουσίους. 2 εἶδεν δέ τινα
of them rich [men]. He saw but some
χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο,
widow needy throwing there lepta two,
3 καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι
and he said Truly I am saying to you that
ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον
the widow this the poor (one) more
πάντων ἔβαλεν· 4 πάντες γὰρ οὗτοι
of all (them) threw; all for these

42 For David himself says in the book of Psalms, 'Jehovah[a] said to my Lord, Sit at my right hand 43 until I place your enemies as a stool for your feet.' 44 David, therefore, calls him 'Lord'; so how is he his son?"

45 Then, while all the people were listening he said to the disciples: 46 "Look out for the scribes who desire to walk around in robes and like greetings in the market places and front seats in the synagogues and most prominent places at evening meals, 47 and who devour the houses of the widows and for a pretext make long prayers. These will receive a heavier judgment."

21 Now as he looked up he saw the rich dropping their gifts into the treasury chests. 2 Then he saw a certain needy widow drop two small coins of very little value there, 3 and he said: "I tell you truthfully, This widow, although poor, dropped in more than they all did. 4 For all these

42[a] Jehovah, J7-18,21; The Lord, ℵBA.

ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς
out of the abounding to them threw into
τὰ δῶρα, αὕτη δὲ ἐκ τοῦ
the gifts, this [woman] but out of the
ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν
want of her all the living which
εἶχεν ἔβαλεν.
she was having threw.

5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ,
And of some saying about the temple,
ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν
that to stones fine and things placed up
κεκόσμηται, 6 εἶπεν Ταῦτα ἃ
it has been adorned, he said These (things) which
θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν
you are beholding, will come days in
αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὧδε
which not will be let go off stone upon stone here
ὃς οὐ καταλυθήσεται. 7 ἐπηρώτησαν
which not will be loosed down. They inquired upon
δὲ αὐτὸν λέγοντες Διδάσκαλε, πότε οὖν
but him saying Teacher, when therefore
ταῦτα ἔσται, καὶ τί τὸ σημεῖον
these (things) will be, and what the sign
ὅταν μέλλῃ ταῦτα
whenever may be about these (things)
γίνεσθαι; 8 ὁ δὲ εἶπεν
to be occurring? The (one) but said
Βλέπετε μὴ πλανηθῆτε·
Be you looking at not you might be made to err;
πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ
many for will come upon the
ὀνόματί μου λέγοντες Ἐγώ εἰμι,
name of me saying I am,
καί Ὁ καιρὸς ἤγγικεν· μὴ
and The appointed time has approached; not
πορευθῆτε ὀπίσω αὐτῶν. 9 ὅταν δὲ
you should go behind them. Whenever but
ἀκούσητε πολέμους καὶ ἀκαταστασίας,
you might hear wars and disorders,
μὴ πτοηθῆτε· δεῖ γὰρ
not you should be terrified; it is necessary for
ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ
these (things) to occur first, but not
εὐθέως τὸ τέλος.
immediately the end.

10 Τότε ἔλεγεν αὐτοῖς Ἐγερθήσεται
Then he was saying to them Will be roused
ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,
nation upon nation and kingdom upon kingdom,

dropped in gifts out of their surplus, but this [woman] out of her want dropped in all the means of living she had."

5 Later, as certain ones were speaking concerning the temple, how it was adorned with fine stones and dedicated things, 6 he said: "As for these things that you are beholding, the days will come in which not a stone upon a stone will be left here and not be thrown down." 7 Then they questioned him, saying: "Teacher, when will these things actually be, and what will be the sign when these things are destined to occur?" 8 He said: "Look out that you are not misled; for many will come on the basis of my name, saying, 'I am he,' and, 'The due time has approached.' Do not go after them. 9 Furthermore, when you hear of wars and disorders, do not be terrified. For these things must occur first, but the end does not [occur] immediately."

10 Then he went on to say to them: "Nation will rise against nation, and kingdom against kingdom;

11 σεισμοί τε μεγάλοι καὶ κατὰ
[earth]quakes and great and according to
τόπους λοιμοὶ καὶ λιμοὶ ἔσονται,
places pestilences and famines will be,
φοβηθρά τε καὶ ἀπ' οὐρανοῦ σημεῖα
fearful sights and also from heaven signs
μεγάλα ἔσται.
great will be.
12 πρὸ δὲ τούτων πάντων
Before but these (things) all
ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν
they will impose upon you the hands of them
καὶ διώξουσιν, παραδιδόντες εἰς τὰς
and they will persecute, giving beside into the
συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ
synagogues and prisons, being led off upon
βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ
kings and governors on account of the
ὀνόματός μου· 13 ἀποβήσεται ὑμῖν εἰς
name of me; it will step from to you into
μαρτύριον. 14 θέτε οὖν ἐν ταῖς
witness. You put therefore in the
καρδίαις ὑμῶν μὴ προμελετᾶν
hearts of you not to be premeditating
ἀπολογηθῆναι, 15 ἐγὼ γὰρ δώσω ὑμῖν
to make defense, I for shall give to you
στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται
mouth and wisdom to which not will be able
ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ
to resist or to contradict all the
ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε
ones lying against to you. You will be given beside
δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν
but also by parents and brothers and relatives
καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,
and friends, and they will put to death out of you,
17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
and you will be being hated by all
διὰ τὸ ὄνομά μου. 18 καὶ θρὶξ ἐκ
through the name of me. And hair out of
τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.
the head of you not not should perish.
19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς
In the endurance of you you will acquire the
ψυχὰς ὑμῶν.
souls of you.
20 Ὅταν δὲ ἴδητε
Whenever but you might see
κυκλουμένην ὑπὸ στρατοπέδων
being encircled by encamped armies

11 And there will be
great earthquakes, and
in one place after
another pestilences
and food shortages;
and there will be fear-
ful sights and from
heaven great signs.
12 "But before all
these things people
will lay their hands
upon you and perse-
cute you, delivering
you up to the syna-
gogues and prisons,
you being haled be-
fore kings and gover-
nors for the sake of
my name. 13 It will
turn out to you for a
witness. 14 Therefore
settle it in your hearts
not to rehearse be-
forehand how to make
your defense, 15 for
I will give you a
mouth and wisdom,
which all your oppos-
ers together will not
be able to resist or
dispute. 16 Moreover,
you will be delivered
up even by parents
and brothers and rel-
atives and friends,
and they will put
some of you to death;
17 and you will be ob-
jects of hatred by all
people because of my
name. 18 And yet not
a hair of your heads
will by any means per-
ish. 19 By endurance
on your part you will
acquire your souls.
20 "Furthermore,
when you see Je-
rusalem surrounded
by encamped armies,

Ἰερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν
Jerusalem, then know you that has drawn near
ἡ ἐρήμωσις αὐτῆς. 21 τότε οἱ ἐν τῇ
the desolation of her. Then the (ones) in the
Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ
Judea let them be fleeing into the mountains, and
οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν,
the (ones) in midst of her let them depart out,
καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν
and the (ones) in the regions not let them enter
εἰς αὐτήν, 22 ὅτι ἡμέραι ἐκδικήσεως
into her, because days of vengeance
αὗταί εἰσιν τοῦ πλησθῆναι πάντα
these are of the to be fulfilled all
τὰ γεγραμμένα. 23 οὐαὶ
the (things) having been written. Woe
ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
to the (ones) in belly having and to the (ones)
θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται
giving suck in those the days; will be
γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ
for necessity great upon the earth and
ὀργὴ τῷ λαῷ τούτῳ, 24 καὶ πεσοῦνται
wrath to the people this, and they will fall
στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται
to mouth of sword and they will be led captive
εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ
into the nations all, and Jerusalem
ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι
will be being trampled by nations, until
οὗ πληρωθῶσιν καὶ ἔσονται
what [time] should be fulfilled and will be
καιροὶ ἐθνῶν.
appointed times of nations.
25 καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ
And will be signs in sun and moon
καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ
and stars, and upon the earth anguish
ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ
of nations in perplexity of noise of sea and
σάλου, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ
of agitation, fainting of men from
φόβου καὶ προσδοκίας τῶν
fear and expectation of the (things)
ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ
coming upon the being inhabited [earth], the for
δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
powers of the heavens will be shaken.
27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ
And then they will see the Son of the

then know that the
desolating of her has
drawn near. 21 Then
let those in Ju·de'a
begin fleeing to the
mountains, and let
those in the midst of
her withdraw, and let
those in the country
places not enter into
her; 22 because these
are days for meting
out justice, that all
the things written
may be fulfilled.
23 Woe to the preg-
nant women and the
ones suckling a baby
in those days! For
there will be great ne-
cessity upon the land
and wrath on this
people; 24 and they
will fall by the edge
of the sword and be
led captive into all the
nations; and Jerusa-
lem will be trampled
on by the nations, un-
til the appointed times
of the nations are
fulfilled.
25 "Also, there will
be signs in sun and
moon and stars, and
on the earth anguish
of nations, not know-
ing the way out be-
cause of the roaring
of the sea and [its]
agitation, 26 while
men become faint
out of fear and ex-
pectation of the things
coming upon the in-
habited earth; for
the powers of the
heavens will be shak-
en. 27 And then they
will see the Son of

ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως
man coming in cloud with power

καὶ δόξης πολλῆς. 28 Ἀρχομένων δὲ
and glory much. Starting but

τούτων γίνεσθαι ἀνακύψατε
of these (things) to be occurring bend yourselves up

καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι
and lift you upon the heads of you, because

ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.
is drawing near the deliverance of you.

29 Καὶ εἶπεν παραβολὴν αὐτοῖς· Ἴδετε
And he said parable to them See you

τὴν συκῆν καὶ πάντα τὰ δένδρα·
the fig tree and all the trees;

30 ὅταν προβάλωσιν ἤδη,
whenever they might shoot forth already,

βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι
looking at from selves you are knowing that

ἤδη ἐγγὺς τὸ θέρος ἐστίν· 31 οὕτως
already near the summer is; thus

καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα
also you, whenever you might see these (things)

γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ
occurring, be knowing you that near is the

βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω
kingdom of the God. Amen I am saying

ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ
to you that not not should pass away the generation

αὕτη ἕως ἂν πάντα γένηται.
this until likely all (things) might occur.

33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
The heaven and the earth will pass away,

οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.
the but words of me not not will pass away.

34 Προσέχετε δὲ ἑαυτοῖς μή
Be you paying attention but to selves not

ποτε βαρηθῶσιν αἱ καρδίαι
sometime might become weighed the hearts

ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ
of you in overeating and drunkenness and

μερίμναις βιωτικαῖς, καὶ ἐπιστῇ
anxieties belonging to life, and might stand on

ἐφ' ὑμᾶς ἐφνίδιος ἡ ἡμέρα ἐκείνη 35 ὡς
upon you sudden the day that as

παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας
snare; it will come in on for upon all

τοὺς καθημένους ἐπὶ πρόσωπον πάσης
the (ones) sitting upon face of all

τῆς γῆς. 36 ἀγρυπνεῖτε δὲ ἐν παντὶ
the earth. Be keeping sleepless but in all

man coming in a cloud with power and great glory. 28 But as these things start to occur, raise yourselves erect and lift YOUR heads up, because YOUR deliverance is getting near."

29 With that he spoke an illustration to them: "Note the fig tree and all the other trees: 30 When they are already in the bud, by observing it YOU know for yourselves that now the summer is near. 31 In this way YOU also, when YOU see these things occurring, know that the kingdom of God is near. 32 Truly I say to YOU, This generation will by no means pass away until all things occur. 33 Heaven and earth will pass away, but my words will by no means pass away.

34 "But pay attention to yourselves that YOUR hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon YOU 35 as a snare. For it will come in upon all those dwelling upon the face of all the earth. 36 Keep awake, then, all the

καιρῷ δεόμενοι ἵνα
appointed time supplicating in order that

κατισχύσητε ἐκφυγεῖν ταῦτα πάντα
you might be strong to flee out of these all

τὰ μέλλοντα γίνεσθαι, καὶ
the (things) being about to be occurring, and

σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
to stand in front of the Son of the man.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ
He was but the days in the temple

διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος
teaching, the but nights going out

ηὐλίζετο εἰς τὸ ὄρος τὸ
he was lodging into the mountain the (one)

καλούμενον Ἐλαιῶν· 38 καὶ πᾶς ὁ λαὸς
being called of Olives; and all the people

ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ
was coming early toward him in the temple

ἀκούειν αὐτοῦ.
to be hearing of him.

22 Ἤγγιζεν δὲ ἡ ἑορτὴ τῶν
Was drawing near but the festival of the

ἀζύμων ἡ λεγομένη Πάσχα.
unfermented [cakes] the (one) being said Passover.

2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ
And were seeking the chief priests and the

γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν,
scribes the how they might take up him,

ἐφοβοῦντο γὰρ τὸν λαόν. 3 Εἰσῆλθεν
they were fearing for the people. Entered

δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον
but Satan into Judas the (one) being called

Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν
Iscariot, being out of the number of the

δώδεκα· 4 καὶ ἀπελθὼν συνελάλησεν
twelve; and having gone off he talked with

τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς
the chief priests and captains the how

αὐτοῖς παραδῷ αὐτόν. 5 καὶ
to them he might give beside him. And

ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον
they rejoiced and agreed to him silver [money]

δοῦναι. 6 καὶ ἐξωμολόγησεν, καὶ ἐζήτει
to give. And he consented, and was seeking

εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ
well-seasonable of the to give beside him without

ὄχλου αὐτοῖς.
crowd to them.

time making supplication that YOU may succeed in escaping all these things that are destined to occur, and in standing before the Son of man."

37 So by day he would be teaching in the temple, but by night he would go out and lodge on the mountain called the Mount of Olives. 38 And all the people would come early in the day to him in the temple to hear him.

22 Now the festival of the unfermented cakes, the so-called Passover, was getting near. 2 Also, the chief priests and the scribes were seeking the effective way for them to get rid of him, for they were in fear of the people. 3 But Satan entered into Judas, the one called Is·car'i·ot, who was numbered among the twelve; 4 and he went off and talked with the chief priests and [temple] captains about the effective way to betray him to them. 5 Well, they rejoiced and agreed to give him silver money. 6 So he consented, and he began to seek a good opportunity to betray him to them without a crowd around.

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν
Came but the day of the
ἀζύμων, ᾗ
unfermented [cakes], to which [day]
ἔδει θύεσθαι τὸ πάσχα·
it was necessary to be sacrificed the passover;
8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάνην
and he sent forth Peter and John
εἰπών Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ
having said Having gone you get ready to us the
πάσχα ἵνα φάγωμεν. 9 οἱ
passover in order that we might eat. The (ones)
δὲ εἶπαν αὐτῷ Ποῦ θέλεις
but said to him Where you are willing
ἑτοιμάσωμεν; 10 ὁ δὲ εἶπεν
we should make ready? The (one) but said
αὐτοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν
to them Look! Having entered of you into the
πόλιν συναντήσει ὑμῖν ἄνθρωπος
city will meet to you man
κεράμιον ὕδατος βαστάζων·
earthenware vessel of water carrying;
ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς
you follow to him into the house into
ἣν εἰσπορεύεται. 11 καὶ ἐρεῖτε τῷ
which he is going into. And you will say to the
οἰκοδεσπότῃ τῆς οἰκίας Λέγει σοι
housemaster of the house Is saying to you
ὁ διδάσκαλος Ποῦ ἐστιν τὸ κατάλυμα
the Teacher Where is the guest room
ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου
where the passover with the disciples of me
φάγω; 12 κἀκεῖνος ὑμῖν δείξει
I might eat? And that one to you will show
ἀνάγαιον μέγα ἐστρωμένον·
upper room great having [couches] spread;
ἐκεῖ ἑτοιμάσατε. 13 ἀπελθόντες δὲ
there you make ready. Having gone off but
εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ
they found according as he had said to them, and
ἡτοίμασαν τὸ πάσχα.
they made ready the passover.
14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ
And when occurred the hour, he fell up also
οἱ ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν
the apostles together with him. And he said
πρὸς αὐτούς Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο
toward them To desire I desired this
τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ
the passover to eat with you before of the

7 The day of the
unfermented cakes
now arrived, on which
the passover victim
must be sacrificed;
8 and he dispatched
Peter and John, say-
ing: "Go and get the
passover ready for us
to eat." 9 They said
to him: "Where do
you want us to get
[it] ready?" 10 He
said to them: "Look!
When YOU enter into
the city a man car-
rying an earthenware
vessel of water will
meet YOU. Follow him
into the house in-
to which he enters.
11 And YOU must
say to the landlord
of the house, 'The
Teacher says to you:
"Where is the guest
room in which I
may eat the pass-
over with my disci-
ples?"' 12 And that
[man] will show YOU
a large upper room
furnished. Get [it]
ready there." 13 So
they departed and
found it just as he
had said to them,
and they got the
passover ready.
14 At length when
the hour came, he
reclined at the table,
and the apostles with
him. 15 And he said
to them: "I have
greatly desired to
eat this passover
with YOU before

με παθεῖν· 16 λέγω γὰρ ὑμῖν ὅτι
me to suffer; I am telling for to you that
οὐ μὴ φάγω αὐτὸ ἕως ὅτου
not not I should eat this until when
πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
it should be fulfilled in the kingdom of the God.
17 καὶ δεξάμενος ποτήριον εὐχαριστήσας
And having accepted cup having thanked
εἶπεν Λάβετε τοῦτο καὶ διαμερίσατε εἰς
he said You take this and you distribute into
ἑαυτούς· 18 λέγω γὰρ ὑμῖν, οὐ μὴ
selves; I am saying for to you, not not
πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ
I should drink from the now from the
γενήματος τῆς ἀμπέλου ἕως οὗ
product of the vine until what [time]
ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.
the kingdom of the God might come.
19 καὶ λαβὼν ἄρτον εὐχαριστήσας
And having taken loaf having thanked
ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτό
he broke and he gave to them saying This
ἐστιν τὸ σῶμά μου [[τὸ ὑπὲρ ὑμῶν
is the body of me [[the (one) over you
διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
being given; this you be doing into the my
ἀνάμνησιν. 20 καὶ τὸ ποτήριον ὡσαύτως
remembrance. And the cup as-thus
μετὰ τὸ δειπνῆσαι, λέγων Τοῦτο τὸ
after the to take supper, saying This the
ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί
cup the new covenant in the blood
μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.]]
of me, the (one) over you being poured out.]]
21 πλὴν ἰδοὺ ἡ χεὶρ τοῦ
Besides look! the hand of the (one)
παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης·
giving beside me with me upon the table;
22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου
because the Son indeed of the man
κατὰ τὸ ὡρισμένον
according to the having been marked out
πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ
is going, besides woe to the man
ἐκείνῳ δι' οὗ παραδίδοται.
that through whom he is being given beside.
23 καὶ αὐτοὶ ἤρξαντο συνζητεῖν
And they started to be seeking together
πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ
toward selves the who really might be out of

I suffer; 16 for I tell
YOU, I will not eat
it again until it be-
comes fulfilled in the
kingdom of God."
17 And, accepting a
cup, he gave thanks
and said: "Take this
and pass it from one
to the other among
yourselves; 18 for I tell
YOU, From now on I
will not drink again
from the product of
the vine until the
kingdom of God ar-
rives."
19 Also, he took
a loaf, gave thanks,
broke it, and gave
it to them, saying:
"This means my body
which is to be given
in YOUR behalf. Keep
doing this in re-
membrance of me."
20 Also, the cup in
the same way after
they had the eve-
ning meal, he saying:
"This cup means the
new covenant by vir-
tue of my blood,
which is to be poured
out in YOUR behalf.
21 "But, look! the
hand of my betrayer
is with me at the
table. 22 Because the
Son of man is going
his way according to
what is marked out;
all the same, woe to
that man through
whom he is be-
trayed!" 23 So they
started to discuss
among themselves the
question of which of

αὐτῶν ὁ τοῦτο μέλλων
them the (one) this (thing) being about
πράσσειν.
to be performing.
24 Ἐγένετο δὲ καὶ φιλονεικία
Occurred but also fondness for dispute
ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι
in them, the who of them is seeming to be
μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς Οἱ
greater. The (one) but said to them The
βασιλεῖς τῶν ἐθνῶν κυριεύουσιν
kings of the nations are acting as lords of
αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν
them and the (ones) having authority of them
εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ
benefactors are being called. You but not
οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω
thus, but the greater in you let him become
ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς
as the younger, and the (one) leading as
ὁ διακονῶν· 27 τίς γὰρ μείζων,
the (one) serving; who for greater,
ὁ ἀνακείμενος ἢ ὁ διακονῶν;
the (one) lying up or the (one) serving?
οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ
Not the (one) lying up? I but in midst
ὑμῶν εἰμὶ ὡς ὁ διακονῶν.
of you am as the (one) serving.
28 Ὑμεῖς δέ ἐστε οἱ
You but you are the (ones)
διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς
having remained throughout with me in the
πειρασμοῖς μου· 29 κἀγὼ διατίθεμαι
trials of me; also I am covenanting
ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ
to you, according as covenanted to me the Father
μου βασιλείαν, 30 ἵνα ἔσθητε καὶ
of me kingdom, in order that you may eat and
πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ
you may drink upon the table of me in the
βασιλείᾳ μου, καὶ καθῆσθε ἐπὶ θρόνων
kingdom of me, and you may sit upon thrones
τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.
the twelves tribes judging of the Israel.
31 Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς
Simon Simon, look! the Satan
ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον·
demanded you of the to sift as the wheat;
32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ
I but made supplication about you

them would really be
the one that was
about to do this.
24 However, there
also arose a heated
dispute among them
over which one of
them seemed to be
greatest. 25 But he
said to them: "The
kings of the nations
lord it over them,
and those having au-
thority over them are
called Benefactors.
26 You, though, are
not to be that way.
But let him that is
the greatest among
you become as the
youngest, and the one
acting as chief as
the one ministering.
27 For which one is
greater, the one re-
clining at the table
or the one minister-
ing? Is it not the one
reclining at the table?
But I am in your
midst as the one min-
istering.
28 "However, you
are the ones that
have stuck with me in
my trials; 29 and I
make a covenant with
you, just as my Fa-
ther has made a cov-
enant with me, for a
kingdom, 30 that you
may eat and drink at
my table in my king-
dom, and sit on
thrones to judge the
twelve tribes of Israel.
31 "Simon, Simon,
look! Satan has de-
manded to have you
men to sift you as
wheat. 32 But I have
made supplication for

ἵνα μὴ ἐκλίπῃ ἡ πίστις
in order that not should leave out the faith
σου· καὶ σύ ποτε ἐπιστρέψας
of you; and you sometime having returned
στήρισον τοὺς ἀδελφούς σου. 33 ὁ
make firm the brothers of you. The (one)
δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ ἕτοιμός
but said to him Lord, with you ready
εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον
I am also into prison and into death
πορεύεσθαι. 34 ὁ δὲ εἶπεν Λέγω
to be going. The (one) but said I am saying
σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ
to you, Peter, not will sound today cock
ἕως τρίς με ἀπαρνήσῃ εἰδέναι.
until thrice me you will deny to have known.
35 Καὶ εἶπεν αὐτοῖς Ὅτε ἀπέστειλα
And he said to them When I sent forth
ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ
you without purse and pouch and
ὑποδημάτων, μή τινος ὑστερήσατε;
sandals, not of anything lacked you?
οἱ δὲ εἶπαν Οὐθενός. 36 εἶπεν δὲ
The (ones) but said Of nothing! He said but
αὐτοῖς Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον
to them But now the (one) having purse
ἀράτω, ὁμοίως καὶ πήραν, καὶ
let him lift up, likewise also pouch, and
ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον
the (one) not having let him sell the outer garment
αὐτοῦ καὶ ἀγορασάτω μάχαιραν.
of him and let him buy sword.
37 λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ
I am saying for to you that this the (thing)
γεγραμμένον δεῖ
having been written it is necessary
τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ
to be finished in me, the And with
ἀνόμων ἐλογίσθη· καὶ γὰρ
lawless (ones) he was reckoned; also for
τὸ περὶ ἐμοῦ τέλος ἔχει.
the (thing) about me end is having.
38 οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι
The (ones) but said Lord, look! swords
ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς Ἱκανόν
here two. The (one) but said to them Sufficient
ἐστιν.
it is.
39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ
And having gone out he went according to

you that your faith
may not give out;
and you, when once
you have returned,
strengthen your
brothers." 33 Then he
said to him: "Lord,
I am ready to go with
you both into prison
and into death."
34 But he said: "I
tell you, Peter, A cock
will not crow today
until you have three
times denied knowing
me."
35 He also said to
them: "When I sent
you forth without
purse and food pouch
and sandals, you
did not want for any-
thing, did you?" They
said: "No!" 36 Then
he said to them: "But
now let the one that
has a purse take it
up, likewise also a
food pouch; and let
the one having no
sword sell his outer
garment and buy one.
37 For I tell you that
this which is written
must be accomplished
in me, namely, 'And
he was reckoned with
lawless ones.' For that
which concerns me is
having an accomplish-
ment." 38 Then they
said: "Lord, look!
here are two swords."
He said to them: "It
is enough."
39 On going out
he went as cus-

τὸ ἔθος εἰς τὸ Ὄρος τῶν Ἐλαιῶν·
the custom into the Mount of the Olives;
ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.
followed but to him also the disciples.
40 γενόμενος δὲ ἐπὶ τοῦ τόπου
Having come to be but upon the place
εἶπεν αὐτοῖς Προσεύχεσθε μὴ εἰσελθεῖν
he said to them You be praying not to enter
εἰς πειρασμόν. 41 καὶ αὐτὸς ἀπεσπάσθη
into temptation. And he drew away
ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ
from them as if of stone throw, and
θεὶς τὰ γόνατα προσηύχετο
having placed the knees he was praying
42 λέγων Πάτερ, εἰ βούλει παρένεγκε
saying Father, if you are wishing bear beside
τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν
this the cup from me; besides
μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν
not the will of me but the yours
γινέσθω. 43 [[ὤφθη δὲ αὐτῷ
let come to be. [[Was seen but to him
ἄγγελος ἀπὸ τοῦ οὐρανοῦ ἐνισχύων αὐτόν.
angel from the heaven strengthening him.
44 καὶ γενόμενος ἐν ἀγωνίᾳ
And having come to be in agony
ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ
more earnestly he was praying; and became the
ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος
sweat of him as if drops of blood
καταβαίνοντες ἐπὶ τὴν γῆν.]] 45 καὶ
going down upon the earth.]] And
ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν
having stood up from the prayer having come
πρὸς τοὺς μαθητὰς εὗρεν
toward the disciples he found
κοιμωμένους αὐτοὺς ἀπὸ τῆς
being laid down to sleep them from the
λύπης, 46 καὶ εἶπεν αὐτοῖς Τί
grief, and he said to them Why
καθεύδετε; ἀναστάντες προσεύχεσθε,
are you sleeping? Having stood up be you praying,
ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.
in order that not you should enter into temptation.
47 Ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ
Yet of him speaking look! crowd, and
ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα
the (one) being said Judas one of the twelve
προήρχετο αὐτούς, καὶ ἤγγισεν
was coming before them, and he approached

tomarily to the
Mount of Olives; and
the disciples also
followed him. 40 Hav-
ing come to the place
he said to them:
"Carry on prayer, that
you do not enter into
temptation." 41 And
he himself drew away
from them about a
stone's throw, and
bent his knees and
began to pray, 42 say-
ing: "Father, if you
wish, remove this cup
from me. Nevertheless,
let, not my will, but
yours take place."
43 Then an angel
from heaven appeared
to him and strength-
ened him. 44 But
getting into an agony
he continued praying
more earnestly; and
his sweat became as
drops of blood falling
to the ground. 45 And
he rose from prayer,
went to the disciples
and found them slum-
bering from grief;
46 and he said to
them: "Why are
you sleeping? Rise
and carry on prayer,
that you do not
enter into tempta-
tion."
47 While he was
yet speaking, look!
a crowd, and the
[man] called Judas,
one of the twelve, was
going before them;
and he approached

τῷ Ἰησοῦ φιλῆσαι αὐτόν. 48 Ἰησοῦς δὲ
to the Jesus to kiss him. Jesus but
εἶπεν αὐτῷ Ἰούδα, φιλήματι τὸν υἱὸν τοῦ
said to him Judas, to kiss the Son of the
ἀνθρώπου παραδίδως; 49 ἰδόντες
man are you giving beside? Having seen
δὲ οἱ περὶ αὐτὸν τὸ
but the (ones) about him the (thing)
ἐσόμενον εἶπαν Κύριε, εἰ πατάξομεν ἐν
going to be said Lord, if shall we strike in
μαχαίρῃ; 50 καὶ ἐπάταξεν εἷς τις
sword? And struck one some
ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον
out of them of the chief priest the slave
καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν.
and lifted up off the ear of him the right.
51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
Ἐᾶτε ἕως τούτου· καὶ ἁψάμενος
Be you letting until this; and having touched
τοῦ ὠτίου ἰάσατο αὐτόν. 52 εἶπεν δὲ
of the ear he healed him. Said but
Ἰησοῦς πρὸς τοὺς
Jesus toward the (ones)
παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς
having come to be beside upon him chief priests
καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους
and captains of the temple and older men
Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν
As upon robber you came out with swords
καὶ ξύλων; 53 καθ' ἡμέραν
and wood (things)? According to day
ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ
being of me with you in the temple not
ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ'
you stretched out the hands upon me; but
αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία
this is of you the hour and the authority
τοῦ σκότους.
of the darkness.
54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ
Having taken with but him they led and
εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως·
led in into the house of the chief priest;
ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.
the but Peter was following long [way] off.
55 περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς
Of (ones) having lit but fire in midst of the
αὐλῆς καὶ συνκαθισάντων ἐκάθητο
courtyard and having sat down together was sitting

Jesus to kiss him.
48 But Jesus said to
him: "Judas, do you
betray the Son of man
with a kiss?" 49 When
those about him saw
what was going to
happen, they said:
"Lord, shall we strike
with the sword?" 50 A
certain one of them
even did strike the
slave of the high
priest and took off
his right ear. 51 But
in reply Jesus said:
"Let it go as far as
this." And he touched
the ear and healed
him. 52 Jesus then
said to the chief
priests and captains
of the temple and
older men that had
come there for him:
"Did you come out
with swords and
clubs as against a
robber? 53 While
I was with you in
the temple day af-
ter day you did not
stretch out your
hands against me.
But this is your
hour and the au-
thority of dark-
ness."
54 Then they ar-
rested him and led
him off and brought
him into the house
of the high priest;
but Peter was fol-
lowing at a distance.
55 When they lit a
fire in the midst of
the courtyard and
sat down together,
Peter was sitting

ὁ Πέτρος μέσος αὐτῶν. 56 ἰδοῦσα
the Peter middle (one) of them. Having seen
δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς
but him servant girl some sitting toward
τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν
the light and having gazed intently to him she said
57 Καὶ οὗτος σὺν αὐτῷ
Also this (one) together with him
ἦν· ὁ δὲ ἠρνήσατο λέγων
was; the (one) but denied saying
Οὐκ οἶδα αὐτόν, γύναι.
Not I have known him, woman.
58 καὶ μετὰ βραχὺ ἕτερος
And after short while different (one)
ἰδὼν αὐτὸν ἔφη Καὶ σὺ ἐξ αὐτῶν
having seen him said Also you out of them
εἶ· ὁ δὲ Πέτρος ἔφη Ἄνθρωπε, οὐκ εἰμί.
are; the but Peter said Man, not I am.
59 καὶ διαστάσης ὡσεὶ ὥρας μιᾶς
And having stood through as if of hour one
ἄλλος τις διισχυρίζετο λέγων
other (one) some was insisting strongly saying
Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν,
Upon truth also this (one) with him was,
καὶ γὰρ Γαλιλαῖός ἐστιν· 60 εἶπεν δὲ ὁ
and for Galilean he is; said but the
Πέτρος Ἄνθρωπε, οὐκ οἶδα ὃ
Peter Man, not I have known which
λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος
you are saying. And instantly yet speaking
αὐτοῦ ἐφώνησεν ἀλέκτωρ. 61 καὶ στραφεὶς
of him sounded cock. And having turned
ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ
the Lord looked in to the Peter, and
ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ
recalled the Peter of the saying of the
κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα
Lord as he said to him that Before cock
φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.
to sound today you will disown me thrice.
62 καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.
And having gone outside he wept bitterly.
63 Καὶ οἱ ἄνδρες οἱ
And the male persons the (ones)
συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ
having together him were making fun to him
δέροντες, 64 καὶ περικαλύψαντες αὐτὸν
flaying, and having covered over him
ἐπηρώτων λέγοντες Προφήτευσον, τίς
were inquiring upon saying Prophesy, who

in among them. 56 But
a certain servant girl
saw him sitting by
the bright fire and
looked him over and
said: 57 "This man
also was with him."
But he denied it, saying: "I do not know
him, woman." 58 And
after a short time
another person seeing
him said: "You also
are one of them."
But Peter said: "Man,
I am not." 59 And
after about an hour
intervened a certain
other [man] began
insisting strongly:
"For a certainty this
[man] also was with
him; for, in fact,
he is a Gal·i·le'an!"
60 But Peter said:
"Man, I do not know
what you are saying." And instantly,
while he was yet
speaking, a cock
crowed. 61 And the
Lord turned and
looked upon Peter,
and Peter recalled the
utterance of the Lord
when he said to him:
"Before a cock crows
today you will disown
me three times."
62 And he went outside and wept bitterly.

63 Now the men
that had him in custody began to make
fun of him, hitting
him; 64 and after
covering him over
they would ask and
say: "Prophesy. Who

ἐστιν ὁ παίσας σε; 65 καὶ
is the (one) having hit you? And
ἕτερα πολλὰ βλασφημοῦντες
different (things) many blaspheming
ἔλεγον εἰς αὐτόν.
they were saying into him.
66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη
And as it became day, was led together
τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς
the body of elders of the people, chief priests
τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν
both and scribes, and they led away him
εἰς τὸ συνέδριον αὐτῶν, λέγοντες 67 Εἰ
into the Sanhedrin of them, saying If
σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ
you are the Christ, say to us. He said but
αὐτοῖς Ἐὰν ὑμῖν εἴπω οὐ μὴ
to them If ever to you I should say not not
πιστεύσητε· 68 ἐὰν δὲ ἐρωτήσω
you would believe; if ever but I should question
οὐ μὴ ἀποκριθῆτε. 69 ἀπὸ τοῦ νῦν
not not you would answer. From the now
δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος
but will be the Son of the man sitting
ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.
out of right [sides] of the power of the God.
70 εἶπαν δὲ πάντες Σὺ οὖν εἶ ὁ
They said but all You therefore are the
υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς
Son of the God? The (one) but toward them
ἔφη Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.
said You are saying that I am.
71 οἱ δὲ εἶπαν Τί ἔτι ἔχομεν
The (ones) but said What yet we are having
μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν
of witness need? Very (ones) for we heard
ἀπὸ τοῦ στόματος αὐτοῦ.
from the mouth of him.
23 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος
And having stood up all the multitude
αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πειλᾶτον.
of them led him upon the Pilate.
2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ
They started but to be accusing of him
λέγοντες Τοῦτον εὕραμεν διαστρέφοντα
saying This [man] we found turning through
τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους
the nation of us and forbidding taxes
Καίσαρι διδόναι καὶ λέγοντα αὐτὸν
to Caesar to be giving and saying himself

is it that struck you?"
65 And they went on
saying many other
things in blasphemy
against him.

66 At length when
it became day, the
assembly of older men
of the people, both
chief priests and
scribes, gathered together, and they haled
him into their San'he·drin hall, saying:
67 "If you are the
Christ, tell us." But
he said to them:
"Even if I told YOU,
YOU would not believe
it at all. 68 Moreover,
if I questioned YOU,
YOU would not answer
at all. 69 However,
from now on the Son
of man will be sitting
at the powerful right
hand of God." 70 At
this they all said:
"Are you, therefore,
the Son of God?" He
said to them: "YOU
yourselves are saying
that I am." 71 They
said: "Why do we
need further witness?
For we ourselves have
heard [it] out of his
own mouth."

23 So the multitude
of them rose, one
and all, and led him
to Pilate. 2 Then they
started to accuse him,
saying: "This man we
found subverting our
nation and forbidding the paying of
taxes to Caesar and
saying he himself

χριστὸν βασιλέα εἶναι. 3 ὁ δὲ Πειλᾶτος
Christ king to be. The but Pilate
ἠρώτησεν αὐτὸν λέγων Σὺ εἶ ὁ βασιλεὺς
questioned him saying You are the king
τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς
of the Jews? The (one) but having answered
αὐτῷ ἔφη Σὺ λέγεις. 4 ὁ δὲ Πειλᾶτος
to him said You are saying. The but Pilate
εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους
said toward the chief priests and the crowds
Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.
Nothing I find cause in the man this.
5 οἱ δὲ ἐπίσχυον λέγοντες ὅτι
The (ones) but were strong upon saying that
Ἀνασείει τὸν λαὸν διδάσκων καθ' ὅλης
He stirs up the people teaching down whole
τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς
the Judea, and having started from the
Γαλιλαίας ἕως ὧδε. 6 Πειλᾶτος δὲ
Galilee until here. Pilate but
ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος
having heard inquired upon if the man
Γαλιλαῖός ἐστιν, 7 καὶ ἐπιγνοὺς ὅτι
Galilean is, and having ascertained that
ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν ἀνέπεμψεν
out of the authority of Herod he is he sent up
αὐτὸν πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν ἐν
him toward Herod, being also him in
Ἰεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
Jerusalem in these the days.

8 Ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν
The but Herod having seen the Jesus
ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν
rejoiced very much, he was for out of sufficient
χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ
times being willing to see him through the
ἀκούειν περὶ αὐτοῦ, καὶ ἤλπιζέν τι
to be hearing about him, and he was hoping some
σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.
sign to see by him occurring.
9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις
He was inquiring upon but him in words
ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο
sufficient; he but nothing answered
αὐτῷ. 10 ἱστήκεισαν δὲ οἱ ἀρχιερεῖς
to him. Had been standing but the chief priests
καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες
and the scribes vehemently accusing

is Christ a king."
3 Now Pilate asked
him the question:
"Are you the king of
the Jews?" In answer
he said: "You your-
self are saying [it]."
4 Then Pilate said to
the chief priests and
the crowds: "I find
no crime in this
man." 5 But they
began to be insis-
tent, saying: "He stirs
up the people by
teaching throughout
all Ju·de'a, even start-
ing out from Gal'i·lee
to here." 6 On hear-
ing that, Pilate asked
whether the man was
a Gal·i·le'an, 7 and,
after ascertaining that
he was from the
jurisdiction of Herod,
he sent him on to
Herod, who was also
himself in Jerusalem
in these days.

8 When Herod saw
Jesus he rejoiced
greatly, for over a
considerable time he
was wanting to see
him because of hav-
ing heard about him,
and he was hoping
to see some sign per-
formed by him. 9 Now
he began to question
him with a good
many words; but he
made him no answer.
10 However, the chief
priests and the scribes
kept standing up and
vehemently accusing

αὐτοῦ. 11 ἐξουθενήσας δὲ αὐτὸν ὁ
of him. Having made nothing out of but him the
Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ
Herod together with the troops of him
καὶ ἐμπαίξας περιβαλὼν
and having made fun of (one) having put around
ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ
garment bright sent back him to the
Πειλάτῳ. 12 Ἐγένοντο δὲ φίλοι ὅ τε
Pilate. Became but friends the and
Ἡρῴδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ
Herod and the Pilate in very the day
μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ
with each other; they were before for in enmity
ὄντες πρὸς αὐτούς.
being toward themselves.

13 Πειλᾶτος δὲ συνκαλεσάμενος
Pilate but having called together
τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν
the chief priests and the rulers and the
λαὸν 14 εἶπεν πρὸς αὐτούς Προσηνέγκατέ
people said toward them You bore toward
μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα
to me the man this as turning from
τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν
the people, and look! I in sight of you
ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ
having examined nothing I found in the man
τούτῳ αἴτιον ὧν κατηγορεῖτε
this cause of which (things) you are accusing
κατ' αὐτοῦ. 15 ἀλλ' οὐδὲ Ἡρῴδης,
down of him. But neither Herod,
ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ
he sent back for him toward us; and look!
οὐδὲν ἄξιον θανάτου ἐστὶν
nothing worthy of death is
πεπραγμένον αὐτῷ· 16 παιδεύσας
having been committed to him; having chastised
οὖν αὐτὸν ἀπολύσω.
therefore him I shall release.
18 ἀνέκραγον δὲ πανπληθεὶ
They cried out but as entire multitude
λέγοντες Αἶρε τοῦτον, ἀπόλυσον
saying Lift up this (one), release
δὲ ἡμῖν τὸν Βαραββᾶν· 19 ὅστις
but to us the Barabbas; who
ἦν διὰ στάσιν τινὰ γενομένην ἐν
was through standing (off) some having occurred in

him. 11 Then Herod
together with his
soldier guards dis-
credited him, and he
made fun of him by
clothing him with a
bright garment and
sent him back to Pi-
late. 12 Both Herod
and Pilate now be-
came friends with
each other on that
very day; for before
that they had con-
tinued at enmity be-
tween themselves.

13 Pilate then called
the chief priests and
the rulers and the
people together 14 and
said to them: "You
brought this man to
me as one inciting
the people to revolt,
and, look! I examined
him in front of you
but found in this
man no ground for
the charges you are
bringing against him.
15 In fact, neither did
Herod, for he sent
him back to us; and,
look! nothing deserv-
ing of death has been
committed by him.
16 I will therefore
chastise him and re-
lease him." 17 ——[a]
18 But with their
whole multitude they
cried out, saying:
"Take this one away,
but release Bar·ab'-
bas to us!" 19 (Which
[man] had been
thrown into prison
for a certain se-
dition occurring in

17[a] This verse is omitted in the Westcott and Hort Greek text.

τῇ πόλει καὶ φόνον βληθεὶς ἐν
the city and murder having been thrown in
τῇ φυλακῇ. 20 πάλιν δὲ ὁ Πειλᾶτος
the prison. Again but the Pilate
προσεφώνησεν αὐτοῖς, θέλων ἀπολῦσαι
sounded toward to them, being willing to release
τὸν Ἰησοῦν. 21 οἱ δὲ
the Jesus. The (ones) but
ἐπεφώνουν λέγοντες Σταύρου
were sounding upon saying Be impaling,
σταύρου αὐτόν. 22 ὁ δὲ τρίτον
be impaling him. The (one) but third [time]
εἶπεν πρὸς αὐτούς Τί γὰρ κακὸν
said toward them What for bad (thing)
ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου
did this (one)? Nothing guilty of death
εὗρον ἐν αὐτῷ· παιδεύσας οὖν
I found in him; having chastised therefore
αὐτὸν ἀπολύσω. 23 οἱ δὲ
him I shall release. The (ones) but
ἐπέκειντο φωναῖς μεγάλαις
were urging upon (one) to voices great
αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ
demanding him to be impaled, and
κατίσχυον αἱ φωναὶ αὐτῶν. 24 καὶ
were strong down the voices of them. And
Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα
Pilate decided to come to be the demand
αὐτῶν· 25 ἀπέλυσεν δὲ τὸν διὰ
of them; he released but the (one) through
στάσιν καὶ φόνον βεβλημένον εἰς
standing (off) and murder having been thrown into
φυλακὴν ὃν ᾐτοῦντο, τὸν δὲ
prison whom they were demanding, the but
Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.
Jesus he gave beside to the will of them.
26 Καὶ ὡς ἀπήγαγον αὐτόν,
And as they led away him,
ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον
having taken upon Simon some Cyrenian
ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ
coming from field they placed upon him
τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ.
the stake to be bearing behind of the Jesus.
27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος
Was following but to him much multitude
τοῦ λαοῦ καὶ γυναικῶν αἳ
of the people and of women who

the city and for mur-
der.) 20 Again Pilate
called out to them,
because he wanted to
release Jesus. 21 Then
they began to yell,
saying: "Impale! Im-
pale him!" 22 The
third time he said to
them: "Why, what bad
thing did this [man]
do? I found nothing
deserving of death in
him; I will therefore
chastise and release
him." 23 At this they
began to be urgent,
with loud voices, de-
manding that he be
impaled; and their
voices began to win
out. 24 So Pilate gave
sentence for their de-
mand to be met:
25 he released the
man that had been
thrown into prison
for sedition and mur-
der and whom they
were demanding, but
he surrendered Jesus
to their will.
26 Now as they led
him away, they laid
hold of Simon, a
certain native of Cy-
re'ne, coming from
the country, and
they placed the
torture stake[a] up-
on him to bear it
behind Jesus. 27 But
there was following
him a great multi-
tude of the people
and of women who

26[a] See Appendix under Matthew 10:38.

ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.
were beating themselves and were bewailing him.
28 στραφεὶς δὲ πρὸς αὐτὰς Ἰησοῦς
Having turned but toward them Jesus
εἶπεν Θυγατέρες Ἰερουσαλήμ, μὴ
said Daughters of Jerusalem, not
κλαίετε ἐπ' ἐμέ· πλὴν ἐφ'
be YOU weeping upon me; besides upon
ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα
selves be YOU weeping and upon the children
ὑμῶν, 29 ὅτι ἰδοὺ ἔρχονται ἡμέραι
of YOU, because look! are coming days
ἐν αἷς ἐροῦσιν Μακάριαι αἱ στεῖραι
in which they will say Happy the barren (ones)
καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν καὶ μαστοὶ
and the cavities which not generated and breasts
οἳ οὐκ ἔθρεψαν. 30 τότε ἄρξονται
which not nursed. Then they will start
λέγειν τοῖς ὄρεσιν Πέσατε ἐφ'
to be saying to the mountains Fall YOU upon
ἡμᾶς, καὶ τοῖς βουνοῖς Καλύψατε ἡμᾶς·
us, and to the hills Cover YOU us;
31 ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα
because if in moist wood these (things)
ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;
they are doing, in the dry (one) what should occur?
32 Ἤγοντο δὲ καὶ ἕτεροι κακοῦργοι
Were being led but also different evildoers
δύο σὺν αὐτῷ ἀναιρεθῆναι. 33 Καὶ ὅτε
two together with him to be taken up. And when
ἦλθαν ἐπὶ τὸν τόπον τὸν καλούμενον
they came upon the place the (one) being said
Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς
Skull, there they impaled him and the
κακούργους, ὃν μὲν ἐκ
evildoers, which (one) indeed out of
δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.
right [sides] which (one) but out of left [sides].
34 [[ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, ἄφες
[[The but Jesus was saying Father, let go off
αὐτοῖς, οὐ γὰρ οἴδασιν τί
to them, not for they have known what
ποιοῦσιν.]] Διαμεριζόμενοι δὲ τὰ
they are doing.]] Distributing but the
ἱμάτια αὐτοῦ ἔβαλον κλῆρον. 35 καὶ
outer garments of him they cast lot. And
ἱστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον
had stood the people beholding. Were sneering
δὲ καὶ οἱ ἄρχοντες λέγοντες Ἄλλους
but also the rulers saying Others

kept beating them-
selves in grief and
bewailing him. 28 Je-
sus turned to the
women and said:
"Daughters of Jeru-
salem, stop weeping
for me. On the con-
trary, weep for your-
selves and for YOUR
children; 29 because,
look! days are coming
in which people will
say, 'Happy are the
barren women, and
the wombs that did
not give birth and
the breasts that did
not nurse!' 30 Then
they will start to say
to the mountains,
'Fall over us!' and
to the hills, 'Cover
us over!' 31 Because
if they do these things
when the tree is
moist, what will oc-
cur when it is with-
ered?"
32 But two other
men, evildoers, were
also being led to be
executed with him.
33 And when they got
to the place called
Skull, there they im-
paled him and the
evildoers, one on his
right and one on his
left. 34 [But Jesus was
saying: "Father, for-
give them, for they do
not know what they
are doing."] Further-
more, to distribute his
garments, they cast
lots. 35 And the people
stood looking on. But
the rulers were sneer-
ing, saying: "Others

ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν
he saved, let him save himself, if this (one) is
ὁ χριστὸς τοῦ θεοῦ, ὁ ἐκλεκτός.
the christ of the God, the chosen (one).
36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται
Made fun of but to him also the soldiers
προσερχόμενοι, ὄξος προσφέροντες αὐτῷ
coming toward, vinegar offering to him
37 καὶ λέγοντες Εἰ σὺ εἶ ὁ βασιλεὺς
and saying If you are the king
τῶν Ἰουδαίων, σῶσον σεαυτόν. 38 ἦν δὲ
of the Jews, save yourself. Was but
καὶ ἐπιγραφὴ ἐπ' αὐτῷ Ὁ βασιλεὺς τῶν
also inscription upon him The king of the
Ἰουδαίων οὗτος.
Jews this (one).
39 Εἷς δὲ τῶν κρεμασθέντων
One but of the having been hung
κακούργων ἐβλασφήμει αὐτόν Οὐχὶ σὺ
evildoers was blaspheming him Not you
εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς.
are the Christ? Save yourself and us.
40 ἀποκριθεὶς δὲ ὁ ἕτερος
Having answered but the different (one)
ἐπιτιμῶν αὐτῷ ἔφη Οὐδὲ φοβῇ σὺ τὸν
rebuking to him said Not are fearing you the
θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
God, because in the same judgment you are?
41 καὶ ἡμεῖς μὲν δικαίως, ἄξια
And we indeed justly, worthy (things)
γὰρ ὧν ἐπράξαμεν
for of which (things) we committed
ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν
we are receiving back; this (one) but nothing
ἄτοπον ἔπραξεν. 42 καὶ ἔλεγεν
out of place committed. And he was saying
Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς
Jesus, remember me whenever you might come
εἰς τὴν βασιλείαν σου. 43 καὶ εἶπεν
into the kingdom of you. And he said
αὐτῷ Ἀμήν σοι λέγω, σήμερον μετ'
to him Amen to you I am saying today with
ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.
me you will be in the Paradise.
44 Καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη καὶ
And was already as if hour sixth and

he saved; let him
save himself, if this
one is the Christ of
God, the Chosen One."
36 Even the soldiers
made fun of him,
coming close and of-
fering him sour wine
37 and saying: "If you
are the king of the
Jews, save yourself."
38 There was also an
inscription over him:
"This is the king of
the Jews."
39 But one of the
hung evildoers began
to say abusively to
him: "You are the
Christ, are you not?
Save yourself and
us." 40 In reply the
other rebuked him
and said: "Do you
not fear God at all,
now that you are
in the same judg-
ment? 41 And we, in-
deed, justly so, for we
are receiving in full
what we deserve for
things we did; but
this [man] did noth-
ing out of the way."
42 And he went on
to say: "Jesus, re-
member me when you
get into your king-
dom." 43 And he said
to him: "Truly I tell
you today,[a] You will
be with me in Para-
dise."[b]
44 Well, by now
it was about the
sixth hour, and

43[a] "Today." Westcott and Hort text puts a comma in Greek text before the word for "today." In the original Greek no comma is found. Hence we omit comma before "today." 43[b] Paradise, ℵBAJ[11,13,16]; a garden of Eden, J[17,18]. See Genesis 2:8, 10, 15, 16, *LXX*.

σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως
darkness occurred upon whole the earth until
ὥρας ἐνάτης 45 τοῦ ἡλίου ἐκλείποντος, ἐσχίσθη
hour ninth of the sun leaving out, was split
δὲ τὸ καταπέτασμα τοῦ ναοῦ
but the curtain of the divine habitation
μέσον. 46 καὶ φωνήσας φωνῇ μεγάλῃ
middle. And having sounded to voice great
ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς σου
the Jesus said Father, into hands of you
παρατίθεμαι τὸ πνεῦμά μου· τοῦτο
I am placing beside the spirit of me; this
δὲ εἰπὼν ἐξέπνευσεν. 47 Ἰδὼν δὲ
but having said he expired. Having seen but
ὁ ἑκατοντάρχης τὸ γενόμενον
the centurion the (thing) having occurred
ἐδόξαζεν τὸν θεὸν λέγων Ὄντως ὁ
was glorifying the God saying Essentially the
ἄνθρωπος οὗτος δίκαιος ἦν. 48 καὶ πάντες
man this righteous was. And all
οἱ συνπαραγενόμενοι ὄχλοι ἐπὶ τὴν
the having come to be beside crowds upon the
θεωρίαν ταύτην, θεωρήσαντες
spectacle this, having become spectators of
τὰ γενόμενα, τύπτοντες τὰ
the (things) having occurred, smiting the
στήθη ὑπέστρεφον. 49 ἱστήκεισαν δὲ πάντες
breasts were returning. Had stood but all
οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν,
the known (ones) to him from long [way] off,
καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ
and women the following together to him from
τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
the Galilee, seeing these (things).
50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ
And look! man to name Joseph
βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ
counselor being, male person good and
δίκαιος, — 51 οὗτος οὐκ ἦν
righteous, — this (one) not was
συνκατατεθειμένος τῇ βουλῇ καὶ
having put down together with to the wish and
τῇ πράξει αὐτῶν, — ἀπὸ Ἁριμαθαίας
to the action of them, — from Arimathea
πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν
of city of the Jews, who was awaiting the
βασιλείαν τοῦ θεοῦ, 52 οὗτος
kingdom of the God, this (one)
προσελθὼν τῷ Πειλάτῳ ᾐτήσατο τὸ
having come toward the Pilate asked for the

yet a darkness fell
over all the earth
until the ninth hour,
45 because the sun-
light failed; then the
curtain of the sanc-
tuary was rent down
the middle. 46 And
Jesus called with a
loud voice and said:
"Father, into your
hands I entrust my
spirit." When he had
said this, he expired.
47 Because of seeing
what occurred the ar-
my officer began to
glorify God, saying:
"Really this man was
righteous." 48 And all
the crowds that were
gathered together
there for this spec-
tacle, when they be-
held the things that
occurred, began to re-
turn, beating their
breasts. 49 Moreover,
all those acquainted
with him were stand-
ing at a distance. Also,
women, who together
had followed him from
Gal'i·lee, were stand-
ing beholding these
things.
50 And, look! a man
named Joseph, who
was a member of
the Council, a good
and righteous man—
51 this [man] had not
voted in support of
their design and ac-
tion—he was from Ar-
i·ma·the'a, a city of
the Ju·de'ans, and was
waiting for the king-
dom of God; 52 this
man went to Pilate
and asked for the

σῶμα τοῦ Ἰησοῦ, 53 καὶ καθελὼν
body of the Jesus, and having taken down
ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν
he wrapped up it to fine linen, and put
αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ
him in tomb carved in rock where not
ἦν οὐδεὶς οὔπω κείμενος. 54 Καὶ ἡμέρα ἦν
was no one not yet lying. And day was
παρασκευῆς, καὶ σάββατον ἐπέφωσκεν.
of preparation, and sabbath was lighting upon.
55 Κατακολουθήσασαι δὲ αἱ γυναῖκες,
Having followed down but the women,
αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς
who were having come together with out of the
Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ
Galilee to him, viewed the
μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα
memorial tomb and as was put the body
αὐτοῦ, 56 ὑποστρέψασαι δὲ ἡτοίμασαν
of him, having returned but they got ready
ἀρώματα καὶ μύρα. Καὶ τὸ μὲν
spices and perfumed oils. And the indeed
σάββατον ἡσύχασαν κατὰ τὴν
sabbath they rested according to the
ἐντολήν.
commandment.

24 Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου
To the but one of the sabbaths of dawn
βαθέως ἐπὶ τὸ μνῆμα ἦλθαν φέρουσαι
deep upon the tomb they came bearing
ἃ ἡτοίμασαν ἀρώματα. 2 εὗρον δὲ
what they got ready spices. They found but
τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ
the stone having been rolled away from the
μνημείου, 3 εἰσελθοῦσαι δὲ οὐχ
memorial tomb, having entered but not
εὗρον τὸ σῶμα [[τοῦ κυρίου Ἰησοῦ]].
they found the body [[of the Lord Jesus]].
4 καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς
And it occurred in the to be perplexed them
περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο
about this and look! male persons two
ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ.
stood upon them in clothing flashing.
5 ἐμφόβων δὲ γενομένων αὐτῶν καὶ
In fear but having become of them and
κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν
inclining the faces into the earth
εἶπαν πρὸς αὐτάς Τί ζητεῖτε
they said toward them Why are you looking for

body of Jesus. 53 And
he took it down and
wrapped it up in fine
linen, and he laid
him in a tomb carved
in the rock, in which
no man had yet lain.
54 Now it was the day
of Preparation, and
the evening light of
the sabbath was ap-
proaching. 55 But the
women, who had come
with him out of Gal'i·lee, followed along
and took a look at
the memorial tomb
and how his body was
laid; 56 and they went
back to prepare spices
and perfumed oils.
But, of course, they
rested on the sabbath
according to the com-
mandment.

24 On the first day
of the week,
however, they went
very early to the tomb,
bearing the spices
they had prepared.
2 But they found the
stone rolled away
from the memorial
tomb, 3 and when they
entered they did not
find the body of the
Lord Jesus. 4 While
they were in per-
plexity over this,
look! two men in
flashing clothing
stood by them. 5 As
the [women] became
frightened and kept
their faces turned to
the ground, the [men]
said to them: "Why
are YOU looking for

τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 [[οὐκ
the living one with the dead (ones)? [[Not
ἔστιν ὧδε, ἀλλὰ ἠγέρθη.]] μνήσθητε
he is here, but he was raised.]] Remember you
ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,
as he spoke to you yet being in the Galilee,
7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι
saying the Son of the man that
δεῖ παραδοθῆναι εἰς χεῖρας
it is necessary to be given beside into hands
ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ
of men sinners and to be impaled and
τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 8 καὶ
to the third day to stand up. And
ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, 9 καὶ
they remembered of the sayings of him, and
ὑποστρέψασαι ἀπὸ τοῦ μνημείου
having returned from the memorial tomb
ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα
they reported these (things) all to the eleven
καὶ πᾶσιν τοῖς λοιποῖς. 10 ἦσαν
and to all the leftover (ones). They were
δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάνα καὶ
but the Magdalene Mary and Joanna and
Μαρία ἡ Ἰακώβου· καὶ αἱ
Mary the [mother] of James; and the
λοιπαὶ σὺν αὐταῖς ἔλεγον
leftover (ones) together with them were saying
πρὸς τοὺς ἀποστόλους ταῦτα. 11 καὶ
toward the apostles these (things). And
ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ
appeared in sight of them as if nonsense the
ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.
sayings these, and were disbelieving to them.
12 [[Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν
[[The but Peter having stood up ran
ἐπὶ τὸ μνημεῖον· καὶ παρακύψας
upon the memorial tomb; and having stooped forward
βλέπει τὰ ὀθόνια μόνα· καὶ ἀπῆλθεν
he is looking at the bandages alone; and he went off
πρὸς αὑτὸν θαυμάζων τὸ
toward himself wondering at the (thing)
γεγονός.]]
having occurred.]]
13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ
And look! two out of them in very the
ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην
day were going into village
ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ
having self from stadia sixty from

the living One among
the dead? 6 [[He is
not here, but has been
raised up.]] Recall
how he spoke to YOU
while he was yet in
Gal'i·lee, 7 saying that
the Son of man must
be delivered into the
hands of sinful men
and be impaled and
yet on the third day
rise." 8 So they called
his sayings to mind,
9 and they returned
from the memorial
tomb and reported all
these things to the
eleven and to all the
rest. 10 They were the
Mag'da·lene Mary,
and Jo·an'na, and
Mary the mother of
James. Also, the rest
of the women with
them were telling the
apostles these things.
11 However, these
sayings appeared as
nonsense to them and
they would not believe
the [women].

12 [[But Peter rose
and ran to the
memorial tomb,
and, stooping for-
ward, he beheld the
bandages alone. So
he went off, won-
dering within him-
self at what had
occurred.]]

13 But, look! on that
very day two of
them were journeying
to a village about sev-
en miles distant from

'Ιερουσαλήμ, ᾗ ὄνομα 'Εμμαούς,
Jerusalem, to which name Emmaus,
14 καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους
and they were conversing toward each other
περὶ πάντων τῶν συμβεβηκότων
about all the (things) having stepped with
τούτων.
these.
15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς
And it occurred in the to be conversing them
καὶ συνζητεῖν καὶ αὐτὸς 'Ιησοῦς
and to be seeking together also he Jesus
ἐγγίσας συνεπορεύετο αὐτοῖς,
having approached was going his way with them,
16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο
the but eyes of them were being held fast
τοῦ μὴ ἐπιγνῶναι αὐτόν. 17 εἶπεν δὲ
of the not to recognize him. He said but
πρὸς αὐτούς Τίνες οἱ λόγοι οὗτοι οὕς
toward them What the words these which
ἀντιβάλλετε πρὸς ἀλλήλους
you are throwing in exchange toward each other
περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.
walking about? And they stood sad-faced.
18 ἀποκριθεὶς δὲ εἷς ὀνόματι Κλεόπας
Having answered but one to name Cleopas
εἶπεν πρὸς αὐτόν Σὺ μόνος παροικεῖς
said toward him You alone are lodging at
'Ιερουσαλὴμ καὶ οὐκ ἔγνως τὰ
Jerusalem and not you knew the (things)
γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις
having occurred in it in the days
ταύταις; 19 καὶ εἶπεν αὐτοῖς
these? And he said to them
Ποῖα; οἱ δὲ εἶπαν
What sort of (things)? The (ones) but said
αὐτῷ Τὰ περὶ 'Ιησοῦ τοῦ
to him The (things) about Jesus of the
Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ
Nazarene, who proved to be male person
προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ
prophet powerful in work and word
ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ,
in front of the God and of all the people,
20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς
how and gave beside him the chief priests
καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου
and the rulers of us into judgment of death
καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ
and impaled him. We but

Jerusalem [and]
named Em·ma′us,
14 and they were
conversing with each
other over all these
things that had come
about.
15 Now as they
were conversing and
discussing, Jesus him-
self approached and
began walking with
them; 16 but their
eyes were kept from
recognizing him.
17 He said to them:
"What are these mat-
ters that YOU are de-
bating between your-
selves as YOU walk
along?" And they
stood still with sad
faces. 18 In answer
the one named Cle′-
o·pas said to him:
"Are you dwelling as
an alien by yourself
in Jerusalem and so
do not know the
things that have oc-
curred in her in these
days?" 19 And he
said to them: "What
things?" They said
to him: "The things
concerning Jesus
the Naz·a·rene′, who
became a prophet
powerful in work and
word before God and
all the people; 20 and
how our chief priests
and rulers handed
him over to the sen-
tence of death and im-
paled him. 21 But we

ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ
were hoping that he is the (one)
μέλλων λυτροῦσθαι τὸν 'Ισραήλ· ἀλλά
being about to let loose the Israel; but
γε καὶ σὺν πᾶσιν τούτοις τρίτην
indeed also with all these (things) third
ταύτην ἡμέραν ἄγει ἀφ' οὗ
this day it is leading from which [time]
ταῦτα ἐγένετο. 22 ἀλλὰ καὶ γυναῖκές
these (things) occurred. But also women
τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς,
some out of us astonished us,
γενόμεναι ὀρθριναὶ ἐπὶ τὸ
having come to be early upon the
μνημεῖον 23 καὶ μὴ εὑροῦσαι τὸ
memorial tomb and not having found the
σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ ὀπτασίαν
body of him they came saying also vision
ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν
of angels to have seen, who are saying him
ζῆν. 24 καὶ ἀπῆλθάν τινες
to be living. And went off some
τῶν σὺν ἡμῖν ἐπὶ τὸ
of the (ones) together with us upon the
μνημεῖον, καὶ εὗρον οὕτως καθὼς αἱ
memorial tomb, and found thus according as the
γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.
women said, him but not they saw.
25 καὶ αὐτὸς εἶπεν πρὸς αὐτούς Ὦ
And he said toward them O
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ
senseless (ones) and slow to the heart of the
πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν
to be believing upon all (things) which spoke
οἱ προφῆται· 26 οὐχὶ ταῦτα
the prophets; not these (things)
ἔδει παθεῖν τὸν χριστὸν καὶ
it was necessary to suffer the Christ and
εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; 27 καὶ
to enter into the glory of him? And
ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ
having started from Moses and from
πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς
all the prophets he interpreted to them
ἐν πάσαις ταῖς γραφαῖς τὰ περὶ
in all the Scriptures the (things) about
ἑαυτοῦ.
himself.
28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ
And they got near into the village where

were hoping that
this [man] was the
one destined to de-
liver Israel; yes,
and besides all these
things, this makes
the third day since
these things occurred.
22 Moreover, certain
women from among
us also astonished
us, because they had
been early to the
memorial tomb 23 but
did not find his body
and they came say-
ing they had also
seen a supernatural
sight of angels, who
said he is alive.
24 Further, some of
those with us went
off to the memorial
tomb; and they found
it so, just as the
women had said, but
they did not see
him."
25 So he said to
them: "O senseless
ones and slow in
heart to believe on
all the things the
prophets spoke!
26 Was it not neces-
sary for the Christ
to suffer these things
and to enter into his
glory?" 27 And com-
mencing at Moses and
all the Prophets he
interpreted to them
things pertaining to
himself in all the
Scriptures.
28 Finally they
got close to the
village where they

ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο
they were going, and he acted toward
πορρώτερον πορεύεσθαι. 29 καὶ
farther to be going. And
παρεβιάσαντο αὐτὸν λέγοντες Μεῖνον
they used force beside him saying Stay
μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ
with us, because toward evening it is and
κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν
has declined already the day. And he went in
τοῦ μεῖναι σὺν αὐτοῖς. 30 Καὶ
of the to stay together with them. And
ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ'
it occurred in the to recline him with
αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν
them having taken the bread [loaf] he blessed
καὶ κλάσας ἐπεδίδου αὐτοῖς·
and having broken he was giving on to them;
31 αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ
of them but were opened fully the eyes
καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος
and they recognized him; and he unapparent
ἐγένετο ἀπ' αὐτῶν. 32 καὶ εἶπαν πρὸς
became he from them. And they said toward
ἀλλήλους Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν
each other Not the heart of us burning was
ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς
as he was speaking to us in the way, as
διήνοιγεν ἡμῖν τὰς γραφάς; 33 Καὶ
he was opening fully to us the Scriptures? And
ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς
having stood up to very the hour they returned into
Ἰερουσαλήμ, καὶ εὗρον
Jerusalem, and they found
ἠθροισμένους τοὺς ἕνδεκα καὶ
having been collected together the eleven and
τοὺς σὺν αὐτοῖς, 34 λέγοντας ὅτι
the (ones) together with them, saying that
ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη
actually was raised up the Lord and was seen
Σίμωνι. 35 καὶ αὐτοὶ ἐξηγοῦντο
to Simon. And they were explaining
τὰ ἐν τῇ ὁδῷ καὶ ὡς
the (things) in the way and how
ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ
he became known to them in the breaking of the
ἄρτου.
bread [loaf].
36 Ταῦτα δὲ αὐτῶν λαλούντων
These (things) but of them speaking

were journeying,
and he made as
if he was journey-
ing on farther. 29 But
they used pressure
upon him, saying:
"Stay with us, be-
cause it is toward
evening and the day
has already declined."
With that he went
in to stay with them.
30 And as he was re-
clining with them at
the meal he took the
loaf, blessed it, broke
it and began to hand
it to them. 31 At that
their eyes were fully
opened and they rec-
ognized him; and he
disappeared from
them. 32 And they
said to each other:
"Were not our hearts
burning as he was
speaking to us on
the road, as he was
fully opening up the
Scriptures to us?"
33 And in that very
hour they rose and
returned to Jerusa-
lem, and they found
the eleven and those
with them assembled
together, 34 saying:
"For a fact the Lord
was raised up and
he appeared to Si-
mon!" 35 Now they
themselves related the
events on the road
and how he became
known to them by
the breaking of the
loaf.
36 While they were
speaking of these

αὐτὸς ἔστη ἐν μέσῳ αὐτῶν [[καὶ λέγει
he stood in midst of them [[and he is saying
αὐτοῖς Εἰρήνη ὑμῖν]]. 37 πτοηθέντες
to them Peace to you]]. Having been terrified
δὲ καὶ ἔμφοβοι γενόμενοι
but and (ones) in fear having become
ἐδόκουν πνεῦμα θεωρεῖν.
they were thinking spirit to be beholding.
38 καὶ εἶπεν αὐτοῖς Τί τεταραγμένοι
And he said to them Why having been troubled
ἐστέ, καὶ διὰ τί διαλογισμοὶ
you are, and through what reasonings
ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;
are coming up in the heart of you?
39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας
See you the hands of me and the feet
μου ὅτι ἐγώ εἰμι αὐτός· ψηλαφήσατέ με
of me that I am he; feel you me
καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα
and see you, because spirit flesh and bones
οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε
not is having according as me you are beholding
ἔχοντα. 40 [[καὶ τοῦτο εἰπὼν
having. [[And this (thing) having said
ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.]]
he showed to them the hands and the feet.]]
41 Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς
Yet but disbelieving of them from the
χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς
joy and wondering he said to them
Ἔχετέ τι βρώσιμον ἐνθάδε;
Are you having something eatable there?
42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος
The (ones) but gave on to him of fish
ὀπτοῦ μέρος· 43 καὶ λαβὼν ἐνώπιον
broiled piece; and having taken in sight
αὐτῶν ἔφαγεν.
of them he ate.
44 Εἶπεν δὲ πρὸς αὐτούς Οὗτοι οἱ
He said but toward them These the
λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι
words of me which I spoke toward you yet
ὢν σὺν ὑμῖν, ὅτι δεῖ
being together with you, that it is necessary
πληρωθῆναι πάντα τὰ
to be fulfilled all the (things)
γεγραμμένα ἐν τῷ νόμῳ
having been written in the law
Μωυσέως καὶ τοῖς προφήταις καὶ
of Moses and to the Prophets and

things he himself
stood in their midst
and said to them:
"May you have
peace." 37 But be-
cause they were ter-
rified, and had
become frightened,
they were imagining
they beheld a spir-
it. 38 So he said
to them: "Why are
you troubled, and
why is it doubts
come up in your
hearts? 39 See my
hands and my feet,
that it is I myself;
feel me and see, be-
cause a spirit does
not have flesh and
bones just as you
behold that I have."
40 And as he said
this he showed
them his hands and
his feet. 41 But while
they were still not
believing for sheer
joy and were won-
dering, he said
to them: "Do you
have something there
to eat?" 42 And they
handed him a piece
of broiled fish; 43 and
he took it and ate it
before their eyes.
44 He now said to
them: "These are
my words which I
spoke to you while I
was yet with you,
that all the things
written in the law
of Moses and in
the Prophets and

Ψαλμοῖς περὶ ἐμοῦ. 45 τότε διήνοιξεν
Psalms about me. Then he opened fully
αὐτῶν τὸν νοῦν τοῦ συνιέναι
of them the mind of the to be putting together
τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι
the Scriptures, and he said to them that
οὕτως γέγραπται παθεῖν τὸν χριστὸν
thus it has been written to suffer the Christ
καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ
and to stand up out of dead (ones) to the third
ἡμέρᾳ, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι
day, and to be preached upon the name
αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν
of him repentance into letting go off of sins
εἰς πάντα τὰ ἔθνη, — ἀρξάμενοι ἀπὸ
into all the nations, — (ones) starting from
Ἰερουσαλήμ· 48 ὑμεῖς μάρτυρες
Jerusalem; You witnesses
τούτων. 49 καὶ ἰδοὺ ἐγὼ
of these (things). And look! I
ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός
am sending off out the promise of the Father
μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ
of me upon you; you but sit you down in the
πόλει ἕως οὗ ἐνδύσησθε
city until what [time] you might become clothed
ἐξ ὕψους δύναμιν.
out of height power.
50 Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς
He led out but them until toward
Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας
Bethany, and having lifted up the hands
αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο
of him he blessed them. And it occurred
ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη
in the to be blessing him them he stood through
ἀπ' αὐτῶν [[καὶ ἀνεφέρετο εἰς τὸν
from them [[and he was being borne up into the
οὐρανόν]]. 52 καὶ αὐτοὶ
heaven]]. And they
[[προσκυνήσαντες αὐτὸν]] ὑπέστρεψαν
[[having done obeisance to him]] they returned
εἰς Ἰερουσαλὴμ μετὰ
into Jerusalem with
χαρᾶς μεγάλης, 53 καὶ ἦσαν διὰ
joy great, and they were through
παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.
all in the temple blessing the God.

Psalms about me must be fulfilled."
45 Then he opened up their minds fully to grasp the meaning of the Scriptures, 46 and he said to them: "In this way it is written that the Christ would suffer and rise from among the dead on the third day,
47 and on the basis of his name repentance for forgiveness of sins would be preached in all the nations—starting out from Jerusalem,
48 YOU are to be witnesses of these things.
49 And, look! I am sending forth upon YOU that which is promised by my Father. YOU, though, abide in the city until YOU become clothed with power from on high."
50 But he led them out as far as Beth'a-ny, and he lifted up his hands and blessed them. 51 As he was blessing them he was parted from them and began to be borne up to heaven. 52 And they did obeisance to him and returned to Jerusalem with great joy. 53 And they were continually in the temple blessing God.

ΚΑΤΑ ΙΩΑΝΗΝ

ACCORDING TO JOHN

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος
In beginning was the Word, and the Word
ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
was toward the God, and god was the Word.
2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
This (one) was in beginning toward the God.
3 πάντα δι' αὐτοῦ ἐγένετο, καὶ
All (things) through him came to be, and
χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν.
apart from him came to be not-but one (thing).
ὃ γέγονεν 4 ἐν αὐτῷ ζωὴ ἦν, καὶ
Which has come to be in him life was, and
ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· 5 καὶ
the life was the light of the men; and
τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ
the light in the darkness is shining, and the
σκοτία αὐτὸ οὐ κατέλαβεν.
darkness it not overpowered.
6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος
Came to be man having been sent forth
παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάνης·
beside God, name to him John;
7 οὗτος ἦλθεν εἰς
this (one) came into
μαρτυρίαν, ἵνα μαρτυρήσῃ
witness, in order that he might witness
περὶ τοῦ φωτός, ἵνα πάντες
about the light, in order that all
πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ ἦν
might believe through him. Not was
ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα
that (one) the light, but in order that
μαρτυρήσῃ περὶ τοῦ φωτός.
he might witness about the light.
9 Ἦν τὸ φῶς τὸ ἀληθινὸν
Was the light the true
ὃ φωτίζει πάντα ἄνθρωπον
which is enlightening every man
ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν
coming into the world. In

1 In [the] beginning the Word was, and the Word was with God, and the Word was a god.[a]
2 This one was in [the] beginning with God. 3 All things came into existence through him, and apart from him not even one thing came into existence.
What has come into existence 4 by means of him was life, and the life was the light of men. 5 And the light is shining in the darkness, but the darkness has not overpowered it.
6 There arose a man that was sent forth as a representative of God: his name was John.[b] 7 This [man] came for a witness, in order to bear witness about the light, that people of all sorts might believe through him. 8 He was not that light, but he was meant to bear witness about that light.
9 The true light that gives light to every sort of man was about to come into the world.[c] 10 He

1[a] "A god." In contrast with "the God." See Appendix under John 1:1.
6[b] See Matthew 3:1, footnote[a]. 9[c] World=κόσμος (*kos'mos*), ℵBA; עולם (*o·lahm'*), J[17,18].

τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι'
the world he was, and the world through
αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ
him came to be, and the world him not
ἔγνω. 11 Εἰς τὰ ἴδια ἦλθεν, καὶ
knew. Into the own (things) he came, and
οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
the own (ones) him not took alongside.
12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς
As many as but took him, he gave to them
ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς
authority children of God to become, to the (ones)
πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, 13 οἳ οὐκ
believing into the name of him, who not
ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς
out of bloods nor out of will of flesh
οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ
nor out of will of male person but out of
θεοῦ ἐγεννήθησαν.
God were generated.
14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ
And the Word flesh became and
ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν
tented in us, and we viewed the glory
αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ
of him, glory as of only-begotten (one) beside
πατρός, πλήρης χάριτος καὶ
of father, full of undeserved kindness and
ἀληθείας· 15 Ἰωάνης μαρτυρεῖ περὶ
truth; John is witnessing about
αὐτοῦ καὶ κέκραγεν λέγων — οὗτος
him and he has cried out saying — this (one)
ἦν ὁ εἰπών — Ὁ ὀπίσω
was the (one) having said — The (one) behind
μου ἐρχόμενος ἔμπροσθέν μου γέγονεν,
me coming in front of me has come to be,
ὅτι πρῶτός μου ἦν· 16 ὅτι
because first of me he was; because
ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες
out of the fullness of him we all
ἐλάβομεν, καὶ χάριν ἀντὶ
received, and undeserved kindness instead of
χάριτος· 17 ὅτι ὁ νόμος
undeserved kindness; because the law
διὰ Μωυσέως ἐδόθη, ἡ
through Moses was given, the
χάρις καὶ ἡ ἀλήθεια διὰ
undeserved kindness and the truth through
Ἰησοῦ Χριστοῦ ἐγένετο. 18 θεὸν οὐδεὶς
Jesus Christ came to be. God no one

was in the world, and
the world came into
existence through him,
but the world did
not know him. 11 He
came to his own
home, but his own
people did not take
him in. 12 However,
as many as did re-
ceive him, to them he
gave authority to be-
come God's children,
because they were ex-
ercising faith in his
name; 13 and they
were born, not from
blood or from a flesh-
ly will or from man's
will, but from God.
14 So the Word be-
came flesh and resided
among us, and we
had a view of his
glory, a glory such as
belongs to an only-
begotten son from a
father; and he was
full of undeserved
kindness and truth.
15 (John bore witness
about him, yes, he ac-
tually cried out—this
was the one who said
[it]—saying: "The
one coming behind
me has advanced
in front of me,
because he existed
before me.") 16 For
we all received from
out of his fullness,
even undeserved kind-
ness upon undeserved
kindness. 17 Because
the Law was given
through Moses, the
undeserved kindness
and the truth came
to be through Jesus
Christ. 18 No man

ἑώρακεν πώποτε· μονογενὴς θεὸς
has seen at any time; only-begotten god
ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς
the (one) being into the bosom of the Father
ἐκεῖνος ἐξηγήσατο.
that (one) explained.
19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ
And this is the witness of the
Ἰωάνου ὅτε ἀπέστειλαν πρὸς αὐτὸν οἱ
John when sent forth toward him the
Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ
Jews out of Jerusalem priests and
Λευείτας ἵνα ἐρωτήσωσιν αὐτόν
Levites in order that they might question him
Σὺ τίς εἶ; 20 καὶ ὡμολόγησεν καὶ οὐκ
You who you are? And he confessed and not
ἠρνήσατο, καὶ ὡμολόγησεν ὅτι Ἐγὼ οὐκ
he denied, and he confessed that I not
εἰμὶ ὁ χριστός. 21 καὶ ἠρώτησαν αὐτόν
am the Christ. And they questioned him
Τί οὖν; σὺ Ἠλείας εἶ; καὶ
What therefore? You Elijah are? And
λέγει Οὐκ εἰμί. Ὁ προφήτης εἶ σύ;
he is saying Not I am. The Prophet are you?
καὶ ἀπεκρίθη Οὔ. 22 εἶπαν οὖν
And he answered No. They said therefore
αὐτῷ Τίς εἶ; ἵνα ἀπόκρισιν
to him Who are you? in order that answer
δῶμεν τοῖς πέμψασιν ἡμᾶς·
we might give to the (ones) having sent us;
τί λέγεις περὶ σεαυτοῦ; 23 ἔφη
what are you saying about yourself? He said
Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
I voice of (one) crying aloud in the desolate
Εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς
Make you straight the way of Lord, according as
εἶπεν Ἠσαΐας ὁ προφήτης. 24 Καὶ
said Isaiah the prophet. And
ἀπεσταλμένοι ἦσαν ἐκ τῶν
having been sent forth (ones) were out of the
Φαρισαίων. 25 καὶ ἠρώτησαν αὐτὸν καὶ
Pharisees. And they questioned him and
εἶπαν αὐτῷ Τί οὖν βαπτίζεις εἰ
said to him Why therefore are you baptizing if
σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλείας οὐδὲ
you not are the Christ nor Elijah nor

has seen God at any
time; the only-begot-
ten god who is in the
bosom position with
the Father is the one
that has explained
him.
19 Now this is the
witness of John when
the Jews sent forth
priests and Levites
from Jerusalem to him
to ask him: "Who
are you?" 20 And he
confessed and did not
deny, but confessed:
"I am not the Christ."
21 And they asked
him: "What, then?
Are you E·li'jah?"[a]
And he said: "I am
not." "Are you The
Prophet?" And he
answered: "No!"
22 Therefore they said
to him: "Who are
you? that we may give
an answer to those
who sent us. What
do you say about
yourself?" 23 He
said: "I am a voice
of someone crying
out in the wilder-
ness, 'MAKE the way
of Jehovah[b] straight,'
just as Isaiah the
prophet said." 24 Now
those sent forth were
from the Pharisees.
25 So they questioned
him and said to
him: "Why, then, do
you baptize if you
yourself are not the
Christ or E·li'jah or

21[a] Elijah, J^{17,18,21}; meaning "My God is Jah." 23[b] Jehovah, J$^{7-14,16-20}$; the Lord, אBA.

ὁ προφήτης; 26 ἀπεκρίθη αὐτοῖς ὁ
The Prophet? Answered to them the
Ἰωάνης λέγων Ἐγὼ βαπτίζω ἐν ὕδατι·
John saying I am baptizing in water;
μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ
middle of YOU (one) is standing whom YOU not
οἴδατε, 27 ὀπίσω μου ἐρχόμενος,
have known, behind me coming (one),
οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα
of whom not am I worthy in order that
λύσω αὐτοῦ τὸν ἱμάντα τοῦ
I might loose of him the lace of the
ὑποδήματος. 28 Ταῦτα ἐν Βηθανίᾳ
sandal. These (things) in Bethany
ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν
occurred other side of the Jordan, where was
ὁ Ἰωάνης βαπτίζων.
the John baptizing.

29 Τῇ ἐπαύριον βλέπει τὸν
To the morrow he is looking at the
Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ
Jesus coming toward him, and
λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ
he is saying See the Lamb of the God
ὁ αἴρων τὴν ἁμαρτίαν τοῦ
the (one) lifting up the sin of the
κόσμου. 30 οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ
world. This (one) is over whom I
εἶπον Ὀπίσω μου ἔρχεται ἀνὴρ ὃς
said Behind me is coming male person who
ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός
in front of me has come to be, because first
μου ἦν· 31 κἀγὼ οὐκ ᾔδειν αὐτόν,
of me he was; and I not had known him,
ἀλλ' ἵνα φανερωθῇ τῷ
but in order that he might be manifested to the
Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι
Israel through this (thing) came I in water
βαπτίζων. 32 Καὶ ἐμαρτύρησεν Ἰωάνης λέγων
baptizing. And witnessed John saying
ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς
that I have viewed the spirit descending as
περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν
dove out of heaven, and it remained
ἐπ' αὐτόν· 33 κἀγὼ οὐκ ᾔδειν αὐτόν,
upon him; and I not had known him,

The Prophet?"
26 John answered
them, saying: "I
baptize in water. In
the midst of YOU
one is standing whom
YOU do not know,
27 the one coming
behind me, but the
lace of whose sandal
I am not worthy to
untie." 28 These
things took place in
Beth′a·ny across the
Jordan, where John
was baptizing.

29 The next day
he beheld Jesus com-
ing toward him, and
he said: "See, the
Lamb of God that
takes away the sin
of the world![a] 30 This
is the one about
whom I said, Be-
hind me there comes
a man who has ad-
vanced in front
of me, because he
existed before me.
31 Even I did not
know him, but the
reason why I came
baptizing in water
was that he might
be made manifest
to Israel." 32 John
also bore witness,
saying: "I viewed
the spirit coming
down as a dove out
of heaven, and it
remained upon
him. 33 Even I did
not know him,

29[a] World=κόσμος (*kos′mos*), אBA; עולם (*o·lahm′*), J17; ארץ (*e′rets*, meaning "earth"), J18.

ἀλλ' ὁ πέμψας με βαπτίζειν ἐν
but the (one) having sent me to be baptizing in
ὕδατι ἐκεῖνός μοι εἶπεν Ἐφ' ὃν ἂν
water that (one) to me said Upon whom likely
ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ
you might see the spirit descending and
μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ
remaining upon him, this (one) is the (one)
βαπτίζων ἐν πνεύματι ἁγίῳ· 34 κἀγὼ
baptizing in spirit holy; and I
ἑώρακα, καὶ μεμαρτύρηκα ὅτι
have seen, and I have borne witness that
οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
this (one) is the Son of the God.

35 Τῇ ἐπαύριον πάλιν ἱστήκει Ἰωάνης
To the morrow again had stood John
καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, 36 καὶ
and out of the disciples of him two, and
ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι
having looked on to the Jesus walking about
λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. 37 καὶ
he is saying See the Lamb of the God. And
ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ
heard the two disciples of him speaking and
ἠκολούθησαν τῷ Ἰησοῦ. 38 στραφεὶς
they followed to the Jesus. Having turned
δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς
but the Jesus and having viewed them
ἀκολουθοῦντας λέγει αὐτοῖς Τί
following he is saying to them What
ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ
are seeking YOU? The (ones) but said to him
Ῥαββεί, ὃ λέγεται μεθερμηνευόμενον
Rabbi, which is being said being translated
Διδάσκαλε, ποῦ μένεις;
Teacher, where are you remaining?
39 λέγει αὐτοῖς Ἔρχεσθε καὶ
He is saying to them Be YOU coming and
ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν
YOU will see. They came therefore and saw
ποῦ μένει, καὶ παρ' αὐτῷ
where he is remaining, and beside him
ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς
they remained the day that; hour was as
δεκάτη. 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος
tenth. Was Andrew the brother of Simon
Πέτρου εἷς ἐκ τῶν δύο τῶν
Peter one out of the two the (ones)
ἀκουσάντων παρὰ Ἰωάνου καὶ ἀκολουθησάντων
having heard beside of John and having followed

but the very One who
sent me to bap-
tize in water said
to me, 'Whoever it
is upon whom you
see the spirit com-
ing down and remain-
ing, this is the one
that baptizes in holy
spirit.' 34 And I have
seen [it], and I have
borne witness that
this one is the Son
of God."

35 Again the next
day John was stand-
ing with two of his
disciples, 36 and as
he looked at Jesus
walking he said:
"See, the Lamb of
God!" 37 And the two
disciples heard him
speak, and they fol-
lowed Jesus. 38 Then
Jesus turned and,
getting a view of
them following, he
said to them: "What
are YOU looking for?"
They said to him:
"Rabbi, (which
means, when trans-
lated, Teacher,)
where are you stay-
ing?" 39 He said to
them: "Come, and
YOU will see." Ac-
cordingly they went
and saw where he
was staying, and
they stayed with
him that day; it
was about the tenth
hour. 40 Andrew the
brother of Simon
Peter was one of the
two that heard what
John said and followed

αὐτῷ· 41 εὑρίσκει οὗτος πρῶτον τὸν
to him; he is finding this (one) first the
ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει
brother the own Simon and he is saying
αὐτῷ Εὑρήκαμεν τὸν Μεσσίαν ὅ ἐστιν
to him We have found the Messiah which is
μεθερμηνευόμενον Χριστός. 42 ἤγαγεν αὐτὸν
being translated Christ. He led him
πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ
toward the Jesus. Having looked on to him the
Ἰησοῦς εἶπεν Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάνου·
Jesus said You are Simon the son of John,
σὺ κληθήσῃ Κηφᾶς ὃ ἑρμηνεύεται
you will be called Cephas which is being translated
Πέτρος.
Peter.

43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς
To the morrow he willed to go out into
τὴν Γαλιλαίαν. καὶ εὑρίσκει Φίλιππον καὶ
the Galilee. And he is finding Philip and
λέγει αὐτῷ ὁ Ἰησοῦς Ἀκολούθει μοι.
is saying to him the Jesus Be following to me.
44 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά,
Was but the Philip from Bethsaida,
ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
out of the city of Andrew and of Peter.
45 εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ
He is finding Philip the Nathanael and
λέγει αὐτῷ Ὃν ἔγραψεν Μωυσῆς ἐν
he is saying to him Whom wrote Moses in
τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν,
the Law and the Prophets we have found,
Ἰησοῦν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ
Jesus son of the Joseph the (one) from
Ναζαρέτ. 46 καὶ εἶπεν αὐτῷ Ναθαναήλ
Nazareth. And said to him Nathanael
Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι;
Out of Nazareth is able anything good to be?
λέγει αὐτῷ ὁ Φίλιππος Ἔρχου καὶ
He is saying to him the Philip Be coming and
ἴδε. 47 εἶδεν Ἰησοῦς τὸν Ναθαναὴλ
see. Saw Jesus the Nathanael
ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ
coming toward him and he is saying about
αὐτοῦ Ἴδε ἀληθῶς Ἰσραηλείτης ἐν ᾧ
him See truly Israelite in whom
δόλος οὐκ ἔστιν. 48 λέγει αὐτῷ Ναθαναήλ
deceit not is. Is saying to him Nathanael
Πόθεν με γινώσκεις; ἀπεκρίθη
Where from me are you knowing? Answered

Jesus. 41 First this
one found his own
brother, Simon, and
said to him: "We
have found the Mes-
si'ah" (which means,
when translated,
Christ). 42 He led
him to Jesus. When
Jesus looked upon
him he said: "You
are Simon the son
of John; you will be
called Ce'phas"
(which is translated
Peter).

43 The next day he
desired to depart for
Gal'i·lee. So Jesus
found Philip and said
to him: "Be my fol-
lower." 44 Now Phil-
ip was from Beth-
sa'i·da, from the city
of Andrew and Peter.
45 Philip found Na-
than'a·el and said to
him: "We have found
the one of whom
Moses, in the Law,
and the Prophets
wrote, Jesus, the son
of Joseph, from Naz'-
a·reth." 46 But Na-
than'a·el said to
him: "Can anything
good come out of
Naz'a·reth?" Philip
said to him: "Come
and see." 47 Jesus
saw Na·than'a·el
coming toward him
and said about
him: "See, an Is-
raelite for a cer-
tainty, in whom there
is no deceit." 48 Na-
than'a·el said to him:
"How does it come
that you know me?"

Ἰησοῦς καὶ εἶπεν αὐτῷ Πρὸ τοῦ σε
Jesus and said to him Before the you
Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν
Philip to sound being under the fig tree
εἶδόν σε. 49 ἀπεκρίθη αὐτῷ Ναθαναήλ
I saw you. Answered to him Nathanael
Ῥαββεί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ
Rabbi, you are the Son of the God, you
βασιλεὺς εἶ τοῦ Ἰσραήλ. 50 ἀπεκρίθη
King are of the Israel. Answered
Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἶπόν σοι
Jesus and said to him Because I said to you
ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς
that I saw you down under the fig tree
πιστεύεις; μείζω τούτων
are you believing? Greater (ones) of these (things)
ὄψῃ. 51 καὶ λέγει αὐτῷ Ἀμὴν
you will see. And he is saying to him Amen
ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν
amen I am saying to you, You will see the
οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους
heaven having been opened and the angels
τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ
of the God ascending and descending upon
τὸν υἱὸν τοῦ ἀνθρώπου.
the Son of the man.

2 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος
And to the day the third marriage
ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν
occurred in Cana of the Galilee, and was
ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· 2 ἐκλήθη
the mother of the Jesus there; was called
δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
but also the Jesus and the disciples of him
εἰς τὸν γάμον.
into the marriage.
3 καὶ ὑστερήσαντος οἴνου λέγει
And having become lacking of wine is saying
ἡ μήτηρ τοῦ Ἰησοῦ πρὸς
the mother of the Jesus toward
αὐτόν Οἶνον οὐκ ἔχουσιν. 4 καὶ
him Wine not they are having. And
λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ
is saying to her the Jesus What to me and
σοί, γύναι; οὔπω ἥκει ἡ ὥρα
to you, woman? Not yet is arriving the hour
μου. 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς
of me. Is saying the mother of him to the

Jesus in answer said
to him: "Before Phil-
ip called you, while
you were under the
fig tree, I saw you."
49 Na·than'a·el an-
swered him: "Rabbi,
you are the Son of
God, you are King of
Israel." 50 Jesus in
answer said to him:
"Because I told you
I saw you underneath
the fig tree do you
believe? You will see
things greater than
these." 51 He further
said to him: "Most
truly I say to YOU
men, YOU will see
heaven opened up and
the angels of God as-
cending and descend-
ing to the Son of
man."

2 Now on the third
day a marriage
feast took place in
Ca'na of Gal'i·lee,
and the mother of
Jesus was there. 2 Je-
sus and his disciples
were also invited to
the marriage feast.
3 When the wine
ran short the mother
of Jesus said to him:
"They have no wine."
4 But Jesus said to
her: "What have
I to do with you,
woman?[a] My hour
has not yet come."
5 His mother said to

4[a] See Appendix under Matthew 8:29.

διακόνοις Ὅτι ἂν λέγῃ ὑμῖν
servants What likely he may be saying to you
ποιήσατε. 6 ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι
do you. Were but there of stone water jars
ἓξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων
six according to the purification of the Jews
κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο
lying, having place for up measures two
ἢ τρεῖς. 7 λέγει αὐτοῖς ὁ Ἰησοῦς
or three. Is saying to them the Jesus
Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν
Fill you the water jars of water; and they filled
αὐτὰς ἕως ἄνω. 8 καὶ λέγει
them until upper part. And he is saying
αὐτοῖς Ἀντλήσατε νῦν καὶ φέρετε
to them Draw you out now and be you bringing
τῷ ἀρχιτρικλίνῳ· οἱ
to the governor of the dining room; the (ones)
δὲ ἤνεγκαν. 9 ὡς δὲ ἐγεύσατο ὁ
but brought. As but tasted the
ἀρχιτρίκλινος τὸ ὕδωρ οἶνον
governor of the dining room the water wine
γεγενημένον, καὶ οὐκ ᾔδει
having become, and not he had known
πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν
wherefrom it is, the but servants had known
οἱ ἠντληκότες τὸ ὕδωρ,
the (ones) having drawn out the water,
φωνεῖ τὸν νυμφίον ὁ
he is sounding to the bridegroom the
ἀρχιτρίκλινος 10 καὶ λέγει
governor of the dining room and is saying
αὐτῷ Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον
to him Every man first the fine wine
τίθησιν, καὶ ὅταν μεθυσθῶσιν
is placing, and whenever they might become drunk
τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον
the inferior; you have kept the fine wine
ἕως ἄρτι. 11 Ταύτην ἐποίησεν ἀρχὴν
until right now. This did beginning
τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς
of the signs the Jesus in Cana of the
Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ,
Galilee and he manifested the glory of him,
καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
and believed into him the disciples of him.
12 Μετὰ τοῦτο κατέβη εἰς
After this he went down into
Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ
Capernaum he and the mother of him and

those ministering:
"Whatever he tells
you, do." 6 As it was,
there were six stone
water jars sitting
there as required by
the purification rules
of the Jews, each able
to hold two or three
liquid measures. 7 Je-
sus said to them:
"Fill the water jars
with water." And they
filled them to the
brim. 8 And he said
to them: "Draw some
out now and take it
to the director of the
feast." So they took
it. 9 When, now, the
director of the feast
tasted the water that
had been turned into
wine but did not know
what its source was,
although those minis-
tering who had drawn
out the water knew,
the director of the
feast called the bride-
groom 10 and said to
him: "Every other
man puts out the fine
wine first, and when
people are intoxicat-
ed, the inferior. You
have reserved the fine
wine until now."
11 Jesus performed
this in Ca'na of Gal'-
i·lee as [the] begin-
ning of his signs, and
he made his glory
manifest; and his
disciples put their
faith in him.
12 After this he
and his mother and
brothers and his
disciples went down
to Ca·per'na·um,

οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ
the brothers and the disciples of him, and there
ἔμειναν οὐ πολλὰς ἡμέρας.
they remained not many days.
13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν
And near was the passover of the
Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ
Jews, and went up into Jerusalem the
Ἰησοῦς. 14 καὶ εὗρεν ἐν τῷ ἱερῷ
Jesus. And he found in the temple
τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ
the (ones) selling cattle and sheep and
περιστερὰς καὶ τοὺς κερματιστὰς καθημένους,
doves and the coin dealers sitting,
15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων
and having made whip out of ropes
πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε
all (them) he ejected out of the temple the and
πρόβατα καὶ τοὺς βόας, καὶ τῶν
sheep and the cattle, and of the
κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ
money changers he poured out the coins and
τὰς τραπέζας ἀνέτρεψεν, 16 καὶ
the tables he overturned, and
τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν
to the (ones) the doves selling he said
Ἄρατε ταῦτα ἐντεῦθεν, μὴ
Lift you up these (things) from here, not
ποιεῖτε τὸν οἶκον τοῦ πατρός μου
be you making the house of the Father of me
οἶκον ἐμπορίου. 17 Ἐμνήσθησαν οἱ
house of merchandise. Called to mind the
μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν
disciples of him that having been written it is
Ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί
The zeal of the house of you will eat down
με.
me.
18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ
Answered therefore the Jews and
εἶπαν αὐτῷ Τί σημεῖον δεικνύεις
said to him What sign are you showing
ἡμῖν, ὅτι ταῦτα ποιεῖς;
to us, because these (things) you are doing?
19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς
Answered Jesus and said to them
Λύσατε τὸν ναὸν τοῦτον καὶ
Loose you the divine habitation this and
ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.
in three days I shall raise up it.

but they did not stay
there many days.
13 Now the pass-
over of the Jews was
near, and Jesus went
up to Jerusalem.
14 And he found in
the temple those sell-
ing cattle and sheep
and doves and the
money brokers in
their seats. 15 So, af-
ter making a whip of
ropes, he drove all
those with the sheep
and cattle out of the
temple, and he poured
out the coins of the
money-changers and
overturned their ta-
bles. 16 And he said
to those selling the
doves: "Take these
things away from
here! Stop making the
house of my Father
a house of merchan-
dise!" 17 His disciples
called to mind that
it is written: "The
zeal for your house
will eat me up."
18 Therefore, in an-
swer, the Jews said
to him: "What sign
have you to show
us, since you are
doing these things?"
19 In answer Jesus
said to them: "Break
down this temple,
and in three days
I will raise it up."

20 εἶπαν οὖν οἱ Ἰουδαῖοι Τεσσεράκοντα
Said therefore the Jews Forty

καὶ ἓξ ἔτεσιν οἰκοδομήθη ὁ ναὸς
and six to years was built the divine habitation

οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς
this, and you in three days will raise up

αὐτόν; 21 ἐκεῖνος δὲ ἔλεγεν περὶ
it? That (One) but was saying about

τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
the divine habitation of the body of him.

22 Ὅτε οὖν ἠγέρθη
When therefore he was raised up

ἐκ νεκρῶν, ἐμνήσθησαν
out of dead (ones), called to mind

οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν,
the disciples of him that this (thing) he was saying,

καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ
and they believed the Scripture and to the word

ὃν εἶπεν ὁ Ἰησοῦς.
which said the Jesus.

23 Ὡς δὲ ἦν ἐν τοῖς Ἰεροσολύμοις ἐν
As but he was in the Jerusalem in

τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν
the passover in the festival, many believed

εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ
into the name of him, beholding of him the

σημεῖα ἃ ἐποίει· 24 αὐτὸς δὲ
signs which he was doing; he but

Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς
Jesus not was entrusting himself to them

διὰ τὸ αὐτὸν γινώσκειν πάντας
through the him to be knowing all (them)

25 καὶ ὅτι οὐ χρείαν εἶχεν
and because not need he was having

ἵνα τις μαρτυρήσῃ περὶ
in order that anyone should bear witness about

τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν τί
the man, he for was knowing what

ἦν ἐν τῷ ἀνθρώπῳ.
was in the man.

3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων,
Was but man out of the Pharisees,

Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν
Nicodemus name to him, ruler of the

Ἰουδαίων· 2 οὗτος ἦλθεν πρὸς αὐτὸν
Jews; this (one) came toward him

νυκτὸς καὶ εἶπεν αὐτῷ Ῥαββεί, οἴδαμεν
of night and he said to him Rabbi, we have known

ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος·
that from God you have come teacher;

20 Therefore the Jews said: "This temple was built in forty-six years, and will you raise it up in three days?" 21 But he was talking about the temple of his body. 22 When, though, he was raised up from the dead, his disciples called to mind that he used to say this; and they believed the Scripture and the saying that Jesus said.

23 However, when he was in Jerusalem at the passover, at its festival, many people put their faith in his name, viewing his signs that he was performing. 24 But Jesus himself was not entrusting himself to them because of his knowing them all 25 and because he was in no need to have anyone bear witness about man, for he himself knew what was in man.

3 Now there was a man of the Pharisees, Nic·o·de′mus was his name, a ruler of the Jews. 2 This one came to him in the night and said to him: "Rabbi, we know that you as a teacher have come from God;

οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα
no one for is able these the signs

ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ
to be doing which you are doing, if ever not

ᾖ ὁ θεὸς μετ' αὐτοῦ. 3 ἀπεκρίθη
may be the God with him. Answered

Ἰησοῦς καὶ εἶπεν αὐτῷ Ἀμὴν ἀμὴν
Jesus and said to him Amen amen

λέγω σοι, ἐὰν μή τις
I am saying to you, If ever not anyone

γεννηθῇ ἄνωθεν, οὐ δύναται
should be generated from above, not he is able

ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.
to see the kingdom of the God.

4 λέγει πρὸς αὐτὸν ὁ Νικόδημος Πῶς
Is saying toward him the Nicodemus How

δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν;
is able man to be generated old being?

μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς
Not he is able into the cavity of the mother

αὐτοῦ δεύτερον εἰσελθεῖν καὶ
of him second [time] to enter and

γεννηθῆναι; 5 ἀπεκρίθη ὁ Ἰησοῦς Ἀμὴν
to be generated? Answered the Jesus Amen

ἀμὴν λέγω σοι, ἐὰν μή τις
amen I am saying to you, If ever not anyone

γεννηθῇ ἐξ ὕδατος καὶ πνεύματος,
should be generated out of water and spirit,

οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν
not he is able to enter into the kingdom

τοῦ θεοῦ. 6 τὸ γεγεννημένον
of the God. The (thing) having been generated

ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ
out of the flesh flesh is, and the (thing)

γεγεννημένον ἐκ τοῦ
having been generated out of the

πνεύματος πνεῦμά ἐστιν. 7 μὴ
spirit spirit is. Not

θαυμάσῃς ὅτι εἶπόν σοι
you should wonder because I said to you

Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.
It is necessary you to be generated from above.

8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ
The spirit where it is willing is blowing, and

τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ
the sound of it you are hearing, but not

οἶδας πόθεν ἔρχεται καὶ ποῦ
you have known wherefrom it is coming and where

ὑπάγει· οὕτως ἐστὶν πᾶς ὁ
it is going under; thus is everyone the

for no one can perform these signs that you perform unless God is with him." 3 In answer Jesus said to him: "Most truly I say to you, Unless anyone is born again, he cannot see the kingdom of God." 4 Nic·o·de′mus said to him: "How can a man be born when he is old? He cannot enter into the womb of his mother a second time and be born, can he?" 5 Jesus answered: "Most truly I say to you, Unless anyone is born from water and spirit, he cannot enter into the kingdom of God. 6 What has been born from the flesh is flesh, and what has been born from the spirit is spirit. 7 Do not marvel because I told you, You people must be born again. 8 The wind blows where it wants to, and you hear the sound of it, but you do not know where it comes from and where it is going. So is everyone that

γεγεννημένος ἐκ τοῦ πνεύματος.
having been generated out of the spirit.
9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ
Answered Nicodemus and he said to him
Πῶς δύναται ταῦτα γενέσθαι;
How is able these (things) to occur?
10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ
Answered Jesus and said to him You
εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ
are the teacher of the Israel and
ταῦτα οὐ γινώσκεις; 11 ἀμὴν
these (things) not you are knowing? Amen
ἀμὴν λέγω σοι ὅτι ὃ οἴδαμεν
amen I am saying to you that which we have known
λαλοῦμεν καὶ ὃ ἑωράκαμεν
we are speaking and which we have seen
μαρτυροῦμεν, καὶ τὴν μαρτυρίαν
we are bearing witness of, and the witness
ἡμῶν οὐ λαμβάνετε. 12 εἰ τὰ
of us not you are receiving. If the
ἐπίγεια εἶπον ὑμῖν καὶ οὐ
earthly (things) I said to you and not
πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν
you are believing, how if ever I should say to you
τὰ ἐπουράνια πιστεύσετε; 13 καὶ
the heavenly (things) you will believe? And
οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ
no one has ascended into the heaven if not
ὁ ἐκ τοῦ οὐρανοῦ καταβάς,
the (one) out of the heaven having descended,
ὁ υἱὸς τοῦ ἀνθρώπου. 14 καὶ καθὼς
the Son of the man. And according as
Μωυσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ
Moses put high up the serpent in the
ἐρήμῳ, οὕτως ὑψωθῆναι
desolate [place], thus to be put on high up
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,
it is necessary the Son of the man,
15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ
in order that everyone the believing in him
ἔχῃ ζωὴν αἰώνιον.
may have life everlasting.
16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν
Thus for loved the God the
κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ
world as-and the Son the only-begotten
ἔδωκεν, ἵνα πᾶς ὁ πιστεύων
he gave, in order that everyone the believing

has been born from
the spirit.”
9 In answer Nic-
o·de′mus said to
him: “How can these
things come about?”
10 In answer Je-
sus said to him:
“Are you a teach-
er of Israel and yet
do not know these
things? 11 Most truly
I say to you, What
we know we speak
and what we have
seen we bear wit-
ness of, but you
people do not re-
ceive the witness
we give. 12 If I have
told you earthly
things and yet you do
not believe, how will
you believe if I
tell you heavenly
things? 13 Moreover,
no man has ascend-
ed into heaven but
he that descended
from heaven, the
Son of man. 14 And
just as Moses lift-
ed up the serpent
in the wilderness,
so the Son of man
must be lifted up,
15 that everyone
believing in him may
have everlasting
life.

16 “For God loved
the world[a] so much
that he gave his
only-begotten Son,
in order that every-
one exercising faith

16[a] World=κόσμος (kos′mos), ℵBA; עולם (o·lahm′), J17,18.

εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ
into him not might be destroyed but may have
ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ
life everlasting. Not for sent forth the
θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα
God the Son into the world in order that
κρίνῃ τὸν κόσμον, ἀλλ' ἵνα
he should judge the world, but in order that
σωθῇ ὁ κόσμος δι' αὐτοῦ.
should be saved the world through him.
18 ὁ πιστεύων εἰς αὐτὸν οὐ
The (one) believing into him not
κρίνεται. ὁ μὴ πιστεύων ἤδη
is being judged. The (one) not believing already
κέκριται, ὅτι μὴ πεπίστευκεν εἰς
has been judged, because not he has believed into
τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
the name of the only-begotten Son of the God.
19 αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς
This but is the judgment that the light
ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ
has come into the world and loved the
ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς,
men rather the darkness than the light,
ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
was for of them wicked the works.
20 πᾶς γὰρ ὁ φαῦλα
Everyone for the (one) vile (things)
πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται
practicing is hating the light and not he is coming
πρὸς τὸ φῶς, ἵνα μὴ
toward the light, in order that not
ἐλεγχθῇ τὰ ἔργα αὐτοῦ· 21 ὁ
might be reproved the works of him; the (one)
δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ
but doing the truth is coming toward the
φῶς, ἵνα φανερωθῇ αὐτοῦ
light, in order that should be made manifest of him
τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.
the works that in God it is having been worked.
22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς
After these (things) came the Jesus
καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν
and the disciples of him into the Judean
γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν
earth, and there he was spending time with them
καὶ ἐβάπτιζεν. 23 ἦν δὲ καὶ ὁ
and he was baptizing. Was but also the

in him might not be
destroyed but have
everlasting life. 17 For
God sent forth his
Son into the world,[a]
not for him to judge
the world, but for the
world to be saved
through him. 18 He
that exercises faith in
him is not to be
judged. He that does
not exercise faith has
been judged already,
because he has not
exercised faith in the
name of the only-
begotten Son of God.
19 Now this is the
basis for judgment,
that the light has
come into the world[a]
but men have loved
the darkness rather
than the light, for
their works were wick-
ed. 20 For he that
practices vile things
hates the light and
does not come to the
light, in order that
his works may not be
reproved. 21 But he
that does what is true
comes to the light, in
order that his works
may be made mani-
fest as having been
worked in harmony
with God.”

22 After these things
Jesus and his dis-
ciples went into
Ju·de′an country,
and there he spent
some time with them
and did baptizing.
23 But John also was

17, 19[a] World=κόσμος (kos′mos), ℵBA; עולם (o·lahm′), J17,18.

Ἰωάνης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ,
John baptizing in Aenon near the Salim,
ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ
because waters many was there, and
παρεγίνοντο καὶ
they were coming to be alongside and
ἐβαπτίζοντο· 24 οὔπω γὰρ ἦν
they were being baptized; not yet for was
βεβλημένος εἰς τὴν φυλακὴν Ἰωάνης.
having been thrown into the prison John.
25 Ἐγένετο οὖν ζήτησις ἐκ τῶν
Occurred therefore seeking out of the
μαθητῶν Ἰωάνου μετὰ Ἰουδαίου περὶ
disciples of John with Jew about
καθαρισμοῦ. 26 καὶ ἦλθαν πρὸς τὸν
purification. And they came toward the
Ἰωάνην καὶ εἶπαν αὐτῷ Ῥαββεί, ὃς ἦν
John and said to him Rabbi, who was
μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ
with you other side of the Jordan, to whom
σὺ μεμαρτύρηκας, ἴδε οὗτος
you have borne witness, see this (one)
βαπτίζει καὶ πάντες ἔρχονται πρὸς
is baptizing and all (they) are coming toward
αὐτόν. 27 ἀπεκρίθη Ἰωάνης καὶ εἶπεν Οὐ
him. Answered John and said Not
δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἐὰν
is able man to be receiving nothing if ever
μὴ ᾖ δεδομένον αὐτῷ ἐκ
not it may be having been given to him out of
τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι
the heaven. Very (ones) you to me
μαρτυρεῖτε ὅτι εἶπον ἐγώ Οὐκ
you are bearing witness that said I Not
εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι
am I the Christ, but that
Ἀπεσταλμένος εἰμὶ ἔμπροσθεν
Having been sent forth I am in front
ἐκείνου. 29 ὁ ἔχων τὴν νύμφην
of that (one). The (one) having the bride
νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ
bridegroom is; the but friend of the
νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων
bridegroom, the (one) having stood and hearing
αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν
of him, to joy he is rejoicing through the voice
τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ
of the bridegroom. This therefore the joy the
ἐμὴ πεπλήρωται. 30 ἐκεῖνον
mine has been fulfilled. That (one)

baptizing in Ae′non near Sa′lim, because there was a great quantity of water there, and people kept coming and being baptized; 24 for John had not yet been thrown into prison.

25 Therefore a dispute arose on the part of the disciples of John with a Jew concerning purification. 26 So they came to John and said to him: "Rabbi, the man that was with you across the Jordan, to whom you have borne witness, see, this one is baptizing and all are going to him." 27 In answer John said: "A man cannot receive a single thing unless it has been given him from heaven. 28 You yourselves bear me witness that I said, I am not the Christ, but, I have been sent forth in advance of that one. 29 He that has the bride is the bridegroom. However, the friend of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. Therefore this joy of mine has been made full. 30 That one

δεῖ αὐξάνειν, ἐμὲ δὲ
it is necessary to be increasing, me but
ἐλαττοῦσθαι.
to be decreasing.
31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω
The (one) from above coming up above
πάντων ἐστίν. ὁ ὢν ἐκ τῆς
all (ones) is. The (one) being out of the
γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς
earth out of the earth is and out of the earth
λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ
he is speaking; the (one) out of the heaven
ἐρχόμενος ἐπάνω πάντων ἐστίν· 32 ὃ
coming up above all (ones) is; which
ἑώρακεν καὶ ἤκουσεν τοῦτο
he has seen and he heard this
μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ
he is bearing witness of, and the witness of him
οὐδεὶς λαμβάνει. 33 ὁ λαβὼν
no one is receiving. The (one) having received
αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ
of him the witness sealed that the
θεὸς ἀληθής ἐστιν. 34 ὃν γὰρ ἀπέστειλεν
God true is. Whom for sent forth
ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ
the God the sayings of the God is speaking, not
γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.
for out of measure he is giving the spirit.
35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα
The Father is loving the Son, and all (things)
δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ
has given in the hand of him. The (one)
πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν
believing into the Son is having life
αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ
everlasting; the (one) but disobeying to the Son
οὐκ ὄψεται ζωήν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ
not will see life, but the wrath of the God
μένει ἐπ' αὐτόν.
is remaining upon him.
4 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν
As therefore knew the Lord that heard
οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς
the Pharisees that Jesus more disciples
ποιεῖ καὶ βαπτίζει ἢ Ἰωάνης, —
is making and is baptizing than John, —
2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ
although indeed Jesus he not
ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ, —
was baptizing but the disciples of him, —

must go on increasing, but I must go on decreasing."

31 He that comes from above is over all others. He that is from the earth is from the earth and speaks of things of the earth. He that comes from heaven is over all others. 32 What he has seen and heard, of this he bears witness, but no man is accepting his witness. 33 He that has accepted his witness has put his seal to it that God is true. 34 For the one whom God sent forth speaks the sayings of God, for he does not give the spirit by measure. 35 The Father loves the Son and has given all things into his hand. 36 He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him.

4 When, now, the Lord became aware that the Pharisees had heard that Jesus was making and baptizing more disciples than John— 2 although, indeed, Jesus himself did no baptizing but his disciples did—

3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν
he let go off the Judea and he went away
πάλιν εἰς τὴν Γαλιλαίαν. 4 Ἔδει
again into the Galilee. It was necessary
δὲ αὐτὸν διέρχεσθαι διὰ τῆς
but him to be traversing through the
Σαμαρίας. 5 ἔρχεται οὖν εἰς πόλιν
Samaria. He is coming therefore into city
τῆς Σαμαρίας λεγομένην Συχὰρ πλησίον τοῦ
of the Samaria being said Sychar near the
χωρίου ὃ ἔδωκεν Ἰακὼβ τῷ Ἰωσὴφ
piece of ground which gave Jacob to Joseph
τῷ υἱῷ αὐτοῦ· 6 ἦν δὲ ἐκεῖ πηγὴ
to the son of him; was but there fountain
τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς
of the Jacob. The therefore Jesus
κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο
having labored out of the journey was sitting
οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.
thus upon the fountain; hour was as sixth.
7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας
Is coming woman out of the Samaria
ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς
to draw water. Is saying to her the Jesus
Δός μοι πεῖν· 8 οἱ γὰρ μαθηταὶ αὐτοῦ
Give to me to drink; the for disciples of him
ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα
had gone off into the city, in order that
τροφὰς ἀγοράσωσιν. 9 λέγει οὖν
foodstuffs they might buy. Is saying therefore
αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις Πῶς σὺ
to him the woman the Samaritan How you
Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν
Jew being beside of me to drink
αἰτεῖς γυναικὸς Σαμαρείτιδος οὔσης;
you are asking of woman Samaritan being?
οὐ γὰρ συνχρῶνται Ἰουδαῖοι
Not for are using together Jews
Σαμαρείταις. 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
to Samaritans. Answered Jesus and said
αὐτῇ Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ
to her If you had known the free gift of the God
καὶ τίς ἐστιν ὁ λέγων σοι Δός
and who is the (one) saying to you Give
μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ
to me to drink, you likely asked him and
ἔδωκεν ἂν σοι ὕδωρ ζῶν.
he gave likely to you water living.

3 he left Ju·de'a and
departed again for
Gal'i·lee. 4 But it was
necessary for him to
go through Sa·mar'-
i·a. 5 Accordingly
he came to a city
of Sa·mar'i·a called
Sy'char[a] near the
field that Jacob gave
to Joseph his son.
6 In fact, Jacob's
fountain was there.
Now Jesus, tired out
from the journey,
was sitting at the
fountain just as he
was. The hour was
about the sixth.
7 A woman of Sa-
mar'i·a came to draw
water. Jesus said
to her: "Give me
a drink." 8 (For
his disciples had
gone off into the
city to buy food-
stuffs.) 9 Therefore
the Sa·mar'i·tan
woman said to him:
"How is it that
you, despite being
a Jew, ask me for
a drink, when I
am a Sa·mar'i·tan
woman?" (For Jews
have no dealings
with Sa·mar'i·tans.)
10 In answer Jesus
said to her: "If
you had known the
free gift of God and
who it is that says
to you, 'Give me a
drink,' you would
have asked him, and
he would have giv-
en you living water."

5[a] She'chem, Sy[s]. See Acts 7:16, footnote[a].

11 λέγει αὐτῷ Κύριε, οὔτε
She is saying to him Lord, not and
ἄντλημα ἔχεις καὶ τὸ φρέαρ
means of drawing you are having and the well
ἐστὶν βαθύ· πόθεν οὖν ἔχεις
is deep; wherefrom therefore you are having
τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μείζων
the water the living? Not you greater
εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν
are of the father of us Jacob, who gave
ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ
to us the well and he out of it
ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ
drank also the sons of him and the
θρέμματα αὐτοῦ; 13 ἀπεκρίθη Ἰησοῦς
nourished ones of him? Answered Jesus
καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ
and said to her Everyone the drinking out of
τοῦ ὕδατος τούτου διψήσει πάλιν·
the water this will get thirsty again;
14 ὃς δ' ἂν πίῃ ἐκ τοῦ
who but likely should drink out of the
ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ
water of which I shall give to him, not not
διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ
will get thirsty into the age, but the water
ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ
which I shall give to him will become in him
πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον.
fountain of water bubbling up into life everlasting.
15 λέγει πρὸς αὐτὸν ἡ γυνή Κύριε,
Is saying toward him the woman Lord,
δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ
give to me this the water, in order that not
διψῶ μηδὲ διέρχωμαι
I may get thirsty not-but I may come through
ἐνθάδε ἀντλεῖν.
here to be drawing.
16 λέγει αὐτῇ Ὕπαγε
He is saying to her Be going under
φώνησόν σου τὸν ἄνδρα
sound to of you the male person
καὶ ἐλθὲ ἐνθάδε. 17 ἀπεκρίθη ἡ γυνὴ
and come here. Answered the woman
καὶ εἶπεν αὐτῷ Οὐκ ἔχω ἄνδρα.
and said to him Not I am having male person.
λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς εἶπες ὅτι
Is saying to her the Jesus Finely you said that
Ἄνδρα οὐκ ἔχω· 18 πέντε γὰρ
Male person not I am having; five for

11 She said to him:
"Sir, you have not
even a bucket for
drawing water, and
the well is deep.
From what source,
therefore, do you have
this living water?
12 You are not great-
er than our fore-
father Jacob, who
gave us the well and
who himself together
with his sons and
his cattle drank out
of it, are you?"
13 In answer Jesus
said to her: "Every-
one drinking from
this water will get
thirsty again. 14 Who-
ever drinks from the
water that I will give
him will never get
thirsty at all, but
the water that I will
give him will become
in him a fountain
of water bubbling up
to impart everlasting
life." 15 The woman
said to him: "Sir,
give me this water,
so that I may neither
thirst nor keep com-
ing over to this place
to draw water."
16 He said to her:
"Go, call your hus-
band and come to this
place." 17 In answer
the woman said: "I
do not have a hus-
band." Jesus said to
her: "You said well,
A husband I do
not have.' 18 For

ἄνδρας ἔσχες, καὶ νῦν ὃν
male persons you had, and now whom
ἔχεις οὐκ ἔστιν σου ἀνήρ·
you are having not is of you male person;
τοῦτο ἀληθὲς εἴρηκας. 19 λέγει
this (thing) true you have said. Is saying
αὐτῷ ἡ γυνή Κύριε, θεωρῶ ὅτι
to him the woman Lord, I am beholding that
προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν
prophet are you. The fathers of us in
τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς
the mountain this worshiped; and YOU
λέγετε ὅτι ἐν Ἰεροσολύμοις ἐστὶν ὁ
are saying that in Jerusalem is the
τόπος ὅπου προσκυνεῖν δεῖ.
place where to be worshiping it is necessary.
21 λέγει αὐτῇ ὁ Ἰησοῦς Πίστευέ
Is saying to her the Jesus Be believing
μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε
to me, woman, that is coming hour when neither
ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἰεροσολύμοις
in the mountain this nor in Jerusalem
προσκυνήσετε τῷ πατρί. 22 ὑμεῖς
YOU will worship to the Father. YOU
προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς
are worshiping which not YOU have known, we
προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ
are worshiping which we have known, because the
σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν· 23 ἀλλὰ
salvation out of the Jews is; but
ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ
is coming hour and now is, when the
ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ
true worshipers will worship to the
πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ
Father in spirit and to truth, and for the
πατὴρ τοιούτους ζητεῖ τοὺς
Father such (ones) is seeking the (ones)
προσκυνοῦντας αὐτόν· 24 πνεῦμα ὁ θεός,
worshiping him; spirit the God,
καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν
and the (ones) worshiping him in
πνεύματι καὶ ἀληθείᾳ δεῖ
spirit and to truth it is necessary
προσκυνεῖν. 25 λέγει αὐτῷ ἡ γυνή
to be worshiping. Is saying to him the woman
Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ
I have known that Messiah is coming, the (one)
λεγόμενος Χριστός· ὅταν ἔλθῃ
being said Christ; whenever should come

you have had five
husbands, and the
[man] you now have
is not your husband.
This you have said
truthfully." 19 The
woman said to him:
"Sir, I perceive you
are a prophet. 20 Our
forefathers worshiped
in this mountain;
but YOU people say
that in Jerusalem
is the place where
persons ought to wor-
ship." 21 Jesus said
to her: "Believe me,
woman, The hour is
coming when nei-
ther in this mountain
nor in Jerusalem
will YOU people wor-
ship the Father.
22 YOU worship what
YOU do not know;
we worship what
we know, because sal-
vation originates with
the Jews. 23 Never-
theless, the hour is
coming, and it is
now, when the true
worshipers will wor-
ship the Father with
spirit and truth, for,
indeed, the Father
is looking for such-
like ones to wor-
ship him. 24 God is
a Spirit, and those
worshiping him must
worship with spirit
and truth." 25 The
woman said to him:
"I know that Mes·si′-
ah is coming, who is
called Christ. When-
ever that one arrives,

ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.
that (one), he will announce up to us all (things).
26 λέγει αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι,
Is saying to her the Jesus I am,
ὁ λαλῶν σοι.
the (one) speaking to you.
27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ
And upon this [time] came the disciples
αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ
of him, and they were wondering because with
γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν
woman he was speaking; no one of course said
Τί ζητεῖς; ἤ Τί λαλεῖς
What are you seeking? or Why are you speaking
μετ' αὐτῆς; 28 ἀφῆκεν οὖν τὴν
with her? Let go off therefore the
ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς
water jar of her the woman and went away into
τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις
the city and is saying to the men
29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι
Hither see YOU man who said to me
πάντα ἃ ἐποίησα· μήτι οὗτός
all (things) which I did; not what this
ἐστιν ὁ χριστός; 30 ἐξῆλθον ἐκ
is the Christ? They came forth out of
τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.
the city and they were coming toward him.
31 Ἐν τῷ μεταξὺ ἠρώτων αὐτὸν
In the between were requesting him
οἱ μαθηταὶ λέγοντες Ῥαββεί, φάγε.
the disciples saying Rabbi, eat.
32 ὁ δὲ εἶπεν αὐτοῖς Ἐγὼ βρῶσιν
The (one) but said to them I food
ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.
am having to eat which YOU not have known.
33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς
Were saying therefore the disciples toward
ἀλλήλους Μή τις ἤνεγκεν αὐτῷ φαγεῖν;
one another Not anyone brought to him to eat?
34 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν βρῶμά
Is saying to them the Jesus My food
ἐστιν ἵνα ποιήσω τὸ θέλημα
is in order that I should do the will
τοῦ πέμψαντός με καὶ τελειώσω
of the (one) having sent me and I should finish
αὐτοῦ τὸ ἔργον. 35 οὐχ ὑμεῖς λέγετε
of him the work. Not YOU are saying
ὅτι Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς
that Yet four months it is and the harvest

he will declare all
things to us openly."
26 Jesus said to her:
"I who am speaking
to you am he."
27 Now at this
point his disciples
arrived, and they
began to wonder be-
cause he was speak-
ing with a woman.
Of course, no one
said: "What are you
looking for?" or,
"Why do you talk
with her?" 28 The
woman, therefore, left
her water jar and
went off into the city
and told the men:
29 "Come here, see a
man that told me
all the things I did.
This is not perhaps
the Christ, is it?"
30 They went out of
the city and began
coming to him.
31 Meanwhile the
disciples were urging
him, saying: "Rabbi,
eat." 32 But he said
to them: "I have food
to eat of which
YOU do not know."
33 Therefore the dis-
ciples began saying
to one another: "No
one has brought
him anything to eat,
has he?" 34 Jesus
said to them: "My
food is for me to do
the will of him that
sent me and to finish
his work. 35 Do YOU
not say that there
are yet four months
before the harvest

ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε
is coming? Look! I am saying to YOU, lift YOU up
τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς
the eyes of YOU and view YOU the
χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν·
fields that white they are toward harvest;
ἤδη 36 ὁ θερίζων μισθὸν
already the (one) harvesting reward
λαμβάνει καὶ συνάγει καρπὸν εἰς
is receiving and is leading together fruit into
ζωὴν αἰώνιον, ἵνα ὁ σπείρων
life everlasting, in order that the (one) sowing
ὁμοῦ χαίρῃ καὶ ὁ θερίζων.
together may rejoice also the (one) harvesting.
37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν
In for this (thing) the word is
ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων
true that another is the (one) sowing
καὶ ἄλλος ὁ θερίζων· 38 ἐγὼ
and another the (one) harvesting; I
ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς
sent off YOU to be harvesting which not YOU
κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς
have labored; others have labored, and YOU
εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.
into the labor of them YOU have entered.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ
Out of but of the city that many
ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν
believed into him of the Samaritans
διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης
through the word of the woman bearing witness
ὅτι Εἶπέν μοι πάντα ἃ ἐποίησα.
that He said to me all (things) which I did.
40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ
As therefore came toward him the
Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι
Samaritans, were requesting him to remain
παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
beside them; and he remained there two days.
41 καὶ πολλῷ πλείους ἐπίστευσαν διὰ
And to much more (ones) believed through
τὸν λόγον αὐτοῦ, 42 τῇ τε γυναικὶ
the word of him, to the and woman
ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν
they were saying that Not yet through the your
λαλιὰν πιστεύομεν· αὐτοὶ γὰρ
speech we are believing; very for
ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός
we have heard, and we have known that this (one)

comes? Look! I say to
YOU: Lift up YOUR
eyes and view the
fields, that they are
white for harvesting.
Already 36 the reaper
is receiving wages
and gathering fruit
for everlasting life,
so that the sower
and the reaper may
rejoice together. 37 In
this respect, indeed,
the saying is true,
One is the sower
and another the reap-
er. 38 I dispatched
YOU to reap what
YOU have spent no la-
bor on. Others have
labored, and YOU have
entered into the
benefit of their la-
bor."
39 Now many of
the Sa·mar'i·tans
out of that city put
faith in him on ac-
count of the word
of the woman who
said in witness: "He
told me all the things
I did." 40 There-
fore when the Sa-
mar'i·tans came to
him, they began ask-
ing him to stay with
them; and he stayed
there two days.
41 Consequently many
more believed on
account of what he
said, 42 and they be-
gan to say to the
woman: "We do not
believe any longer on
account of your talk;
for we have heard for
ourselves and we
know that this man

ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.
is truly the savior of the world.
43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν
After but the two days he went out
ἐκεῖθεν εἰς τὴν Γαλιλαίαν· 44 αὐτὸς γὰρ
from there into the Galilee; he for
Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ
Jesus bore witness that prophet in the
ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. 45 ὅτε
own father (place) honor not is having. When
οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο
therefore he came into the Galilee, received
αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες
him the Galileans, all (things) having seen
ὅσα ἐποίησεν ἐν Ἱεροσολύμοις
as many (things) as he did in Jerusalem
ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν
in the festival, and they for came into the
ἑορτήν.
festival.
46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ
He came therefore again into the Cana
τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ
of the Galilee, where he made the water
οἶνον. Καὶ ἦν τις βασιλικὸς οὗ ὁ
wine. And was some royal [man] of whom the
υἱὸς ἠσθένει ἐν Καφαρναούμ· 47 οὗτος
son was sick in Capernaum; this (one)
ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ
having heard that Jesus is arriving out of
τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν
the Judea into the Galilee went off
πρὸς αὐτὸν καὶ ἠρώτα ἵνα
toward him and was requesting in order that
καταβῇ καὶ ἰάσηται αὐτοῦ
he should come down and he should heal of him
τὸν υἱόν, ἤμελλεν γὰρ ἀποθνήσκειν.
the son, he was about for to be dying.
48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν
Said therefore the Jesus toward him
Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε,
If ever not signs and portents YOU should see,
οὐ μὴ πιστεύσητε. 49 λέγει πρὸς
not not YOU would believe. Is saying toward
αὐτὸν ὁ βασιλικός Κύριε, κατάβηθι πρὶν
him the royal [man] Lord, come down before
ἀποθανεῖν τὸ παιδίον μου. 50 λέγει
to die the little boy of me. Is saying
αὐτῷ ὁ Ἰησοῦς Πορεύου· ὁ υἱός σου
to him the Jesus Be going; the son of you

is for a certainty the
savior of the world."
43 After the two
days he left there
for Gal'i·lee. 44 Jesus
himself, however, bore
witness that in his
own home land a
prophet has no honor.
45 When, therefore,
he arrived in Gal'i·lee,
the Gal·i·le'ans re-
ceived him, because
they had seen all the
things he did in Je-
rusalem at the festi-
val, *for* they also had
gone to the festival.
46 Accordingly he
came again to Ca'na
of Gal'i·lee, where
he had turned the
water into wine. Now
there was a certain
attendant of the king
whose son was sick
in Ca·per'na·um.
47 When this man
heard that Jesus had
come out of Ju·de'a
into Gal'i·lee, he went
off to him and be-
gan asking him to
come down and heal
his son, for he
was at the point of
dying. 48 However, Je-
sus said to him:
"Unless YOU people
see signs and won-
ders, YOU will by
no means believe."
49 The attendant of
the king said to him:
"Lord, come down
before my young
child dies." 50 Jesus
said to him: "Go
your way; your son

ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ
is living. Believed the man to the word

ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.
which said to him the Jesus and he was going.

51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ
Already but of him going down the

δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι
slaves of him met him saying that

ὁ παῖς αὐτοῦ ζῇ. 52 ἐπύθετο οὖν
the boy of him is living. He inquired therefore

τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον
the hour beside of them in which more trim

ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς
he had; they said therefore to him that Yesterday

ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.
hour seventh let go off him the fever.

53 ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνῃ τῇ
Knew therefore the father that to that the

ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ
hour in which said to him the Jesus The

υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ
son of you is living, and he believed he and

ἡ οἰκία αὐτοῦ ὅλη. 54 Τοῦτο δὲ πάλιν
the household of him whole. This but again

δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς
second sign did the Jesus

ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν
having come out of the Judea into the

Γαλιλαίαν.
Galilee.

5 Μετὰ ταῦτα ἦν ἑορτὴ τῶν
After these (things) was festival of the

Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς
Jews, and went up Jesus into

Ἱεροσόλυμα. 2 Ἔστιν δὲ ἐν τοῖς
Jerusalem. Is but in the

Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα
Jerusalem upon the sheep [gate] pool

ἡ ἐπιλεγομένη Ἐβραϊστὶ Βηθζαθά, πέντε
the being said upon in Hebrew Bethzatha, five

στοὰς ἔχουσα· 3 ἐν ταύταις κατέκειτο
colonnades having; in these was lying down

πλῆθος τῶν ἀσθενούντων,
multitude of the (ones) being sick,

τυφλῶν, χωλῶν, ξηρῶν.
of blind (ones), of lame (ones), of withered (ones).

5 ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα
Was but some man there thirty

lives." The man be-
lieved the word that
Jesus spoke to him
and went his way.
51 But already while
he was on his way
down his slaves met
him to say that
his boy was living.
52 Therefore he be-
gan to inquire of
them the hour in
which he got better
in health. Accord-
ingly they said to
him: "Yesterday at
the seventh hour
the fever left him."
53 Therefore the fa-
ther knew it was in
the very hour that
Jesus said to him:
"Your son lives." And
he and his whole
household believed.
54 Again this was the
second sign Jesus per-
formed when he came
out of Ju·de'a into
Gal'i·lee.

5 After these things
there was a fes-
tival of the Jews, and
Jesus went up to
Jerusalem. 2 Now in
Jerusalem at the
sheepgate there is a
pool designated in
Hebrew Beth·za'tha,
with five colonnades.
3 In these a multitude
of the sick, blind,
lame and those with
withered members,
was lying down.
4 ——* 5 But a certain
man was there who

4* This verse is omitted in the Westcott and Hort Greek text.

καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ·
and eight years having in the sickness of him;

6 τοῦτον ἰδὼν ὁ Ἰησοῦς
this (one) having seen the Jesus

κατακείμενον, καὶ γνοὺς ὅτι πολὺν
lying down, and having known that much

ἤδη χρόνον ἔχει, λέγει αὐτῷ
already time he is having, he is saying to him

Θέλεις ὑγιὴς γενέσθαι;
Are you willing sound in health to become?

7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν
Answered to him the being infirm (one)

Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα
Lord, man not I am having in order that

ὅταν ταραχθῇ τὸ ὕδωρ
whenever should be disturbed the water

βάλῃ με εἰς τὴν κολυμβήθραν· ἐν
should thrust me into the pool; in

ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ
which [time] but am coming I another before

ἐμοῦ καταβαίνει. 8 λέγει αὐτῷ ὁ
me is stepping down. Is saying to him the

Ἰησοῦς Ἔγειρε ἆρον τὸν κράβαττόν
Jesus Be rising up lift up the cot

σου καὶ περιπάτει. 9 καὶ εὐθέως
of you and be walking about. And immediately

ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ
became sound in health the man, and

ἦρε τὸν κράβαττον αὐτοῦ καὶ
lifted up the cot of him and

περιεπάτει.
was walking about.

Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
Was but sabbath in that the day.

10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ
Were saying therefore the Jews to the (one)

τεθεραπευμένῳ Σάββατόν ἐστιν, καὶ οὐκ
having been cured Sabbath it is, and not

ἔξεστίν σοι ἆραι τὸν κράβαττον.
it is lawful to you to lift up the cot.

11 ὃς δὲ ἀπεκρίθη αὐτοῖς Ὁ
Who but answered to them The (one)

ποιήσας με ὑγιῆ ἐκεῖνός μοι
having made me sound in health that (one) to me

εἶπεν Ἆρον τὸν κράβαττόν σου καὶ
said Lift up the cot of you and

περιπάτει. 12 ἠρώτησαν αὐτόν Τίς
be walking about. They questioned him Who

ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι
is the man the (one) having said to you

had been in his sick-
ness for thirty-eight
years. 6 Seeing this
man lying down, and
being aware that he
had already been
[sick] a long time,
Jesus said to him:
"Do you want to
become sound in
health?" 7 The sick
man answered him:
"Sir, I do not have a
man to put me into
the pool when the
water is disturbed;
but while I am
coming another steps
down ahead of me."
8 Jesus said to him:
"Get up, pick up
your cot and walk."
9 With that the man
immediately became
sound in health, and
he picked up his cot
and began to walk.

Now on that day
it was a sabbath.
10 Therefore the Jews
began to say to
the cured man: "It
is Sabbath, and it
is not lawful for
you to carry the
cot." 11 But he an-
swered them: "The
very one that made
me sound in health
said to me, 'Pick
up your cot and
walk.'" 12 They asked
him: "Who is the
man that told you,

Ἆρον καὶ περιπάτει; 13 ὁ δὲ
Lift up and be walking about? The (one) but

ἰαθεὶς οὐκ ᾔδει τίς ἐστιν,
having been healed not had known who it is,

ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν
the for Jesus inclined out of crowd being in

τῷ τόπῳ.
the place.

14 Μετὰ ταῦτα εὑρίσκει
After these (things) is finding

αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν
him the Jesus in the temple and said

αὐτῷ Ἴδε ὑγιὴς γέγονας
to him See sound in health you have become

μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν
not yet be sinning, in order that not worse

σοί τι γένηται. 15 ἀπῆλθεν
to you something should happen. Went away

ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰουδαίοις ὅτι
the man and said to the Jews that

Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν
Jesus is the (one) having made him

ὑγιῆ. 16 καὶ διὰ τοῦτο
sound in health. And through this

ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν
were persecuting the Jews the Jesus

ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
because these (things) he was doing in sabbath.

17 ὁ δὲ ἀπεκρίνατο αὐτοῖς Ὁ
The (one) but answered to them The

πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ
Father of me until right now is working, and I

ἐργάζομαι. 18 διὰ τοῦτο οὖν
am working. Through this therefore

μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι
rather were seeking him the Jews

ἀποκτεῖναι ὅτι οὐ μόνον ἔλυε τὸ
to kill because not only was loosing the

σάββατον ἀλλὰ καὶ πατέρα ἴδιον
sabbath but also Father own

ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν
he was saying the God, equal himself making

τῷ θεῷ.
to the God.

19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ
Answered therefore the Jesus and

ἔλεγεν αὐτοῖς Ἀμὴν ἀμὴν λέγω
was saying to them Amen amen I am saying

ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ'
to YOU, not is able the Son to be doing from

'Pick it up and walk'?" 13 But the healed man did not know who he was, for Jesus had turned aside, there being a crowd in the place.

14 After these things Jesus found him in the temple and said to him: "See, you have become sound in health. Do not sin any more, in order that something worse does not happen to you." 15 The man went away and told the Jews it was Jesus that made him sound in health. 16 So on this account the Jews went persecuting Jesus, because he was doing these things during Sabbath. 17 But he answered them: "My Father has kept working until now, and I keep working." 18 On this account, indeed, the Jews began seeking all the more to kill him, because not only was he breaking the Sabbath but he was also calling God his own Father, making himself equal to God.

19 Therefore, in answer, Jesus went on to say to them: "Most truly I say to you, The Son cannot do a single thing of

ἑαυτοῦ οὐδὲν ἂν μὴ τι
himself nothing [if] ever not something

βλέπῃ τὸν πατέρα ποιοῦντα· ἃ
he may see the Father doing; what (things)

γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ
for likely that (one) may do, these (things) also

ὁ υἱὸς ὁμοίως ποιεῖ. 20 ὁ γὰρ πατὴρ
the Son likewise is doing. The for Father

φιλεῖ τὸν υἱὸν καὶ πάντα
is having affection for the Son and all (things)

δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ
he is showing to him which he is doing, and

μείζονα τούτων δείξει αὐτῷ ἔργα,
greater of these he will show to him works,

ἵνα ὑμεῖς θαυμάζητε. 21 ὥσπερ
in order that YOU may wonder. As-even

γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
for the Father is raising up the dead (ones) and

ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς
is making alive, thus also the Son which (ones)

θέλει ζωοποιεῖ. 22 οὐδὲ γὰρ
he is willing he is making alive. Neither for

ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν
the Father is judging anyone, but the

κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,
judgment all he has given to the Son,

23 ἵνα πάντες τιμῶσι τὸν υἱὸν
in order that all they may honor the Son

καθὼς τιμῶσι τὸν πατέρα.
according as they are honoring the Father.

ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ
The (one) not honoring the Son not is honoring

τὸν πατέρα τὸν πέμψαντα αὐτόν. 24 Ἀμὴν
the Father the (one) having sent him. Amen

ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον
amen I am saying to YOU that the (one) the word

μου ἀκούων καὶ πιστεύων τῷ
of me hearing and believing to the (one)

πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ
having sent me is having life everlasting, and

εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ
into judgment not he is coming but

μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.
he has gone over out of the death into the life.

25 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι
Amen amen I am saying to YOU that

ἔρχεται ὥρα καὶ νῦν ἐστιν ὅτε οἱ
is coming hour and now it is when the

νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ
dead (ones) will hear of the voice of the

his own initiative, but only what he beholds the Father doing. For whatever things that One does, these things the Son also does in like manner. 20 For the Father has affection for the Son and shows him all the things he himself does, and he will show him works greater than these, in order that YOU may marvel. 21 For just as the Father raises the dead up and makes them alive, so the Son also makes those alive whom he wants to. 22 For the Father judges no one at all, but he has committed all the judging to the Son, 23 in order that all may honor the Son just as they honor the Father. He that does not honor the Son does not honor the Father who sent him. 24 Most truly I say to YOU, He that hears my word and believes him that sent me has everlasting life, and he does not come into judgment but has passed over from death to life.

25 "Most truly I say to YOU, The hour is coming, and it is now, when the dead will hear the voice of the Son

υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες
Son of the God and the (ones) having heard
ζήσουσιν. 26 ὥσπερ γὰρ ὁ πατὴρ ἔχει
will live. As-even for the Father is having
ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν
life in himself, thus also to the Son he gave
ζωὴν ἔχειν ἐν ἑαυτῷ. 27 καὶ ἐξουσίαν
life to be having in himself; and authority
ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι
he gave to him judgment to be doing, because
υἱὸς ἀνθρώπου ἐστίν. 28 μὴ
Son of man he is. Not
θαυμάζετε τοῦτο, ὅτι ἔρχεται
be you wondering at this, because is coming
ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς
hour in which all the (ones) in the
μνημείοις ἀκούσουσιν τῆς φωνῆς
memorial tombs will hear of the voice
αὐτοῦ 29 καὶ ἐκπορεύσονται οἱ τὰ
of him and will come out the (ones) the
ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν
good (things) having done into resurrection
ζωῆς, οἱ τὰ φαῦλα
of life, the (ones) the vile (things)
πράξαντες εἰς ἀνάστασιν κρίσεως.
having practiced into resurrection of judgment.
30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ
Not am able I to be doing from myself
οὐδέν· καθὼς ἀκούω κρίνω,
nothing; according as I am hearing I am judging,
καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν,
and the judgment the mine righteous it is,
ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν
because not I am seeking the will the mine
ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
but the will of the (one) having sent me.
31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
If ever I may witness about myself,
ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής·
the witness of me not is true;
32 ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ
another is the (one) witnessing about
ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ
me, and I have known that true is the
μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.
witness which he is witnessing about me.
33 ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάνην, καὶ
You have sent forth toward John, and
μεμαρτύρηκε τῇ ἀληθείᾳ· 34 ἐγὼ
he has borne witness to the truth; I

of God and those
who have given heed
will live. 26 For just
as the Father has
life in himself, so he
has granted also to
the Son to have life
in himself. 27 And he
has given him au-
thority to do judging;
because Son of man
he is. 28 Do not mar-
vel at this, because
the hour is coming
in which all those in
the memorial tombs
will hear his voice
29 and come out,
those who did good
things to a resurrec-
tion of life, those who
practiced vile things
to a resurrection of
judgment. 30 I cannot
do a single thing of
my own initiative;
just as I hear, I
judge; and the judg-
ment that I render
is righteous, because
I seek, not my own
will, but the will
of him that sent
me.
31 "If I alone bear
witness about myself,
my witness is not
true. 32 There is
another that bears
witness about me,
and I know that
the witness which
he bears about me
is true. 33 You have
dispatched men to
John, and he has
borne witness to
the truth. 34 However,

δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν
but not beside of man the witness
λαμβάνω, ἀλλὰ ταῦτα λέγω
am receiving, but these (things) I am saying
ἵνα ὑμεῖς σωθῆτε.
in order that you might be saved.
35 ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος
That (one) was the lamp the burning
καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι
and shining, you but willed to exult
πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ· 36 ἐγὼ
toward hour in the light of him; I
δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ
but am having the witness greater of the
Ἰωάνου, τὰ γὰρ ἔργα ἃ δέδωκέν μοι
John, the for works which has given to me
ὁ πατὴρ ἵνα τελειώσω αὐτά,
the Father in order that I might finish them,
αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ
they the works which I am doing, is witness
περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν,
about me that the Father me has sent forth,
37 καὶ ὁ πέμψας με πατὴρ ἐκεῖνος
and the having sent me Father that (one)
μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν
has borne witness about me. Neither voice
αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος
of him at any time you have heard nor figure
αὐτοῦ ἑωράκατε, 38 καὶ τὸν λόγον αὐτοῦ
of him you have seen, and the word of him
οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι
not you are having in you remaining, because
ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς
whom sent forth that (one) to this (one) you
οὐ πιστεύετε.
not are believing.
39 ἐραυνᾶτε τὰς γραφάς,
You are searching the Scriptures,
ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς
because you are thinking in them
ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν
life everlasting to be having; and those are
αἱ μαρτυροῦσαι περὶ ἐμοῦ· 40 καὶ
the (ones) bearing witness about me; and
οὐ θέλετε ἐλθεῖν πρός με ἵνα
not you are willing to come toward me in order that
ζωὴν ἔχητε. 41 Δόξαν παρὰ ἀνθρώπων
life you may have. Glory beside of men
οὐ λαμβάνω, 42 ἀλλὰ ἔγνωκα ὑμᾶς
not I am receiving, but I have known you

I do not accept the
witness from man,
but I say these things
that you may be
saved. 35 That man
was a burning and
shining lamp, and
you for a short time
were willing to re-
joice greatly in his
light. 36 But I have
the witness greater
than that of John,
for the very works
that my Father as-
signed me to accom-
plish, the works
themselves that I am
doing, bear witness
about me that the
Father dispatched me.
37 Also, the Father
who sent me has
himself borne wit-
ness about me. You
have neither heard
his voice at any
time nor seen his
figure; 38 and you do
not have his word
remaining in you,
because the very one
whom he dispatched
you do not believe.
39 "You are search-
ing the Scriptures,
because you think
that by means of
them you will have
everlasting life; and
these are the very
ones that bear wit-
ness about me. 40 And
yet you do not want to
come to me that you
may have life. 41 I
do not accept glory
from men, 42 but I
well know that you

ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε
that the love of the God not you are having
ἐν ἑαυτοῖς. 43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι
in selves. I have come in the name
τοῦ πατρός μου καὶ οὐ λαμβάνετέ
of the Father of me and not you are receiving
με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι
me; if ever another should come in the name
τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε. 44 πῶς
to the own, that (one) you will receive. How
δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρ'
are able you to believe, glory beside
ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν
of one another receiving, and the glory
τὴν παρὰ τοῦ μόνου θεοῦ οὐ
the (one) beside of the only God not
ζητεῖτε; 45 μὴ δοκεῖτε ὅτι ἐγὼ
you are seeking? Not be thinking you that I
κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν
shall accuse you toward the Father; is
ὁ κατηγορῶν ὑμῶν Μωυσῆς, εἰς
the (one) accusing you Moses, into
ὃν ὑμεῖς ἠλπίκατε. 46 εἰ γὰρ
whom you have hoped. If for
ἐπιστεύετε Μωυσεῖ, ἐπιστεύετε
you were believing to Moses, you were believing
ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος
likely to me, about for of me that (one)
ἔγραψεν. 47 εἰ δὲ τοῖς ἐκείνου
wrote. If but to the of that (one)
γράμμασιν οὐ πιστεύετε, πῶς τοῖς
writings not you are believing, how to the
ἐμοῖς ῥήμασιν πιστεύσετε;
my sayings you will believe?

6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς
After these (things) went off the Jesus
πέραν τῆς θαλάσσης τῆς Γαλιλαίας
other side of the sea of the Galilee
τῆς Τιβεριάδος. 2 ἠκολούθει δὲ αὐτῷ
of the Tiberias. Was following but to him
ὄχλος πολύς, ὅτι ἐθεώρουν τὰ
crowd much, because they were viewing the
σημεῖα ἃ ἐποίει ἐπὶ τῶν
signs which he was doing upon the (ones)
ἀσθενούντων. 3 ἀνῆλθεν δὲ εἰς τὸ ὄρος
being sick. Went up but into the mountain
Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν
Jesus, and there was sitting with the
μαθητῶν αὐτοῦ. 4 ἦν δὲ ἐγγὺς τὸ πάσχα,
disciples of him. Was but near the passover,

do not have the love
of God in YOU. 43 I
have come in the
name of my Father,
but YOU do not re-
ceive me; if some-
one else arrived in
his own name, YOU
would receive that
one. 44 How can YOU
believe, when YOU
are accepting glory
from one another and
YOU are not seeking
the glory that is
from the only God?
45 Do not think that
I will accuse YOU to
the Father; there
is one that accuses
YOU, Moses, in whom
YOU have put YOUR
hope. 46 In fact, if
YOU believed Moses
YOU would believe
me, for that one
wrote about me.
47 But if YOU do not
believe the writings
of that one, how will
YOU believe my say-
ings?"

6 After these things
Jesus departed
across the sea of
Gal'i·lee, or Ti·be'ri-
as. 2 But a great
crowd kept following
him, because they
were beholding the
signs he was per-
forming upon those
who were ill. 3 So
Jesus went up into
a mountain, and
there he was sitting
with his disciples.
4 Now the passover,

ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρας
the festival of the Jews. Having lifted up
οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ
therefore the eyes the Jesus and
θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται
having viewed that much crowd is coming
πρὸς αὐτὸν λέγει πρὸς Φίλιππον
toward him he is saying toward Philip
Πόθεν ἀγοράσωμεν ἄρτους ἵνα
Wherefrom might we buy loaves in order that
φάγωσιν οὗτοι; 6 τοῦτο δὲ ἔλεγεν
might eat these? This but he was saying
πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί
testing him, he for had known what
ἔμελλεν ποιεῖν. 7 ἀπεκρίθη αὐτῷ
he was about to be doing. Answered to him
Φίλιππος Διακοσίων δηναρίων ἄρτοι οὐκ
Philip Of two hundred denarii loaves not
ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος
are enough to them in order that each one
βραχὺ λάβῃ. 8 λέγει αὐτῷ
short [piece] might receive. He is saying to him
εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ
one out of the disciples of him, Andrew the
ἀδελφὸς Σίμωνος Πέτρου 9 Ἔστιν παιδάριον
brother of Simon Peter Is little boy
ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ
here who is having five loaves of barley and
δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς
two small fishes; but these what is into
τοσούτους;
so many?
10 εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς
Said the Jesus Make you the
ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος
men to fall upward. Was but grass
πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ
much in the place. Fell upward therefore the
ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.
male persons the number as five thousand.
11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς
Received therefore the loaves the Jesus
καὶ εὐχαριστήσας διέδωκεν τοῖς
and having thanked distributed to the (ones)
ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν
lying upward, likewise also out of the
ὀψαρίων ὅσον ἤθελον. 12 ὡς δὲ
small fishes as much as they willed. As but
ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς
they were filled within he is saying to the disciples

the festival of the
Jews, was near.
5 When, therefore, Je-
sus raised his eyes
and observed that a
great crowd was com-
ing to him, he said
to Philip: "Where
shall we buy loaves
for these to eat?"
6 However, he was
saying this to test
him, for he him-
self knew what he
was about to do.
7 Philip answered
him: "Two hundred
de·nar'i·i worth of
loaves is not enough
for them, so that
each one may get a
little." 8 One of his
disciples, Andrew the
brother of Simon
Peter, said to him:
9 "Here is a little
boy that has five
barley loaves and
two small fishes. But
what are these among
so many?"

10 Jesus said: "HAVE
the men recline as
at meal." Now there
was a lot of grass
in the place. There-
fore the men reclined,
about five thousand
in number. 11 So Je-
sus took the loaves
and, after giving
thanks, he distribut-
ed them to those
reclining, likewise
also as much of
the small fishes as
they wanted. 12 But
when they had
their fill he said
to his disciples:

αὐτοῦ Συναγάγετε τὰ περισσεύσαντα
of him Lead you together the having overabounded
κλάσματα, ἵνα μή τι
fragments, in order that not anything
ἀπόληται. 13 συνήγαγον οὖν, καὶ
should be lost. They led together therefore, and
ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ
filled twelve baskets of fragments out of
τῶν πέντε ἄρτων τῶν κριθίνων ἃ
the five loaves of the barley which
ἐπερίσσευσαν τοῖς βεβρωκόσιν.
overabounded to the (ones) having taken food.
14 Οἱ οὖν ἄνθρωποι ἰδόντες ἃ
The therefore men having seen what
ἐποίησεν σημεῖα ἔλεγον ὅτι Οὗτός ἐστιν
he did signs were saying that This is
ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς
truly the prophet the (one) coming into
τὸν κόσμον. 15 Ἰησοῦς οὖν γνοὺς
the world. Jesus therefore having known
ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν
that they are about to be coming and to be snatching
αὐτὸν ἵνα ποιήσωσιν βασιλέα
him in order that they might make king
ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς
he withdrew again into the mountain he
μόνος.
alone.
16 Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ
As but evening occurred went down the
μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 17 καὶ
disciples of him upon the sea, and
ἐμβάντες εἰς πλοῖον ἤρχοντο
having entered into boat they were coming
πέραν τῆς θαλάσσης εἰς Καφαρναούμ.
other side of the sea into Capernaum.
καὶ σκοτία ἤδη ἐγεγόνει καὶ οὔπω
And darkness already had occurred and not yet
ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 ἥ
had come toward them the Jesus, the
τε θάλασσα ἀνέμου μεγάλου πνέοντος
and sea of wind great blowing
διεγείρετο. 19 ἐληλακότες
was being thoroughly roused. Having impelled
οὖν ὡς σταδίους εἴκοσι πέντε ἢ
therefore as stades twenty- five or
τριάκοντα θεωροῦσιν τὸν Ἰησοῦν
thirty they are beholding the Jesus
περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς
walking about upon the sea and near

"Gather together the fragments that remain over, so that nothing is wasted."
13 Therefore they gathered them together, and they filled twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten.
14 Hence when the men saw the signs he performed, they began to say: "This is for a certainty the prophet that was to come into the world."
15 Therefore Jesus, knowing they were about to come and seize him to make him king, withdrew again into the mountain all alone.
16 When evening fell, his disciples went down to the sea,
17 and, boarding a boat, they set out across the sea for Ca·per′na·um. Well, by now it had grown dark and Jesus had not yet come to them.
18 Also, the sea began to be stirred up because a strong wind was blowing.
19 However, when they had rowed about three or four miles, they beheld Jesus walking upon the sea and getting near

τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.
the boat coming to be, and they got fearful.
20 ὁ δὲ λέγει αὐτοῖς Ἐγώ εἰμι, μὴ
The (one) but is saying to them I am, not
φοβεῖσθε. 21 ἤθελον οὖν
be you fearing. They were willing therefore
λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως
to receive him into the boat, and immediately
ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς
came to be the boat upon the earth into
ἣν ὑπῆγον.
which they were going under.
22 Τῇ ἐπαύριον ὁ ὄχλος ὁ
To the morrow the crowd the (one)
ἑστηκὼς πέραν τῆς θαλάσσης εἶδον
having stood other side of the sea saw
ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ
that little boat other not was there if not
ἕν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς
one, and that not he entered with the disciples
αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι
of him the Jesus into the boat but alone
οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· 23 ἀλλὰ ἦλθεν
the disciples of him went away; but came
πλοῖα ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου
boats out of Tiberias near the place
ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος
where they ate the bread having given thanks
τοῦ κυρίου. 24 ὅτε οὖν εἶδεν ὁ
of the Lord. When therefore saw the
ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ
crowd that Jesus not is there nor the
μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ
disciples of him, went in they into the
πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ
little boats and came into Capernaum
ζητοῦντες τὸν Ἰησοῦν.
seeking the Jesus.
25 καὶ εὑρόντες αὐτὸν πέραν
And having found him other side
τῆς θαλάσσης εἶπον αὐτῷ
of the sea they said to him
Ῥαββεί, πότε ὧδε γέγονας;
Rabbi, when here have you come to be?
26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν
Answered to them the Jesus and said
Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ
Amen amen I am saying to you, you are seeking
με οὐχ ὅτι εἴδετε σημεῖα ἀλλ' ὅτι
me not because you saw signs but because

the boat; and they became fearful.
20 But he said to them: "It is I; have no fear!"
21 Therefore they were willing to take him into the boat, and directly the boat was at the land to which they were trying to go.
22 The next day the crowd that was standing on the other side of the sea saw that there was no boat there except a little one, and that Jesus had not entered into the boat with his disciples but that only his disciples had left;
23 but boats from Ti·be′ri·as arrived near the place where they ate the bread after the Lord had given thanks.
24 Therefore when the crowd saw that neither Jesus was there nor his disciples, they boarded their little boats and came to Ca·per′na·um to look for Jesus.
25 So when they found him across the sea they said to him: "Rabbi, when did you get here?"
26 Jesus answered them and said: "Most truly I say to YOU, YOU are looking for me, not because YOU saw signs, but because

ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε·
you ate out of the loaves and you got satisfied;
27 ἐργάζεσθε μὴ τὴν βρῶσιν τὴν
be you working for not the food the (one)
ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν
being destroyed but the food the (one)
μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς
remaining into life everlasting, which the Son
τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γὰρ
of the man to you will give, this (one) for
ὁ πατὴρ ἐσφράγισεν ὁ θεός.
the Father sealed the God.
28 εἶπον οὖν πρὸς αὐτόν
They said therefore toward him
Τί ποιῶμεν ἵνα
What may we be doing in order that
ἐργαζώμεθα τὰ ἔργα τοῦ
we may be working the works of the
θεοῦ; 29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
God? Answered the Jesus and said
αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ
to them This is the work of the God
ἵνα πιστεύητε εἰς ὃν
in order that you may believe into whom
ἀπέστειλεν ἐκεῖνος. 30 εἶπον οὖν
sent forth that (one). They said therefore
αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον,
to him What therefore are doing you sign,
ἵνα ἴδωμεν καὶ πιστεύσωμέν
in order that we might see and we might believe
σοι; τί ἐργάζῃ; 31 οἱ πατέρες
to you? What are you working? The fathers
ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ,
of us the manna ate in the desolate [place],
καθώς ἐστιν γεγραμμένον Ἄρτον
according as it is having been written Bread
ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.
out of the heaven he gave to them to eat.
32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν
Said therefore to them the Jesus Amen
ἀμὴν λέγω ὑμῖν, οὐ Μωυσῆς ἔδωκεν
amen I am saying to you, not Moses gave
ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ
to you the bread out of the heaven, but the
πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ
Father of me is giving to you the bread out of
τοῦ οὐρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρτος
the heaven the true. The but bread
τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ
of the God is the (one) coming down out of

you ate from the
loaves and were sat-
isfied. 27 Work, not
for the food that
perishes, but for the
food that remains
for life everlasting,
which the Son of
man will give you;
for upon this one
the Father, even God,
has put his seal [of
approval]."
28 Therefore they
said to him: "What
shall we do to work
the works of God?"
29 In answer Jesus
said to them: "This
is the work of God,
that you exercise
faith in him whom
that One sent forth."
30 Therefore they said
to him: "What, then,
are you performing
as a sign, in order
for us to see [it]
and believe you? What
work are you doing?
31 Our forefathers ate
the manna in the
wilderness, just as
it is written, 'He
gave them bread
from heaven to eat.'"
32 Hence Jesus said
to them: "Most truly
I say to you, Moses
did not give you
the bread from heav-
en, but my Father
does give you the
true bread from heav-
en. 33 For the bread
of God is the one
who comes down from

τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.
the heaven and life giving to the world.
34 εἶπον οὖν πρὸς αὐτόν Κύριε,
They said therefore toward him Lord,
πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.
always give to us the bread this.
35 εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἐγώ εἰμι ὁ
Said to them the Jesus I am the
ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς
bread of the life; the (one) coming toward
ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ
me not not should hunger, and the (one)
πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει
believing into me not not should thirst
πώποτε. 36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ
at any time. But I said to you that also
ἑωράκατέ με καὶ οὐ πιστεύετε.
you have seen me and not you are believing.
37 Πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς
All which is giving to me the Father toward
ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρός
me will arrive, and the (one) coming toward
με οὐ μὴ ἐκβάλω ἔξω, 38 ὅτι
me not not I should eject outside, because
καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ
I have come down from the heaven not
ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν
in order that I may be doing the will the mine
ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·
but the will of the (one) having sent me;
39 τοῦτο δέ ἐστιν τὸ θέλημα τοῦ
this but is the will of the (one)
πέμψαντός με ἵνα πᾶν ὃ
having sent me in order that all which
δέδωκέν μοι μὴ ἀπολέσω ἐξ
he has given to me not I should destroy out of
αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ
it but I should resurrect it to the
ἐσχάτῃ ἡμέρᾳ. 40 τοῦτο γάρ ἐστιν τὸ
last day. This for is the
θέλημα τοῦ πατρός μου ἵνα
will of the Father of me in order that
πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων
everyone the beholding the Son and believing
εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ
into him may have life everlasting, and
ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.
I shall resurrect him I to the last day.

heaven and gives
life to the world."
34 Therefore they
said to him: "Lord,
always give us this
bread."
35 Jesus said to
them: "I am the
bread of life. He that
comes to me will not
get hungry at all,
and he that exercises
faith in me will
never get thirsty at
all. 36 But I have
said to you, You have
even seen me and
yet do not believe.
37 Everything the Fa-
ther gives me will
come to me, and the
one that comes to
me I will by no
means drive away;
38 because I have
come down from
heaven to do, not
my will, but the will
of him that sent me.
39 This is the will of
him that sent me,
that I should lose
nothing out of all
that he has given
me but that I should
resurrect it at the
last day. 40 For this
is the will of my
Father, that every-
one that beholds the
Son and exercises
faith in him should
have everlasting life,
and I will resurrect
him at the last day."

41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι
Were murmuring therefore the Jews
περὶ αὐτοῦ ὅτι εἶπεν Ἐγώ εἰμι ὁ
about him because he said I am the
ἄρτος ὁ καταβὰς ἐκ τοῦ
bread the (one) having come down out of the
οὐρανοῦ, 42 καὶ ἔλεγον Οὐχὶ οὗτός ἐστιν
heaven, and were saying Not this is
Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς
Jesus the son of Joseph, of whom we
οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς
have known the father and the mother? How
νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ
now is he saying that Out of the heaven
καταβέβηκα; 43 ἀπεκρίθη Ἰησοῦς καὶ
I have come down? Answered Jesus and
εἶπεν αὐτοῖς Μὴ γογγύζετε μετ'
he said to them Not be you murmuring with
ἀλλήλων. 44 οὐδεὶς δύναται ἐλθεῖν πρός
one another. No one is able to come toward
με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας
me if ever not the Father the (one) having sent
με ἑλκύσῃ αὐτόν, κἀγὼ ἀναστήσω
me should draw him, and I shall resurrect
αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 45 ἔστιν
him in the last day. It is
γεγραμμένον ἐν τοῖς προφήταις Καὶ
having been written in the Prophets And
ἔσονται πάντες διδακτοὶ θεοῦ· πᾶς
will be all taught (ones) of God; everyone
ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ
the having heard beside of the Father and
μαθὼν ἔρχεται πρὸς ἐμέ. 46 οὐχ
having learned is coming toward me. Not
ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ
that the Father has seen anyone if not
ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος
the (one) being beside of the God, this (one)
ἑώρακεν τὸν πατέρα. 47 ἀμὴν ἀμὴν λέγω
has seen the Father. Amen amen I am saying
ὑμῖν, ὁ πιστεύων ἔχει ζωὴν
to you, the (one) believing is having life
αἰώνιον.
everlasting.

48 ἐγώ εἰμι ὁ ἄρτος τῆς
I am the bread of the
ζωῆς· 49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ
life; the fathers of you ate in the

41 Therefore the
Jews began to murmur at him because he said: "I
am the bread that
came down from
heaven"; 42 and they
began saying: "Is
this not Jesus the
son of Joseph, whose
father and mother we know? How
is it that now he
says, 'I have come
down from heaven'?"
43 In answer Jesus
said to them: "Stop
murmuring among
yourselves. 44 No man
can come to me
unless the Father,
who sent me, draws
him; and I will
resurrect him in the
last day. 45 It is
written in the Prophets, 'And they will
all be taught by Jehovah.'[a] Everyone
that has heard from
the Father and has
learned comes to
me. 46 Not that any
man has seen the
Father, except he
who is from God;
this one has seen
the Father. 47 Most
truly I say to YOU,
He that believes
has everlasting life.

48 "I am the bread
of life. 49 YOUR forefathers ate the

45[a] Jehovah, J7,8,10,14,17,18margin; God, אBA.

ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· 50 οὗτός
desolate [place] the manna and they died; this
ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ
is the bread the (one) out of the heaven
καταβαίνων ἵνα τις ἐξ αὐτοῦ
coming down in order that anyone out of it
φάγῃ καὶ μὴ ἀποθάνῃ· 51 ἐγώ εἰμι ὁ
should eat and not he should die; I am the
ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ
bread the living the (one) out of the heaven
καταβάς· ἐάν τις φάγῃ
having come down; if ever anyone should eat
ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν
out of this the bread he will live into the
αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω
age, and the bread but which I shall give
ἡ σάρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου
the flesh of me is over the of the world
ζωῆς.
life.

52 Ἐμάχοντο οὖν πρὸς ἀλλήλους
Were fighting therefore toward one another
οἱ Ἰουδαῖοι λέγοντες Πῶς δύναται οὗτος
the Jews saying How is able this (one)
ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν;
to us to give the flesh of him to eat?
53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν
Said therefore to them the Jesus Amen
ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε
amen I am saying to you, if ever not you should eat
τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ
the flesh of the Son of the man and
πίητε αὐτοῦ τὸ αἷμα, οὐκ
you should drink of him the blood, not
ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 ὁ
you are having life in selves. The (one)
τρώγων μου τὴν σάρκα καὶ πίνων μου
munching of me the flesh and drinking of me
τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ
the blood is having life everlasting, and I
ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ·
shall resurrect him to the last day;
55 ἡ γὰρ σάρξ μου ἀληθής ἐστι βρῶσις,
the for flesh of me true is food,
καὶ τὸ αἷμά μου ἀληθής ἐστι πόσις.
and the blood of me true is drink.
56 ὁ τρώγων μου τὴν σάρκα καὶ
The (one) munching of me the flesh and
πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει
drinking of me the blood in me is remaining

manna in the wilderness and yet died.
50 This is the bread
that comes down from
heaven, so that anyone may eat of it
and not die. 51 I am
the living bread that
came down from
heaven; if anyone
eats of this bread
he will live forever;
and, for a fact, the
bread that I shall
give is my flesh in
behalf of the life of
the world."

52 Therefore the
Jews began contending with one another, saying: "How
can this man give
us his flesh to eat?"
53 Accordingly Jesus
said to them: "Most
truly I say to YOU,
Unless YOU eat the
flesh of the Son
of man and drink
his blood, YOU have
no life in yourselves.
54 He that feeds on
my flesh and drinks
my blood has everlasting life, and I
shall resurrect him
at the last day;
55 for my flesh is
true food, and my
blood is true drink.
56 He that feeds on
my flesh and drinks
my blood remains
in union with me,

κἀγὼ ἐν αὐτῷ. 57 καθὼς ἀπέστειλέν
and I in him. According as sent forth

με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ
me the living Father and I am living through

τὸν πατέρα, καὶ ὁ τρώγων με
the Father, and the (one) munching me

κἀκεῖνος ζήσει δι' ἐμέ. 58 οὗτός
also that (one) will live through me. This

ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ
is the bread the (one) out of heaven

καταβάς, οὐ καθὼς ἔφαγον οἱ
having come down, not according as ate the

πατέρες καὶ ἀπέθανον· ὁ τρώγων
fathers and they died; the (one) munching

τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.
this the bread will live into the age.

59 Ταῦτα εἶπεν ἐν συναγωγῇ
These (things) he said in synagogue

διδάσκων ἐν Καφαρναούμ.
teaching in Capernaum.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν
Many therefore having heard out of the

μαθητῶν αὐτοῦ εἶπαν Σκληρός ἐστιν ὁ λόγος
disciples of him said Hard is the word

οὗτος· τίς δύναται αὐτοῦ ἀκούειν;
this; who is able of it to be hearing?

61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ
Having known but the Jesus in himself

ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ
that are murmuring about this the disciples

αὐτοῦ εἶπεν αὐτοῖς Τοῦτο ὑμᾶς σκανδαλίζει;
of him he said to them This YOU is stumbling?

62 ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ
If ever therefore YOU may behold the Son of the

ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ
man ascending where he was the

πρότερον; 63 τὸ πνεῦμά ἐστιν τὸ
former [time]? The spirit is the (thing)

ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν·
making alive, the flesh not is benefiting nothing;

τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν
the sayings which I have spoken to YOU

πνεῦμά ἐστιν καὶ ζωή ἐστιν· 64 ἀλλὰ εἰσὶν
spirit is and life is; but are

ἐξ ὑμῶν τινὲς οἳ οὐ πιστεύουσιν.
out of YOU some who not are believing.

Ἤιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς
Had known for out of beginning the Jesus

τίνες εἰσὶν οἱ μὴ πιστεύοντες
which ones are the (ones) not believing

and I in union with
him. 57 Just as the
living Father sent
me forth and I live
because of the Fa-
ther, he also that
feeds on me, even
that one will live be-
cause of me. 58 This
is the bread that
came down from
heaven. It is not as
when YOUR forefa-
thers ate and yet
died. He that feeds
on this bread will
live forever." 59 These
things he said as
he was teaching in
public assembly at
Ca·per′na·um.

60 Therefore many
of his disciples, when
they heard this, said:
"This speech is shock-
ing; who can listen
to it?" 61 But Jesus,
knowing in himself
that his disciples were
murmuring about this,
said to them: "Does
this stumble YOU?
62 What, therefore, if
YOU should behold
the Son of man as-
cending to where he
was before? 63 It is
the spirit that is
life-giving; the flesh
is of no use at all.
The sayings that I
have spoken to YOU
are spirit and are
life. 64 But there are
some of YOU that do
not believe." For
from [the] beginning
Jesus knew who were
the ones not believing

καὶ τίς ἐστιν ὁ παραδώσων
and who is the (one) being about to give beside

αὐτόν. 65 καὶ ἔλεγεν Διὰ τοῦτο
him. And he was saying Through this

εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν
I have said to YOU that no one is able to come

πρός με ἐὰν μὴ ᾖ δεδομένον
toward me if ever not it may be having been given

αὐτῷ ἐκ τοῦ πατρός.
to him out of the Father.

66 Ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν
Out of this many out of the disciples

αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ
of him went off into the (things) behind and

οὐκέτι μετ' αὐτοῦ περιεπάτουν.
not yet with him they were walking about.

67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα
Said therefore the Jesus to the twelve

Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
Not also YOU are willing to be going under?

68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε,
Answered to him Simon Peter Lord,

πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς
toward whom shall we go off? Sayings of life

αἰωνίου ἔχεις, 69 καὶ ἡμεῖς
everlasting you are having, and we

πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ
have believed and we have known that you are

ὁ ἅγιος τοῦ θεοῦ. 70 ἀπεκρίθη
the Holy (one) of the God. Answered

αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐγὼ ὑμᾶς τοὺς
to them the Jesus Not I YOU the

δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς
twelve I chose? And out of YOU one

διάβολός ἐστιν. 71 ἔλεγεν δὲ τὸν
devil is. He was saying but the

Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ
Judas of Simon Iscariot; this (one) for

ἔμελλεν παραδιδόναι αὐτόν, εἷς ἐκ
was about to be giving beside him, one out of

τῶν δώδεκα.
the twelve.

7 Καὶ μετὰ ταῦτα περιεπάτει ὁ
And after these (things) was walking the

Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ἤθελεν
Jesus in the Galilee, not for he was willing

ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι
in the Judea to be walking about, because

ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.
were seeking him the Jews to kill.

and who was the one
that would betray
him. 65 So he went
on to say: "This is
why I have said to
YOU, No one can come
to me unless it is
granted him by the
Father."

66 Owing to this
many of his disci-
ples went off to the
things behind and
would no longer walk
with him. 67 There-
fore Jesus said to the
twelve: "YOU do not
want to go also, do
YOU?" 68 Simon Peter
answered him: "Lord,
whom shall we go
away to? You have
sayings of everlasting
life; 69 and we have
believed and come to
know that you are
the Holy One of
God." 70 Jesus an-
swered them: "I chose
YOU twelve, did I
not? Yet one of YOU
is a slanderer." 71 He
was, in fact, speak-
ing of Judas the son
of Simon Is·car′i·ot;
for this one was go-
ing to betray him,
although one of the
twelve.

7 Now after these
things Jesus con-
tinued walking about
in Gal′i·lee, for he
did not want to walk
about in Ju·de′a, be-
cause the Jews were
seeking to kill him.

2 ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων
Was but near the festival of the Jews
ἡ σκηνοπηγία. 3 εἶπον οὖν πρὸς
the fastening of tents. Said therefore toward
αὐτὸν οἱ ἀδελφοὶ αὐτοῦ Μετάβηθι ἐντεῦθεν
him the brothers of him Pass on over from here
καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα
and be going under into the Judea, in order that
καὶ οἱ μαθηταί σου θεωρήσουσιν σοῦ
also the disciples of you will behold of you
τὰ ἔργα ἃ ποιεῖς· 4 οὐδεὶς γάρ
the works which you are doing; no one for
τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς
anything in hidden is doing and is seeking he
ἐν παρρησίᾳ εἶναι. εἰ ταῦτα
in outspokenness to be. If these (things)
ποιεῖς, φανέρωσον σεαυτὸν τῷ
you are doing, manifest yourself to the
κόσμῳ. 5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ
world. Not-but for the brothers of him
ἐπίστευον εἰς αὐτόν. 6 λέγει οὖν
were believing into him. Is saying therefore
αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὁ
to them the Jesus The appointed time the
ἐμὸς οὔπω πάρεστιν, ὁ δὲ
mine not yet is alongside, the but
καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν
appointed time the YOURS always is
ἕτοιμος. 7 οὐ δύναται ὁ κόσμος μισεῖν
ready. Not is able the world to be hating
ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ
YOU, me but it is hating, because I
μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα
am bearing witness about it that the works
αὐτοῦ πονηρά ἐστιν. 8 ὑμεῖς ἀνάβητε εἰς τὴν
of it wicked is. YOU go YOU up into the
ἑορτήν· ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν
festival; I not yet am going up into the festival
ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὔπω
this, because the my appointed time not yet
πεπλήρωται. 9 ταῦτα δὲ
has been fulfilled. These (things) but
εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
having said to them he remained in the Galilee.
10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς
As but went up the brothers of him into
τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ
the festival, then also he went up, not
φανερῶς ἀλλὰ ὡς ἐν κρυπτῷ. 11 οἱ
manifestly but as in hidden. The

2 However, the fes-
tival of the Jews,
the festival of tab-
ernacles, was near.
3 Therefore his broth-
ers said to him:
"Pass on over from
here and go into Ju-
de'a, in order that
your disciples also
may behold the works
you do. 4 For nobody
does anything in se-
cret while himself
seeking to be known
publicly. If you do
these things, manifest
yourself to the world."
5 His brothers were,
in fact, not exercis-
ing faith in him.
6 Therefore Jesus said
to them: "My due
time is not yet pres-
ent, but YOUR due
time is always at
hand. 7 The world
has no reason to hate
YOU, but it hates me,
because I bear wit-
ness concerning it
that its works are
wicked. 8 YOU go up
to the festival; I am
not yet going up to
this festival, because
my due time has not
yet fully come." 9 So
after he told them
these things, he re-
mained in Gal'i-lee.
10 But when his
brothers had gone up
to the festival, then he
also went up himself,
not openly but as in
secret. 11 Therefore

οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ
therefore Jews were seeking him in the
ἑορτῇ καὶ ἔλεγον Ποῦ ἐστιν
festival and they were saying Where is
ἐκεῖνος; 12 καὶ γογγυσμὸς περὶ αὐτοῦ
that (one)? And murmuring about him
ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν
was much in the crowds; the (ones) indeed
ἔλεγον ὅτι Ἀγαθός ἐστιν, ἄλλοι δὲ
were saying that Good he is, others but
ἔλεγον Οὔ, ἀλλὰ πλανᾷ τὸν
were saying No, but he is making to err the
ὄχλον. 13 οὐδεὶς μέντοι παρρησίᾳ
crowd. No one of course to outspokenness
ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον
was speaking about him through the fear
τῶν Ἰουδαίων.
of the Jews.
14 Ἤδη δὲ τῆς ἑορτῆς
Already but of the festival
μεσούσης ἀνέβη Ἰησοῦς εἰς τὸ
being in the middle went up Jesus into the
ἱερὸν καὶ ἐδίδασκεν. 15 ἐθαύμαζον
temple and was teaching. Were wondering
οὖν οἱ Ἰουδαῖοι λέγοντες Πῶς
therefore the Jews saying How
οὗτος γράμματα οἶδεν μὴ
this (one) writings has known not
μεμαθηκώς; 16 ἀπεκρίθη οὖν αὐτοῖς
having learned? Answered therefore to them
Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν
Jesus and said The my teaching not is
ἐμὴ ἀλλὰ τοῦ πέμψαντός με·
mine but of the (one) having sent me;
17 ἐάν τις θέλῃ τὸ θέλημα
if ever anyone may be willing the will
αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς
of him to be doing, will know about the teaching
πότερον ἐκ τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ'
whether out of the God it is or I from
ἐμαυτοῦ λαλῶ. 18 ὁ ἀφ'
myself am speaking. The (one) from
ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ·
himself speaking the glory the own is seeking;
ὁ δὲ ζητῶν τὴν δόξαν τοῦ
the (one) but seeking the glory of the (one)
πέμψαντος αὐτὸν οὗτος ἀληθής ἐστιν καὶ
having sent him this (one) true is and
ἀδικία ἐν αὐτῷ οὐκ ἔστιν. 19 οὐ
unrighteousness in him not is. Not

the Jews began look-
ing for him at the
festival and say-
ing: "Where is that
[man]?" 12 And there
was a lot of subdued
talk about him among
the crowds. Some
would say: "He is a
good man." Others
would say: "He is not,
but he misleads the
crowd." 13 No one, of
course, would speak
about him publicly
because of the fear
of the Jews.
14 When by now
the festival was half
over, Jesus went
up into the temple
and began teaching.
15 Therefore the Jews
fell to wondering, say-
ing: "How does this
man have a knowl-
edge of letters, when
he has not studied
at the schools?"
16 Jesus, in turn, an-
swered them and
said: "What I teach
is not mine, but be-
longs to him that
sent me. 17 If any-
one desires to do His
will, he will know
concerning the teach-
ing whether it is from
God or I speak of
my own originality.
18 He that speaks of
his own originality
is seeking his own
glory; but he that
seeks the glory of him
that sent him, this
one is true, and there
is no unrighteous-
ness in him. 19 Moses

Μωυσῆς ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς
Moses gave to you the law? And no one
ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με
out of you is doing the law. Why me
ζητεῖτε ἀποκτεῖναι; 20 ἀπεκρίθη ὁ
are you seeking to kill? Answered the
ὄχλος Δαιμόνιον ἔχεις· τίς σε
crowd Demon you are having; who you
ζητεῖ ἀποκτεῖναι; 21 ἀπεκρίθη Ἰησοῦς
is seeking to kill? Answererd Jesus
καὶ εἶπεν αὐτοῖς Ἓν ἔργον ἐποίησα καὶ
and said to them One work I did and
πάντες θαυμάζετε. 22 διὰ
all you are wondering. Through
τοῦτο Μωυσῆς δέδωκεν ὑμῖν τὴν
this (thing) Moses has given to you the
περιτομήν, — οὐχ ὅτι ἐκ τοῦ Μωυσέως
circumcision, — not because out of the Moses
ἐστὶν ἀλλ' ἐκ τῶν πατέρων, — καὶ ἐν
is but out of the fathers, — and in
σαββάτῳ περιτέμνετε ἄνθρωπον. 23 εἰ
sabbath you are circumcising man. If
περιτομὴν λαμβάνει ὁ ἄνθρωπος ἐν
circumcision is receiving the man in
σαββάτῳ ἵνα μὴ λυθῇ ὁ
sabbath in order that not should be loosed the
νόμος Μωυσέως, ἐμοὶ χολᾶτε
law of Moses, to me are you full of bile
ὅτι ὅλον ἄνθρωπον ὑγιῆ
because whole man sound in health
ἐποίησα ἐν σαββάτῳ; 24 μὴ κρίνετε
I made in sabbath? Not be you judging
κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν
according to face, but the just judgment
κρίνετε.
be you judging.
25 Ἔλεγον οὖν τινὲς ἐκ τῶν
Were saying therefore some out of the
Ἱεροσολυμειτῶν Οὐχ οὗτός ἐστιν ὃν
Jerusalemites Not this (one) is whom
ζητοῦσιν ἀποκτεῖναι; 26 καὶ ἴδε
they are seeking to kill? And see!
παρρησίᾳ λαλεῖ καὶ οὐδὲν
outspokenly he is speaking and nothing
αὐτῷ λέγουσιν· μή ποτε ἀληθῶς
to him they are saying; not at sometime truly
ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ
knew the rulers that this is the
χριστός; 27 ἀλλὰ τοῦτον οἴδαμεν
Christ? But this (one) we have known

gave YOU the Law, did he not? But not one of YOU obeys the Law. Why are YOU seeking to kill me?" 20 The crowd answered: "You have a demon. Who is seeking to kill you?" 21 In answer Jesus said to them: "One deed I performed, and YOU are all wondering. 22 For this reason Moses has given YOU the circumcision—not that it is from Moses, but that it is from the forefathers—and YOU circumcise a man on a sabbath. 23 If a man receives circumcision on a sabbath in order that the law of Moses may not be broken, are YOU violently angry at me because I made a man completely sound in health on a sabbath? 24 Stop judging from the outward appearance, but judge with righteous judgment."

25 Therefore some of the inhabitants of Jerusalem began to say: "This is the man they are seeking to kill, is it not? 26 And yet, see! he is speaking in public, and they say nothing to him. The rulers have not come to know for a certainty that this is the Christ, have they? 27 On the contrary, we know

πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν
wherefrom he is; the but Christ whenever
ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.
may come no one is knowing wherefrom he is.
28 Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων
Cried out therefore in the temple teaching
ὁ Ἰησοῦς καὶ λέγων Κἀμὲ
the Jesus and saying And me
οἴδατε καὶ οἴδατε
you have known and you have known
πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ
wherefrom I am; and from myself not
ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ
I have come, but is true the (one)
πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·
having sent me, whom you not have known;
29 ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ
I have known him, because beside of him
εἰμὶ κἀκεῖνός με ἀπέστειλεν.
I am and that (One) me sent forth.
30 Ἐζήτουν οὖν αὐτὸν
They were seeking therefore him
πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν
to get hold of, and no one imposed upon him
τὴν χεῖρα, ὅτι οὔπω ἐληλύθει ἡ ὥρα
the hand, because not yet had come the hour
αὐτοῦ. 31 Ἐκ τοῦ ὄχλου δὲ πολλοὶ
of him. Out of the crowd but many
ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον
believed into him, and they were saying
Ὁ χριστὸς ὅταν ἔλθῃ μὴ
The Christ whenever he might come not
πλείονα σημεῖα ποιήσει ὧν οὗτος
more signs will do of which this (one)
ἐποίησεν;
did?
32 Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου
Heard the Pharisees of the crowd
γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ
murmuring about him these (things), and
ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
sent forth the chief priests and the Pharisees
ὑπηρέτας ἵνα πιάσωσιν
subordinates in order that they might get hold of
αὐτόν. 33 εἶπεν οὖν ὁ Ἰησοῦς Ἔτι
him. Said therefore the Jesus Yet
χρόνον μικρὸν μεθ' ὑμῶν εἰμὶ καὶ
time little with you I am and
ὑπάγω πρὸς τὸν πέμψαντά
I am going under toward the (one) having sent

where this man is from; yet when the Christ comes, no one is to know where he is from." 28 Therefore Jesus cried out as he was teaching in the temple and said: "YOU both know me and know where I am from. Also, I have not come of my own initiative, but he that sent me is real, and YOU do not know him. 29 I know him, because I am a representative from him, and that One sent me forth." 30 Hence they began seeking to get hold of him, but no one laid a hand upon him, because his hour had not yet come. 31 Still, many of the crowd put faith in him; and they commenced saying: "When the Christ arrives, he will not perform more signs than this man has performed, will he?"

32 The Pharisees heard the crowd murmuring these things about him, and the chief priests and the Pharisees dispatched officers to get hold of him. 33 Therefore Jesus said: "I continue a little while longer with YOU before I go to him that sent

με. 34 ζητήσετέ με καὶ οὐχ εὑρήσετέ
me. You will seek me and not you will find
με, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε
me, and where am I you not are able
ἐλθεῖν. 35 εἶπον οὖν οἱ Ἰουδαῖοι
to come. Said therefore the Jews
πρὸς ἑαυτούς Ποῦ οὗτος μέλλει
toward selves Where this [man] is about
πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν;
to be going that we not will find him?
μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων
Not into the dispersion of the Greeks
μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς
he is about to be going and to be teaching the
Ἕλληνας; 36 τίς ἐστιν ὁ λόγος οὗτος
Greeks? What is the word this
ὃν εἶπε Ζητήσετέ με καὶ οὐχ
which he said You will seek me and not
εὑρήσετέ με καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ
you will find me and where am I you not
δύνασθε ἐλθεῖν;
you are able to come?

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ
In but to the last day to the
μεγάλῃ τῆς ἑορτῆς ἱστήκει ὁ Ἰησοῦς,
great of the festival had stood the Jesus,
καὶ ἔκραξεν λέγων Ἐάν τις διψᾷ
and he cried out saying If ever anyone may thirst
ἐρχέσθω πρός με καὶ
let him be coming toward me and
πινέτω. 38 ὁ πιστεύων εἰς
let him be drinking. The (one) believing into
ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ
me, according as said the Scripture, rivers
ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος
out of the cavity of him will flow of water
ζῶντος. 39 Τοῦτο δὲ εἶπεν περὶ τοῦ
living. This but he said about the
πνεύματος οὗ ἔμελλον λαμβάνειν
spirit of which they were about to be receiving
οἱ πιστεύσαντες εἰς αὐτόν· οὔπω γὰρ
the (ones) having believed into him; not yet for
ἦν πνεῦμα, ὅτι Ἰησοῦς οὔπω ἐδοξάσθη.
was spirit, because Jesus not yet was glorified.
40 Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν
Out of the crowd therefore having heard of the
λόγων τούτων ἔλεγον ὅτι Οὗτός
words these they were saying that This (one)
ἐστιν ἀληθῶς ὁ προφήτης· 41 ἄλλοι
is truly the Prophet; others

me. 34 You will look for me, but you will not find me, and where I am you cannot come." 35 Therefore the Jews said among themselves: "Where does this [man] intend going, so that we shall not find him? He does not intend to go to the [Jews] dispersed among the Greeks and teach the Greeks, does he? 36 What does this saying mean that he said, 'You will look for me, but you will not find me, and where I am you cannot come'?"

37 Now on the last day, the great day of the festival, Jesus was standing up and he cried out, saying: "If anyone is thirsty, let him come to me and drink. 38 He that puts faith in me, just as the Scripture has said, 'Out from his inmost parts streams of living water will flow.'" 39 However, he said this concerning the spirit which those who put faith in him were about to receive; for as yet there was no spirit, because Jesus had not yet been glorified. 40 Therefore some of the crowd that heard these words began saying: "This is for a certainty The Prophet." 41 Others

ἔλεγον Οὗτός ἐστιν ὁ χριστός·
were saying This (one) is the Christ;
οἱ δὲ ἔλεγον Μὴ γὰρ ἐκ τῆς
the (ones) but were saying Not for out of the
Γαλιλαίας ὁ χριστὸς ἔρχεται; 42 οὐχ ἡ
Galilee the Christ is coming? Not the
γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος
Scripture said that out of the seed
Δαυείδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου
of David, and from Bethlehem of the village where
ἦν Δαυείδ, ἔρχεται ὁ χριστός; 43 σχίσμα
was David, is coming the Christ? Split
οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν.
therefore occurred in the crowd through him.
44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι
Some but were willing out of them to get hold of
αὐτόν, ἀλλ' οὐδεὶς ἔβαλεν ἐπ' αὐτὸν τὰς
him, but no one thrust upon him the
χεῖρας.
hands.

45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς
Came therefore the subordinates toward
τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον
the chief priests and Pharisees, and said
αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἠγάγετε
to them those Through what not you led
αὐτόν; 46 ἀπεκρίθησαν οἱ ὑπηρέται
him? Answered the subordinates
Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.
Never spoke thus man.
47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ
Answered therefore to them the
Φαρισαῖοι Μὴ καὶ ὑμεῖς πεπλάνησθε;
Pharisees Not also you have been made to err?
48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν
Not anyone out of the rulers believed
εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων; 49 ἀλλὰ
into him or out of the Pharisees? But
ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν
the crowd this the (one) not knowing the
νόμον ἐπάρατοί εἰσιν. 50 λέγει Νικόδημος
law accursed are. Is saying Nicodemus
πρὸς αὐτούς, ὁ ἐλθὼν πρὸς
toward them, the (one) having come toward
αὐτὸν πρότερον, εἷς ὢν ἐξ αὐτῶν
him previously, one being out of them
51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον
Not the law of us is judging the man
ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ
if ever not it should hear first beside of him

were saying: "This is the Christ." But some were saying: "The Christ is not actually coming out of Gal'i·lee, is he? 42 Has not the Scripture said that the Christ is coming from the offspring of David, and from Beth'le·hem the village where David used to be?" 43 Therefore a division over him developed among the crowd. 44 Some of them, though, were wanting to get hold of him, but no one did lay [his] hands upon him.

45 Therefore the officers went back to the chief priests and Pharisees, and the latter said to them: "Why is it you did not bring him in?" 46 The officers replied: "Never has [another] man spoken like this." 47 In turn the Pharisees answered: "You have not been misled also, have you? 48 Not one of the rulers or of the Pharisees has put faith in him, has he? 49 But this crowd that does not know the Law are accursed people." 50 Nic·o·de'mus, who had come to him previously, and who was one of them, said to them: 51 "Our law does not judge a man unless first it has heard from him

καὶ γνῷ τί ποιεῖ;
and should know what he is doing?
52 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Μὴ καὶ
They answered and said to him Not also
σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον
you out of the Galilee are you? Search
καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης
and see that out of the Galilee prophet
οὐκ ἐγείρεται.
not is being raised up.

8 12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ
Again therefore to them spoke the
Ἰησοῦς λέγων Ἐγώ εἰμι τὸ φῶς τοῦ
Jesus saying I am the light of the
κόσμου· ὁ ἀκολουθῶν μοι οὐ μὴ
world; the (one) following to me not not
περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει
should walk about in the darkness, but he will have
τὸ φῶς τῆς ζωῆς. 13 εἶπον οὖν
the light of the life. Said therefore
αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ
to him the Pharisees You about yourself

and come to know what he is doing, does it?" 52 In answer they said to him: "You are not also out of Gal′i·lee, are you? Search and see that no prophet is to be raised up out of Gal′i·lee."[a]

8 12 Therefore Jesus spoke again to them, saying: "I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life." 13 Hence the Pharisees said to him: "You bear witness

52[a] ℵBSy[s] omit verses 53 to chapter 8, verse 11, which read (with some variations in the various Greek texts and versions) as follows:

53 [[Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,
[[And they went each (one) into the house of him,
8 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν
Jesus but went into the Mountain of the
Ἐλαιῶν. 2 Ὄρθρου δὲ πάλιν
Olives. Of daybreak but again
παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς
he came to be alongside into the temple, and all
ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ
the people was coming toward him, and
καθίσας ἐδίδασκεν αὐτούς. 3 Ἄγουσιν
having sat down he was teaching them. Are bringing
δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ
but the scribes and the Pharisees woman upon
μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν
adultery having been caught, and having stood her in
μέσῳ 4 λέγουσιν αὐτῷ Διδάσκαλε, αὕτη ἡ
midst are saying to him Teacher, this the
γυνὴ κατείληπται ἐπ' αὐτοφώρῳ μοιχευομένη·
woman has been caught upon very act committing adultery;
5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωυσῆς ἐνετείλατο τὰς
in but the Law to us Moses commanded the
τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις;
such [women] to be stoning; you therefore what are you saying?
6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν,
This but they were saying testing him,
ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ
in order that they may have to be accusing of him. The but

53 So they went each one to his home.

8 But Jesus went to the Mount of Olives. 2 At daybreak, however, he again presented himself at the temple, and all the people began coming to him, and he sat down and began to teach them. 3 Now the scribes and the Pharisees brought a woman caught at adultery, and, after standing her in their midst, 4 they said to him: "Teacher, this woman has been caught in the act of committing adultery. 5 In the Law Moses prescribed for us to stone such sort of women. What, really, do you say?" 6 Of course, they were saying this to put him to the test, in order to have something with which to accuse him. But

μαρτυρεῖς· ἡ μαρτυρία σου οὐκ
are bearing witness; the witness of you not
ἔστιν ἀληθής. 14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
is true. Answered Jesus and said
αὐτοῖς Κἂν ἐγὼ μαρτυρῶ
to them And (if) ever I am bearing witness
περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία
about myself, true is the witness
μου, ὅτι οἶδα πόθεν ἦλθον
of me, because I have known wherefrom I came
καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ
and where I am going under; YOU but not
οἴδατε πόθεν ἔρχομαι ἢ ποῦ
have known wherefrom I am coming or where
ὑπάγω. 15 ὑμεῖς κατὰ τὴν
I am going under. YOU according to the
σάρκα κρίνετε, ἐγὼ οὐ κρίνω
flesh YOU are judging, I not am judging
οὐδένα. 16 καὶ ἐὰν κρίνω δὲ ἐγώ,
no one. And if ever am judging but I,
ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι
the judgment the mine true is, because
μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας
alone not I am, but I and the having sent

about yourself; your witness is not true." 14 In answer Jesus said to them: "Even if I do bear witness about myself, my witness is true, because I know where I came from and where I am going. But YOU do not know where I came from and where I am going. 15 YOU judge according to the flesh; I do not judge any man at all. 16 And yet if I do judge, my judgment is truthful, because I am not alone, but the Father who sent me is

[*continued from page 460*]

Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν
Jesus down having bent to the finger was writing down
εἰς τὴν γῆν. 7 ὡς δὲ ἐπέμενον
into the earth. As but they were remaining upon
ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς
questioning him, he bent up and said to them
Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν
The (one) sinless of YOU first upon her
βαλέτω λίθον· 8 καὶ πάλιν κατακύψας
let him throw stone; and again having bent down
ἔγραφεν εἰς τὴν γῆν. 9 οἱ δὲ
he was writing into the earth. The (ones) but
ἀκούσαντες ἐξήρχοντο εἷς καθ' εἷς ἀρξάμενοι
having heard were going out one down one having started
ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος,
from the older ones, and he was left down alone,
καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. 10 ἀνακύψας
also the woman in midst being. Having bent up
δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ Γύναι, ποῦ εἰσίν;
but the Jesus said to her Woman, where are they?
οὐδείς σε κατέκρινεν; 11 ἡ δὲ εἶπεν
No one you judged down? The (one) but said
Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς Οὐδὲ ἐγώ σε
No one, lord. Said but the Jesus Neither I you
κατακρίνω· πορεύου, ἀπὸ τοῦ νῦν μηκέτι
am condemning; be going, from the now not yet
ἁμάρτανε.]]
be you sinning.]]

Jesus bent down and began to write with his finger in the ground. 7 When they persisted in asking him, he straightened up and said to them: "Let the one of YOU that is sinless be the first to throw a stone at her." 8 And bending over again he kept on writing in the ground. 9 But those who heard this began going out, one by one, starting with the older men, and he was left alone, and the woman that was in their midst. 10 Straightening up, Jesus said to her: "Woman, where are they? Did no one condemn you?" 11 She said: "No one, sir." Jesus said: "Neither do I condemn you. Go your way; from now on practice sin no more."

με πατήρ. 17 καὶ ἐν τῷ νόμῳ δὲ
me Father. And in the law but
τῷ ὑμετέρῳ γέγραπται ὅτι δύο
to the YOURS it has been written that of two
ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.
men the witness true is.
18 ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ
I am the bearing witness about myself
καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας
also is bearing witness about me the having sent
με πατήρ. 19 ἔλεγον οὖν
me Father. They were saying therefore
αὐτῷ Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη
to him Where is the Father of you? Answered
Ἰησοῦς Οὔτε ἐμὲ οἴδατε οὔτε τὸν
Jesus Neither me YOU have known nor the
πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν
Father of me; if me YOU had known, also the
πατέρα μου ἂν ᾔδειτε. 20 Ταῦτα
Father of me likely YOU had known. These
τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ
the sayings he spoke in the treasury
διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν
teaching in the temple; and no one got hold of
αὐτόν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.
him, because not yet had come the hour of him.
21 Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ
He said therefore again to them I
ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ
am going under and YOU will seek me, and in the
ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ
sin of YOU YOU will die; where I
ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.
am going under YOU not are able to come.
22 ἔλεγον οὖν οἱ Ἰουδαῖοι
Were saying therefore the Jews
Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει
Not what he will kill himself because he is saying
Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε
Where I am going under YOU not YOU are able
ἐλθεῖν; 23 καὶ ἔλεγεν αὐτοῖς Ὑμεῖς
to come? And he was saying to them YOU
ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ
out of the (things) below YOU are, I out of
τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ
the (things) above I am; YOU out of this the
κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ
world YOU are, I not am out of the
κόσμου τούτου. 24 εἶπον οὖν ὑμῖν ὅτι
world this. I said therefore to YOU that

with me. 17 Also, in
YOUR own Law it is
written, 'The witness
of two men is true.'
18 I am one that
bears witness about
myself, and the Fa-
ther who sent me
bears witness about
me." 19 Therefore
they went on to say
to him: "Where is
your Father?" Jesus
answered: "YOU know
neither me nor my
Father. If YOU did
know me, YOU would
know my Father al-
so." 20 These sayings
he spoke in the
treasury as he was
teaching in the tem-
ple. But no one laid
hold of him, because
his hour had not yet
come.

21 Hence he said to
them again: "I am
going away, and YOU
will look for me, and
yet YOU will die in
YOUR sin. Where I
am going YOU cannot
come." 22 Therefore
the Jews began to
say: "He will not
kill himself, will he?
Because he says,
'Where I am going
YOU cannot come.'"
23 So he went on to
say to them: "YOU
are from the realms
below; I am from
the realms above.
YOU are from this
world; I am not from
this world. 24 There-
fore I said to YOU,

ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν·
YOU will die in the sins of YOU;
ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι,
if ever for not YOU should believe that I am,
ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.
YOU will die in the sins of YOU.
25 ἔλεγον οὖν αὐτῷ Σὺ τίς
They were saying therefore to him You who
εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς Τὴν
are you? Said to them the Jesus The
ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν;
beginning why also am I speaking to YOU?
26 πολλὰ ἔχω περὶ ὑμῶν
Many (things) I am having about YOU
λαλεῖν καὶ κρίνειν· ἀλλ' ὁ
to be speaking and to be judging; but the (one)
πέμψας με ἀληθής ἐστιν, κἀγὼ ἃ
having sent me true is, and I what
ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ
I heard beside of him these (things) I am speaking
εἰς τὸν κόσμον. 27 οὐκ ἔγνωσαν ὅτι τὸν
into the world. Not they knew that the
πατέρα αὐτοῖς ἔλεγεν. 28 εἶπεν οὖν
Father to them he was saying. Said therefore
ὁ Ἰησοῦς Ὅταν ὑψώσητε
the Jesus Whenever YOU should put high up
τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε
the Son of the man, then YOU will know
ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ
that I am, and from myself I am doing
οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ
nothing, but according as taught me the
πατὴρ ταῦτα λαλῶ. 29 καὶ
Father these (things) I am speaking. And
ὁ πέμψας με μετ' ἐμοῦ ἐστίν·
the (one) having sent me with me is;
οὐκ ἀφῆκέν με μόνον, ὅτι
not he let go off me alone, because
ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ
I the (things) pleasing to him I am doing
πάντοτε. 30 Ταῦτα αὐτοῦ λαλοῦντος
always. These (things) of him speaking
πολλοὶ ἐπίστευσαν εἰς αὐτόν.
many believed into him.
31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς
Was saying therefore the Jesus toward
τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους
the (ones) having believed to him Jews
Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ
If ever YOU should remain in the word to the

YOU will die in YOUR
sins. For if YOU do
not believe that I
am he, YOU will die in
YOUR sins." 25 There-
fore they began to
say to him: "Who
are you?" Jesus said
to them: "Why am
I even speaking to
YOU at all? 26 I have
many things to speak
concerning YOU and
to pass judgment up-
on. As a matter of
fact, he that sent
me is true, and the
very things I heard
from him I am speak-
ing in the world."
27 They did not grasp
that he was talking
to them about the
Father. 28 Therefore
Jesus said: "When
once YOU have lifted
up the Son of man,
then YOU will know
that I am he, and
that I do nothing of
my own initiative; but
just as the Father
taught me I speak
these things. 29 And
he that sent me is
with me; he did not
abandon me to my-
self, because I always
do the things pleas-
ing to him." 30 As
he was speaking these
things, many put
faith in him.

31 And so Jesus
went on to say to
the Jews that had
believed him: "If YOU
remain in my word,

ἐμῷ, ἀληθῶς μαθηταί μού ἐστε, 32 καὶ
mine, truly disciples of me you are, and
γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια
you will know the truth, and the truth
ἐλευθερώσει ὑμᾶς. 33 ἀπεκρίθησαν πρὸς
will free you. They answered toward
αὐτόν Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ
him Seed of Abraham we are and to no one
δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις
we have been slaves at any time; how you are saying
ὅτι Ἐλεύθεροι γενήσεσθε; 34 ἀπεκρίθη
that Free you will become? Answered
αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω
to them the Jesus Amen amen I am saying
ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν
to you that everyone the doing the sin
δοῦλός ἐστιν τῆς ἁμαρτίας· 35 ὁ δὲ
slave is of the sin; the but
δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν
slave not is remaining in the house into the
αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
age; the son is remaining into the age.
36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ,
If ever therefore the Son you should free,
ὄντως ἐλεύθεροι ἔσεσθε. 37 οἶδα
essentially free you will be. I have known
ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ
that seed of Abraham you are; but
ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος
you are seeking me to kill, because the word
ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.
the mine not is finding room in you.
38 ἃ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ
What (things) I have seen beside the Father
λαλῶ· καὶ ὑμεῖς οὖν ἃ
I am speaking; and you therefore what (things)
ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.
you heard beside of the father you are doing.
39 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ
They answered and said to him The father
ἡμῶν Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ
of us Abraham is. Is saying to them the
Ἰησοῦς Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ
Jesus If children of the Abraham you are, the
ἔργα τοῦ Ἀβραὰμ ποιεῖτε· 40 νῦν
works of the Abraham be you doing; now
δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον
but you are seeking me to kill, man
ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν
who the truth to you I have spoken which

you are really my disciples, 32 and you will know the truth, and the truth will set you free." 33 They replied to him: "We are Abraham's offspring and never have we been slaves to anybody. How is it you say, 'You will become free'?" 34 Jesus answered them: "Most truly I say to you, Every doer of sin is a slave of sin. 35 Moreover, the slave does not remain in the household forever; the son remains forever. 36 Therefore if the Son sets you free, you will be actually free. 37 I know that you are Abraham's offspring; but you are seeking to kill me, because my word makes no progress among you. 38 What things I have seen with my Father I speak; and you, therefore, do the things you have heard from [your] father." 39 In answer they said to him: "Our father is Abraham." Jesus said to them: "If you are Abraham's children, do the works of Abraham. 40 But now you are seeking to kill me, a man that has told you the truth that

ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ
I heard beside of the God; this (thing) Abraham
οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα
not did. You are doing the works
τοῦ πατρὸς ὑμῶν. εἶπαν αὐτῷ Ἡμεῖς
of the father of you. They said to him We
ἐκ πορνείας οὐκ ἐγεννήθημεν· ἕνα
out of fornication not we were generated; one
πατέρα ἔχομεν τὸν θεόν.
Father we are having the God.
42 εἶπεν αὐτοῖς ὁ Ἰησοῦς
Said to them the Jesus
Εἰ ὁ θεὸς πατὴρ ὑμῶν
If the God Father of you
ἦν ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ
was you were loving likely me, I for out of
τοῦ θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ
the God came out and I am arriving; neither
γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός
for from myself I have come, but that (One)
με ἀπέστειλεν. 43 διὰ τί τὴν λαλιὰν
me sent forth. Through what the speech
τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ
the mine not you are knowing? Because not
δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.
you are able to be hearing the word the mine.
44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου
You out of the father of the Devil
ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν
you are and the desires of the father of you
θέλετε ποιεῖν. ἐκεῖνος
you are willing to be doing. That (one)
ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ
man-killer was from beginning, and in the
ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν
truth not he has stood, because not is
ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ
truth in him. Whenever he may speak the
ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ,
lie, out of the own (things) he is speaking,
ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.
because liar he is and the father of it.
45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω,
I but because the truth I am saying,
οὐ πιστεύετέ μοι. 46 τίς ἐξ ὑμῶν
not you are believing to me. Who out of you
ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν
is reproving me about sin? If truth

I heard from God. Abraham did not do this. 41 You do the works of your father." They said to him: "We were not born from fornication; we have one Father, God." 42 Jesus said to them: "If God were your Father, you would love me, for from God I came forth and am here. Neither have I come of my own initiative at all, but that One sent me forth. 43 Why is it you do not know what I am speaking? Because you cannot listen to my word. 44 You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of [the lie].[a] 45 Because I, on the other hand, tell the truth, you do not believe me. 46 Who of you convicts me of sin? If I speak truth,

---

44[a] The lie, J[17]; it, ℵBVg.

λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ
I am saying, through what you not are believing
μοι; 47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ
to me? The (one) being out of the God the
ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο
sayings of the God is hearing; through this
ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ
you not are hearing because out of the God
οὐκ ἐστέ.
not you are.
48 ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ
Answered the Jews and
εἶπαν αὐτῷ Οὐ καλῶς λέγομεν
they said to him Not finely we are saying
ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον
we that Samaritan are you and demon
ἔχεις; 49 ἀπεκρίθη Ἰησοῦς Ἐγὼ
you are having? Answered Jesus I
δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ
demon not am having, but I am honoring
τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.
the Father of me, and you are dishonoring me.
50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου·
I but not am seeking the glory of me;
ἔστιν ὁ ζητῶν καὶ κρίνων. 51 Ἀμὴν
is the (one) seeking and judging. Amen
ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν
amen I am saying to you, if ever anyone the my
λόγον τηρήσῃ, θάνατον οὐ μὴ
word should observe, death not not
θεωρήσῃ εἰς τὸν αἰῶνα. 52 εἶπαν αὐτῷ
he should behold into the age. Said to him
οἱ Ἰουδαῖοι Νῦν ἐγνώκαμεν ὅτι
the Jews Now we have known that
δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν
demon you are having. Abraham died
καὶ οἱ προφῆται, καὶ σὺ λέγεις Ἐάν
also the prophets, and you are saying If ever
τις τὸν λόγον μου τηρήσῃ, οὐ μὴ
anyone the word of me should observe, not not
γεύσηται θανάτου εἰς τὸν αἰῶνα·
he should taste of death into the age;
53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν
not you greater you are of the father of us
Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται
Abraham, who died? And the prophets
ἀπέθανον· τίνα σεαυτὸν ποιεῖς;
died; whom yourself are you making?
54 ἀπεκρίθη Ἰησοῦς Ἐὰν ἐγὼ δοξάσω
Answered Jesus If ever I should glorify

why is it YOU do
not believe me?
47 He that is from
God listens to the
sayings of God. This
is why YOU do not
listen, because YOU
are not from God."
48 In answer the
Jews said to him:
"Do we not right-
ly say, You are a
Sa·mar'i·tan and
have a demon?"
49 Jesus answered: "I
do not have a de-
mon, but I honor
my Father, and
YOU dishonor me.
50 But I am not
seeking glory for
myself; there is
One that is seek-
ing and judging.
51 Most truly I say
to YOU, If anyone
observes my word,
he will never see
death at all." 52 The
Jews said to him:
"Now we do know
you have a de-
mon. Abraham died,
also the prophets;
but you say, 'If
anyone observes my
word, he will never
taste death at all.'
53 You are not great-
er than our father
Abraham, who died,
are you? Also, the
prophets died. Who
do you claim to
be?" 54 Jesus an-
swered: "If I glorify

ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν. ἔστιν
myself, the glory of me nothing is. Is
ὁ πατήρ μου ὁ δοξάζων με, ὃν
the Father of me the (one) glorifying me, whom
ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν ἐστίν, 55 καὶ
you are saying that God of you is, and
οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα
not you have known him, I but have known
αὐτόν· κἂν εἴπω ὅτι οὐκ
him; and if ever I should say that not
οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν
I have known him, I shall be like you
ψεύστης· ἀλλὰ οἶδα αὐτὸν καὶ τὸν
liar; but I have known him and the
λόγον αὐτοῦ τηρῶ. 56 Ἀβραὰμ ὁ
word of him I am observing. Abraham the
πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα
father of you exulted in order that
ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν
he might see the day the mine, and he saw
καὶ ἐχάρη. 57 εἶπαν οὖν οἱ Ἰουδαῖοι
and rejoiced. Said therefore the Jews
πρὸς αὐτόν Πεντήκοντα ἔτη οὔπω
toward him Fifty years not yet
ἔχεις καὶ Ἀβραὰμ ἑώρακας;
you are having and Abraham you have seen?
58 εἶπεν αὐτοῖς Ἰησοῦς Ἀμὴν ἀμὴν
Said to them Jesus Amen amen
λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι
I am saying to you Before Abraham to become
ἐγὼ εἰμί. 59 ἦραν οὖν λίθους
I am. They lifted up therefore stones
ἵνα βάλωσιν ἐπ' αὐτόν·
in order that they might throw upon him;
Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.
Jesus but hid and went out of the temple.
9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν
And going beside he saw man blind
ἐκ γενετῆς. 2 καὶ ἠρώτησαν αὐτὸν οἱ
out of birth. And questioned him the
μαθηταὶ αὐτοῦ λέγοντες Ῥαββεί, τίς
disciples of him saying Rabbi, who
ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ,
sinned, this (one) or the parents of him,
ἵνα τυφλὸς γεννηθῇ;
in order that blind he should be generated?

myself, my glory
is nothing. It is
my Father that glo-
rifies me, he who
YOU say is YOUR
God; 55 and yet YOU
have not known
him. But I know
him. And if I said
I do not know him
I should be like
YOU, a liar. But I
do know him and
am observing his
word. 56 Abraham
YOUR father rejoiced
greatly in the pros-
pect of seeing my
day, and he saw
it and rejoiced."
57 Therefore the Jews
said to him: "You
are not yet fifty years
old, and still you
have seen Abraham?"
58 Jesus said to them:
"Most truly I say
to YOU, Before Abra-
ham came into exis-
tence, I have been."[a]
59 Therefore they
picked up stones
to hurl [them] at
him; but Jesus hid
and went out of the
temple.
9 Now as he was
passing along he
saw a man blind
from birth. 2 And his
disciples asked him:
"Rabbi, who sinned,
this man or his
parents, so that
he was born blind?"

58[a] I have been=ἐγὼ εἰμί (e·go' ei·mi') after the a'orist infinitive clause πρὶν Ἀβραὰμ γενέσθαι and hence properly rendered in the perfect tense. It is not the same as ὁ ὤν (ho ohn', meaning "The Being" or "The I Am") at Exodus 3:14, *LXX*.

3 ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἥμαρτεν
Answered Jesus Neither this (one) sinned
οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα
nor the parents of him, but in order that
φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν
might be manifested the works of the God in
αὐτῷ. 4 ἡμᾶς δεῖ ἐργάζεσθαι τὰ
him. Us it is necessary to be working the
ἔργα τοῦ πέμψαντός με ἕως ἡμέρα
works of the (one) having sent me until day
ἐστίν· ἔρχεται νὺξ ὅτε οὐδεὶς δύναται
is; is coming night when no one is able
ἐργάζεσθαι. 5 ὅταν ἐν τῷ κόσμῳ
to be working. Whenever in the world
ὦ, φῶς εἰμὶ τοῦ κόσμου.
I may be, light I am of the world.
6 ταῦτα εἰπὼν ἔπτυσεν
These (things) having said he spat
χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ
on the ground and he made clay out of the
πτύσματος, καὶ ἐπέθηκεν αὐτοῦ τὸν πηλὸν
spittle, and he put upon of him the clay
ἐπὶ τοὺς ὀφθαλμούς, 7 καὶ εἶπεν αὐτῷ
upon the eyes, and he said to him
Ὕπαγε νίψαι εἰς τὴν
Be going under wash yourself into the
κολυμβήθραν τοῦ Σιλωάμ ὃ
pool of the Siloam which
ἑρμηνεύεται Ἀπεσταλμένος.
is being translated Having been sent forth.
ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ
He went off therefore and he washed himself, and
ἦλθεν βλέπων.
he came seeing.
8 Οἱ οὖν γείτονες καὶ οἱ
The therefore neighbors and the (ones)
θεωροῦντες αὐτὸν τὸ πρότερον ὅτι
beholding him the former [time] that
προσαίτης ἦν ἔλεγον Οὐχ οὗτός
beggar he was were saying Not this (one)
ἐστιν ὁ καθήμενος καὶ προσαιτῶν;
is the (one) sitting and begging?
9 ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν·
Others were saying that This (one) is;
ἄλλοι ἔλεγον Οὐχί, ἀλλὰ ὅμοιος αὐτῷ
others were saying No, but like to him
ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.
he is. That (one) was saying that I am.

3 Jesus answered:
"Neither this man
sinned nor his par-
ents, but it was
in order that the
works of God might
be made manifest
in his case. 4 We
must work the works
of him that sent
me while it is day;
the night is com-
ing when no man
can work. 5 As long
as I am in the
world, I am the
world's light." 6 Af-
ter he said these
things, he spit on
the ground and made
a clay with the sa-
liva, and put his
clay upon the [man's]
eyes 7 and said to
him: "Go wash in
the pool of Si·lo'-
am"[a] (which is trans-
lated 'Sent forth').
And so he went
off and washed,
and came back see-
ing.
8 Therefore the
neighbors and those
who formerly used
to see he was a
beggar began to
say: "This is the
man that used to
sit and beg, is it
not?" 9 Some would
say: "This is he."
Others would say:
"Not at all, but he
is like him." The man
would say: "I am he."

7[a] Si·lo'am, אBA; Shi·lo'ah, J[7-14,16-19]. See Isaiah 8:6, *LXX*.

10 ἔλεγον οὖν αὐτῷ Πῶς
They were saying therefore to him How
οὖν ἠνεῴχθησάν σου οἱ ὀφθαλμοί;
therefore were opened of you the eyes?
11 ἀπεκρίθη ἐκεῖνος Ὁ ἄνθρωπος ὁ
Answered that (one) The man the (one)
λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ
being said Jesus clay made and
ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ
he anointed upon of me the eyes and
εἶπέν μοι ὅτι Ὕπαγε εἰς τὸν
he said to me that Be going under into the
Σιλωὰμ καὶ νίψαι· ἀπελθὼν
Siloam and wash yourself; having gone off
οὖν καὶ νιψάμενος ἀνέβλεψα.
therefore and having washed myself I saw again.
12 καὶ εἶπαν αὐτῷ Ποῦ ἐστιν ἐκεῖνος;
And they said to him Where is that (one)?
λέγει Οὐκ οἶδα.
He is saying Not I have known.
13 Ἄγουσιν αὐτὸν πρὸς τοὺς
They are leading him toward the
Φαρισαίους τόν ποτε τυφλόν. 14 ἦν
Pharisees the (one) sometime blind. Was
δὲ σάββατον ἐν ᾗ ἡμέρᾳ τὸν πηλὸν
but sabbath in which day the clay
ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς
made the Jesus and he opened of him the
ὀφθαλμούς. 15 πάλιν οὖν ἠρώτων
eyes. Again therefore were questioning
αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν.
him also the Pharisees how he saw again.
ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθηκέν
The (one) but said to them Clay he put upon
μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην,
of me upon the eyes, and I washed myself,
καὶ βλέπω. 16 ἔλεγον οὖν ἐκ
and I am seeing. Were saying therefore out of
τῶν Φαρισαίων τινές Οὐκ ἔστιν οὗτος παρὰ
the Pharisees some Not is this (one) beside
θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον
of God the man, because the sabbath
οὐ τηρεῖ. ἄλλοι δὲ ἔλεγον Πῶς
not he is observing. Others but were saying How
δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα
is able man sinner such signs
ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.
to be doing? And split was in them.
17 λέγουσιν οὖν τῷ τυφλῷ
They are saying therefore to the blind [man]

10 Consequently they
began to say to
him: "How, then, were
your eyes opened?"
11 He answered: "The
man called Jesus
made a clay and
smeared [it] on my
eyes and said to me,
'Go to Si·lo'am and
wash.' I therefore
went and washed
and gained sight."
12 At this they said
to him: "Where is
that [man]?" He
said: "I do not
know."
13 They led the
once-blind man him-
self to the Phar-
isees. 14 Incidentally
it was Sabbath on
the day that Jesus
made the clay and
opened his eyes.
15 This time, there-
fore, the Pharisees
also took up asking
him how he gained
sight. He said to
them: "He put a
clay upon my eyes,
and I washed and
have sight." 16 There-
fore some of the
Pharisees began to
say: "This is not a
man from God, be-
cause he does not
observe the Sab-
bath." Others began
to say: "How can
a man that is a sin-
ner perform signs of
that sort?" So there
was a division among
them. 17 Hence they
said to the blind man

πάλιν Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι
again What you are saying about him, because
ἠνέῳξέν σου τοὺς ὀφθαλμούς; ὁ δὲ
he opened of you the eyes? The (one) but
εἶπεν ὅτι Προφήτης ἐστίν.
said that Prophet he is.
18 Οὐκ ἐπίστευσαν οὖν οἱ
Not believed therefore the
Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν
Jews about him that he was
τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου
blind and he saw again, until when
ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ
they sounded for the parents of him the (one)
ἀναβλέψαντος 19 καὶ ἠρώτησαν αὐτοὺς
having seen again and they questioned them
λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν
saying This is the son of YOU, whom
ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη;
YOU are saying that blind was generated?
πῶς οὖν βλέπει ἄρτι;
How therefore he is seeing right now?
20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ
Answered therefore the parents of him
καὶ εἶπαν Οἴδαμεν ὅτι οὗτός ἐστιν
and they said We have known that this is
ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη·
the son of us and that blind he was generated;
21 πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν,
how but now he is seeing not we have known,
ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς
or who opened of him the eyes we
οὐκ οἴδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν
not have known; him YOU question, prime of life
ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.
he is having; he about himself will speak.
22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ
These (things) said the parents of him
ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους·
because they were fearing the Jews,
ἤδη γὰρ συνετέθειντο οἱ
already for had put themselves together the
Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν
Jews in order that if ever anyone him
ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος
should confess Christ, off from synagogue
γένηται. 23 διὰ τοῦτο οἱ γονεῖς
he should become. Through this the parents
αὐτοῦ εἶπαν ὅτι Ἡλικίαν
of him said that Prime of life

again: "What do
you say about him,
seeing that he opened
your eyes?" The
[man] said: "He is a
prophet."
18 However, the
Jews did not believe
concerning him that
he had been blind
and had gained
sight, until they
called the parents of
the man that gained
sight. 19 And they
asked them: "Is
this YOUR son who
YOU say was born
blind? How, then,
is it he sees at pres-
ent?" 20 Then in
answer his parents
said: "We know that
this is our son
and that he was
born blind. 21 But
how it is he now
sees we do not know,
or who opened his
eyes we do not know.
ASK him. He is
of age. He must
speak for himself."
22 His parents said
these things because
they were in fear
of the Jews, for the
Jews had already
come to an agreement
that, if anyone con-
fessed him as Christ,
he should get ex-
pelled from the
synagogue. 23 This is
why his parents said:

ἔχει, αὐτὸν ἐπερωτήσατε.
he is having, him question YOU upon.
24 Ἐφώνησαν οὖν τὸν
They sounded for therefore the
ἄνθρωπον ἐκ δευτέρου ὃς
man out of second [time] who
ἦν τυφλὸς καὶ εἶπαν αὐτῷ Δὸς δόξαν τῷ
was blind and said to him Give glory to the
θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ
God; we have known that this the
ἄνθρωπος ἁμαρτωλός ἐστιν. 25 ἀπεκρίθη
man sinner is. Answered
οὖν ἐκεῖνος Εἰ ἁμαρτωλός ἐστιν οὐκ
therefore that (one) If sinner he is not
οἶδα· ἓν οἶδα ὅτι
I have known; one (thing) I have known that
τυφλὸς ὢν ἄρτι βλέπω. 26 εἶπαν
blind being right now I am seeing. They said
οὖν αὐτῷ Τί ἐποίησέν σοι; πῶς
therefore to him What did he to you? How
ἤνοιξέν σου τοὺς ὀφθαλμούς;
opened he of you the eyes?
27 ἀπεκρίθη αὐτοῖς Εἶπον ὑμῖν ἤδη
He answered to them I said to YOU already
καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε
and not YOU heard; why again YOU are willing
ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ
to be hearing? Not also YOU are willing of him
μαθηταὶ γενέσθαι; 28 καὶ ἐλοιδόρησαν αὐτὸν
disciples to become? And they reviled him
καὶ εἶπαν Σὺ μαθητὴς εἶ ἐκείνου,
and they said You disciple are of that (one),
ἡμεῖς δὲ τοῦ Μωυσέως ἐσμὲν μαθηταί·
we but of the Moses we are disciples;
29 ἡμεῖς οἴδαμεν ὅτι Μωυσεῖ λελάληκεν
we have known that to Moses has spoken
ὁ θεός, τοῦτον δὲ οὐκ οἴδαμεν
the God, this (one) but not we have known
πόθεν ἐστίν. 30 ἀπεκρίθη ὁ ἄνθρωπος
wherefrom he is. Answered the man
καὶ εἶπεν αὐτοῖς Ἐν τούτῳ γὰρ τὸ
and said to them In this (thing) for the
θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ
marvelous (thing) is that YOU not
οἴδατε πόθεν ἐστίν, καὶ ἤνοιξέν
have known wherefrom he is, and he opened
μου τοὺς ὀφθαλμούς. 31 οἴδαμεν ὅτι
of me the eyes. We have known that
ὁ θεὸς ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ'
the God of sinners not is hearing, but

"He is of age. QUES-
TION him."
24 Therefore a sec-
ond time they called
the man that had
been blind and said
to him: "Give glory
to God; we know
that this man is a
sinner." 25 In turn he
answered: "Whether
he is a sinner I
do not know. One
thing I do know,
that, whereas I was
blind, I see at pres-
ent." 26 Therefore
they said to him:
"What did he do to
you? How did he
open your eyes?"
27 He answered them:
"I told YOU al-
ready, and yet YOU
did not listen. Why
do YOU want to hear
it again? YOU do not
want to become his
disciples also, do
YOU?" 28 At this they
reviled him and said:
"You are a disciple
of that [man], but
we are disciples of
Moses. 29 We know
that God has spoken
to Moses; but as for
this [man], we do not
know where he is
from." 30 In answer
the man said to
them: "This cer-
tainly is a marvel,
that YOU do not know
where he is from,
and yet he opened my
eyes. 31 We know
that God does not
listen to sinners, but

ἐάν τις θεοσεβὴς ᾖ καὶ τὸ
if ever anyone God-revering may be and the
θέλημα αὐτοῦ ποιῇ τούτου
will of him he may do of this (one)
ἀκούει. 32 ἐκ τοῦ αἰῶνος οὐκ
he is hearing. Out of the age not
ἠκούσθη ὅτι ἠνέῳξέν τις ὀφθαλμοὺς
it was heard that opened anyone eyes
τυφλοῦ γεγεννημένου· 33 εἰ μὴ
of blind [man] having been generated; if not
ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο
was this (one) beside of God, not he was able
ποιεῖν οὐδέν. 34 ἀπεκρίθησαν καὶ
to be doing nothing. They answered and
εἶπαν αὐτῷ Ἐν ἁμαρτίαις σὺ
they said to him In sins you
ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις
were generated whole, and you are teaching
ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.
us? And they threw out him outside.
35 Ἤκουσεν Ἰησοῦς ὅτι ἐξέβαλον
Heard Jesus that they threw out
αὐτὸν ἔξω, καὶ εὑρὼν αὐτὸν εἶπεν
him outside, and having found him he said
Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ
You are believing into the Son of the
ἀνθρώπου; 36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν
man? Answered that (one) and he said
Καὶ τίς ἐστιν, κύριε, ἵνα
And who is he, lord, in order that
πιστεύσω εἰς αὐτόν; 37 εἶπεν αὐτῷ
I should believe into him? Said to him
ὁ Ἰησοῦς Καὶ ἑώρακας αὐτὸν καὶ
the Jesus And you have seen him and
ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.
the (one) speaking with you that (one) is.
38 ὁ δὲ ἔφη Πιστεύω, κύριε· καὶ
The (one) but said I am believing, Lord; and
προσεκύνησεν αὐτῷ. 39 καὶ εἶπεν ὁ
he did obeisance to him. And said the
Ἰησοῦς Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον
Jesus Into judgment I into the world
τοῦτον ἦλθον, ἵνα οἱ μὴ
this I came, in order that the (ones) not
βλέποντες βλέπωσιν καὶ οἱ βλέποντες
seeing may see and the (ones) seeing
τυφλοὶ γένωνται. 40 Ἤκουσαν ἐκ τῶν
blind should become. Heard out of the
Φαρισαίων ταῦτα οἱ μετ᾽ αὐτοῦ
Pharisees these (things) the (ones) with him

if anyone is God-
fearing and does his
will, he listens to
this one. 32 From of
old it has never been
heard that anyone
opened the eyes of
one born blind. 33 If
this [man] were not
from God, he could
do nothing at all."
34 In answer they
said to him: "You
were altogether born
in sins, and yet are
you teaching us?"
And they threw him
out!

35 Jesus heard
that they had thrown
him out, and, on
finding him, he said:
"Are you putting
faith in the Son of
man?" 36 The [man]
answered: "And who
is he, sir, that I
may put faith in
him?" 37 Jesus said
to him: "You have
seen him and, be-
sides, he that is
speaking with you is
that one." 38 Then
he said: "I do put
faith in him, Lord."
And he did obei-
sance to him. 39 And
Jesus said: "For
[this] judgment I
came into this world:
that those not see-
ing might see and
those seeing might be-
come blind." 40 Those
of the Pharisees
who were with him
heard these things,

ὄντες, καὶ εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς
being, and they said to him Not also we
τυφλοί ἐσμεν; 41 εἶπεν αὐτοῖς ὁ Ἰησοῦς
blind are? Said to them the Jesus
Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε
If blind you may be, not likely you were having
ἁμαρτίαν· νῦν δὲ λέγετε ὅτι
sin; now but you are saying that
Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.
We are seeing; the sin of you is remaining.

10 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ
Amen amen I am saying to you, the (one)
μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν
not entering through the door into the
αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων
fold of the sheep but going up
ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ
from another place that (one) thief is and
λῃστής· 2 ὁ δὲ εἰσερχόμενος
plunderer; the (one) but entering
διὰ τῆς θύρας ποιμήν ἐστιν τῶν
through the door shepherd is of the
προβάτων. 3 τούτῳ ὁ θυρωρὸς
sheep. To this (one) the doorkeeper
ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ
is opening, and the sheep of the voice of him
ἀκούει, καὶ τὰ ἴδια πρόβατα
is hearing, and the own sheep
φωνεῖ κατ᾽ ὄνομα καὶ
he is sounding for according to name and
ἐξάγει αὐτά. 4 ὅταν τὰ ἴδια
he is leading out them. Whenever the own
πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν
all he should thrust out, in front of them
πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ,
he is going, and the sheep to him is following,
ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ·
because they have known the voice of him;
5 ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ
to stranger but not not they will follow but
φεύξονται ἀπ᾽ αὐτοῦ, ὅτι οὐκ
they will flee from him, because not
οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.
they have known of the strangers the voice.
6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ
This the comparison said to them the
Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα
Jesus; those but not knew what (things)
ἦν ἃ ἐλάλει αὐτοῖς.
was which he was speaking to them.

and they said to
him: "We are not
blind also, are we?"
41 Jesus said to
them: "If YOU were
blind, YOU would
have no sin. But
now YOU say, 'We
see.' YOUR sin re-
mains."

10 "Most truly I
say to YOU,
He that does not
enter into the sheep-
fold through the
door but climbs up
some other place,
that one is a thief
and a plunderer.
2 But he that en-
ters through the
door is shepherd of
the sheep. 3 The door-
keeper opens to this
one, and the sheep
listen to his voice,
and he calls his
own sheep by name
and leads them out.
4 When he has got
all his own out,
he goes before them,
and the sheep fol-
low him, because
they know his voice.
5 A stranger they
will by no means
follow but will flee
from him, because
they do not know
the voice of strang-
ers." 6 Jesus spoke
this comparison to
them; but they did
not know what the
things meant that
he was speaking to
them.

7 Εἶπεν οὖν πάλιν ὁ Ἰησοῦς
Said therefore again the Jesus
Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐγώ εἰμι ἡ
Amen amen I am saying to YOU, I am the
θύρα τῶν προβάτων. 8 πάντες ὅσοι
door of the sheep. All as many as
ἦλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ
came before me thieves are and
λῃσταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ
plunderers; but not heard of them the
πρόβατα. 9 ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ
sheep. I am the door; through me
ἐάν τις εἰσέλθῃ σωθήσεται καὶ
if ever anyone should enter he will be saved and
εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν
he will go in and he will go out and pasturage
εὑρήσει. 10 ὁ κλέπτης οὐκ ἔρχεται εἰ
he will find. The thief not is coming if
μὴ ἵνα κλέψῃ καὶ θύσῃ
not in order that he might thieve and he might slay
καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα
and he might destroy; I came in order that
ζωὴν ἔχωσιν καὶ περισσὸν
life they may have and abundant (thing)
ἔχωσιν. 11 Ἐγώ εἰμι ὁ ποιμὴν ὁ
they may have. I am the shepherd the
καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν
fine; the shepherd the fine the soul
αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· 12 ὁ
of him is putting over the sheep; the
μισθωτὸς καὶ οὐκ ὢν ποιμήν, οὗ οὐκ
hireling and not being shepherd, of whom not
ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν
is the sheep own, he is beholding the
λύκον ἐρχόμενον καὶ ἀφίησιν τὰ
wolf coming and he is letting go off the
πρόβατα καὶ φεύγει, — καὶ ὁ λύκος
sheep and he is fleeing, — and the wolf
ἁρπάζει αὐτὰ καὶ σκορπίζει, — 13 ὅτι
is snatching them and is scattering, — because
μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ
hireling he is and not it is mattering to him
περὶ τῶν προβάτων. 14 ἐγώ εἰμι ὁ
about the sheep. I am the
ποιμὴν ὁ καλός, καὶ γινώσκω τὰ
shepherd the fine, and I am knowing the (ones)
ἐμὰ καὶ γινώσκουσί με τὰ ἐμά,
mine and are knowing me the (ones) mine,
15 καθὼς γινώσκει με ὁ πατὴρ κἀγὼ
according as is knowing me the Father and I

7 Therefore Jesus
said again: "Most
truly I say to YOU,
I am the door of
the sheep. 8 All those
that have come in
place of me are
thieves and plun-
derers; but the sheep
have not listened to
them. 9 I am the
door; whoever enters
through me will be
saved, and he will
go in and out and
find pasturage. 10 The
thief does not come
unless it is to steal
and slay and de-
stroy. I have come
that they might have
life and might have
it in abundance.
11 I am the fine
shepherd; the fine
shepherd surrenders
his soul in behalf
of the sheep. 12 The
hired man, who is
no shepherd and
to whom the sheep
do not belong as
his own, beholds the
wolf coming and
abandons the sheep
and flees—and the
wolf snatches them
and scatters them—
13 because he is a
hired man and does
not care for the
sheep. 14 I am the
fine shepherd, and I
know my sheep and
my sheep know me,
15 just as the Fa-
ther knows me and I

γινώσκω τὸν πατέρα, καὶ τὴν ψυχήν μου
am knowing the Father, and the soul of me
τίθημι ὑπὲρ τῶν προβάτων.
I am putting over the sheep.
16 καὶ ἄλλα πρόβατα
And other sheep
ἔχω ἃ οὐκ ἔστιν ἐκ
I am having which not is out of
τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ
the fold this; and those it is necessary
με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν,
me to lead, and of the voice of me they will hear,
καὶ γενήσονται μία ποίμνη, εἷς ποιμήν.
and they will become one flock, one shepherd.
17 διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ
Through this me the Father is loving
ὅτι ἐγὼ τίθημι τὴν ψυχήν μου,
because I am putting the soul of me,
ἵνα πάλιν λάβω αὐτήν.
in order that again I should receive it.
18 οὐδεὶς ἦρεν αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ
No one lifted up it from me, but I
τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν
am putting it from myself. Authority
ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν
I am having to put it, and authority
ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν
I am having again to receive it; this the
ἐντολὴν ἔλαβον παρὰ τοῦ πατρός
commandment I received beside of the Father
μου.
of me.
19 Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις
Split again occurred in the Jews
διὰ τοὺς λόγους τούτους. 20 ἔλεγον
through the words these. Were saying
δὲ πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει
but many out of them Demon he is having
καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
and he is mad; why of him YOU are hearing?
21 ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ
Others were saying These the sayings not
ἔστιν δαιμονιζομένου· μὴ δαιμόνιον
is of being demonized [man]; not demon
δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι;
is able of blind (ones) eyes to open?
22 Ἐγένετο τότε τὰ ἐνκαίνια ἐν
Occurred then the celebration of renewal in
τοῖς Ἱεροσολύμοις· χειμὼν ἦν, 23 καὶ
the Jerusalem; winter it was, and

know the Father; and
I surrender my soul
in behalf of the
sheep.
16 "And I have
other sheep, which
are not of this fold;
those also I must
bring, and they will
listen to my voice,
and they will be-
come one flock, one
shepherd. 17 This is
why the Father loves
me, because I sur-
render my soul, in
order that I may
receive it again.
18 No man has taken
it away from me,
but I surrender it
of my own initiative.
I have authority to
surrender it, and I
have authority to re-
ceive it again. The
commandment on
this I received from
my Father."
19 Again a division
resulted among the
Jews because of
these words. 20 Many
of them were say-
ing: "He has a demon
and is mad. Why do
YOU listen to him?"
21 Others would say:
"These are not the
sayings of a demon-
ized man. A demon
cannot open blind
people's eyes, can it?"
22 At that time
the festival of dedi-
cation took place
in Jerusalem. It was
wintertime, 23 and

περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ
was walking about the Jesus in the temple in the
στοᾷ τοῦ Σολομῶνος. 24 ἐκύκλωσαν
colonnade of the Solomon. Encircled
οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ
therefore him the Jews and
ἔλεγον αὐτῷ Ἕως πότε τὴν ψυχὴν
they were saying to him Until when the soul
ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ χριστός,
of us are you lifting up? If you are the Christ,
εἰπὸν ἡμῖν παρρησίᾳ. 25 ἀπεκρίθη
say to us outspokenly. Answered
αὐτοῖς ὁ Ἰησοῦς Εἶπον ὑμῖν καὶ οὐ
to them the Jesus I said to you and not
πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ
you are believing; the works which I am doing
ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα
in the name of the Father of me these (things)
μαρτυρεῖ περὶ ἐμοῦ· 26 ἀλλὰ ὑμεῖς
is bearing witness about me; but you
οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν
not are believing, because not you are out of the
προβάτων τῶν ἐμῶν. 27 τὰ πρόβατα τὰ
sheep of the mine. The sheep the
ἐμὰ τῆς φωνῆς μου ἀκούουσιν, κἀγὼ
mine of the voice of me are hearing, and I
γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,
am knowing them, and they are following to me,
28 κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ
and I am giving to them life everlasting, and
οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα,
not not they should be destroyed into the age,
καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς
and not will snatch anyone them out of the
χειρός μου. 29 ὁ πατήρ μου ὃ
hand of me. The Father of me which
δέδωκέν μοι πάντων μεῖζόν ἐστιν, καὶ
he has given to me of all greater is, and
οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς
no one is able to be snatching out of the hand
τοῦ πατρός. 30 ἐγὼ καὶ ὁ πατὴρ
of the Father. I and the Father
ἕν ἐσμεν.
one (thing) we are.
31 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι
Carried again stones the Jews
ἵνα λιθάσωσιν αὐτόν.
in order that they might stone him.
32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ
Answered to them the Jesus Many

Jesus was walking
in the temple in
the colonnade of Sol'-
o·mon. 24 Therefore
the Jews encircled
him and began to
say to him: "How long
are you to keep our
souls in suspense?
If you are the Christ,
tell us outspokenly."
25 Jesus answered
them: "I told YOU,
and yet YOU do not
believe. The works
that I am doing in
the name of my Fa-
ther, these bear wit-
ness about me. 26 But
YOU do not believe,
because YOU are
none of my sheep.
27 My sheep listen
to my voice, and I
know them, and they
follow me. 28 And I
give them everlast-
ing life, and they
will by no means
ever be destroyed,
and no one will
snatch them out of
my hand. 29 What
my Father has giv-
en me is something
greater than all other
things, and no one
can snatch them out
of the hand of the
Father. 30 I and the
Father are one."
31 Once more the
Jews lifted up stones
to stone him. 32 Je-
sus replied to them:

ἔργα ἔδειξα ὑμῖν καλὰ
works I showed to you fine (ones)
ἐκ τοῦ πατρός· διὰ ποῖον
out of the Father; through which sort
αὐτῶν ἔργον ἐμὲ λιθάζετε;
of them work me you are stoning?
33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Περὶ
Answered to him the Jews About
καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ
fine work not we are stoning you but about
βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν
blasphemy, and because you man being
ποιεῖς σεαυτὸν θεόν. 34 ἀπεκρίθη
you are making yourself god. Answered
αὐτοῖς ὁ Ἰησοῦς Οὐκ ἔστιν γεγραμμένον
to them the Jesus Not is it having been written
ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα Θεοί ἐστε;
in the law of you that I said gods you are?
35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ
If those he said gods toward whom the
λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται
word of the God occurred, and not is able
λυθῆναι ἡ γραφή, 36 ὃν ὁ πατὴρ
to be loosed the Scripture, whom the Father
ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς
sanctified and he sent forth into the world you
λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον
are saying that You are blaspheming, because I said
Υἱὸς τοῦ θεοῦ εἰμί; 37 εἰ οὐ ποιῶ τὰ
Son of the God I am? If not I am doing the
ἔργα τοῦ πατρός μου, μὴ πιστεύετέ
works of the Father of me, not be believing you
μοι· 38 εἰ δὲ ποιῶ, κἂν ἐμοὶ
to me; if but I am doing, and if ever to me
μὴ πιστεύητε τοῖς ἔργοις πιστεύετε,
not you may believe to the works believe you,
ἵνα γνῶτε καὶ
in order that you should know and
γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ
you may be knowing that in me the Father
κἀγὼ ἐν τῷ πατρί. 39 Ἐζήτουν
and I in the Father. They were seeking
οὖν αὐτὸν πάλιν πιάσαι· καὶ
therefore him again to get hold of; and
ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
he went forth out of the hand of them.
40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ
And he went off again other side of the
Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάνης
Jordan into the place where was John

"I displayed to YOU
many fine works
from the Father. For
which of those works
are YOU stoning me?"
33 The Jews answered
him: "We are ston-
ing you, not for a
fine work, but for
blasphemy, even be-
cause you, although
being a man, make
yourself a god." 34 Je-
sus answered them:
"Is it not written in
your Law, 'I said:
"YOU are gods"'?
35 If he called 'gods'
those against whom
the word of God
came, and yet the
Scripture cannot be
nullified, 36 do YOU
say to me whom the
Father sanctified and
dispatched into the
world, 'You blas-
pheme,' because I
said, I am God's Son?
37 If I am not doing
the works of my
Father, do not be-
lieve me. 38 But if I
am doing them, even
though YOU do not
believe me, believe the
works, in order that
YOU may come to
know and may con-
tinue knowing that
the Father is in union
with me and I am
in union with the
Father." 39 Therefore
they tried again to
seize him; but he
got out of their reach.
40 So he went off
again across the Jor-
dan to the place
where John was

τὸ πρῶτον βαπτίζων, καὶ ἔμενεν
the first [time] baptizing, and he was remaining
ἐκεῖ. 41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ
there. And many came toward him and
ἔλεγον ὅτι Ἰωάνης μὲν σημεῖον
they were saying that John indeed sign
ἐποίησεν οὐδέν, πάντα δὲ ὅσα
did none, all (things) but as many as
εἶπεν Ἰωάνης περὶ τούτου ἀληθῆ ἦν.
said John about this (one) true was.
42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.
And many believed into him there.

11 Ἦν δέ τις ἀσθενῶν, Λάζαρος
Was but some [man] being sick, Lazarus
ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ
from Bethany out of the village of Mary and
Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 ἦν δὲ
Martha of the sister of her. Was but
Μαριὰμ ἡ ἀλείψασα τὸν κύριον
Mary the (one) having greased the Lord
μύρῳ καὶ ἐκμάξασα τοὺς
to perfumed oil and having wiped dry off the
πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς
feet of him to the hairs of her, of whom
ὁ ἀδελφὸς Λάζαρος ἠσθένει.
the brother Lazarus was being sick.
3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς
Sent forth therefore the sisters toward
αὐτὸν λέγουσαι Κύριε, ἴδε ὃν
him saying Lord, see whom
φιλεῖς ἀσθενεῖ.
you are having affection for is being sick.
4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν Αὕτη
Having heard but the Jesus said This
ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ'
the sickness not is toward death but
ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα
over the glory of the God in order that
δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι'
might be glorified the Son of the God through
αὐτῆς.
it.
5 ἠγάπα δὲ ὁ Ἰησοῦς τὴν
Was loving but the Jesus the
Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν
Martha and the sister of her and the

baptizing at first,
and he stayed there.
41 And many people
came to him, and
they began saying:
"John, indeed, did not
perform a single sign,
but as many things
as John said about
this man were all
true." 42 And many
put faith in him
there.

11 Now there was a
certain man sick,
Laz'a·rus[a] of Beth'a-
ny, of the village of
Mary and of Martha
her sister. 2 It was,
in fact, the Mary
that greased the Lord
with perfumed oil and
wiped his feet dry
with her hair, whose
brother Laz'a·rus[a]
was sick. 3 Therefore
his sisters dispatched
word to him, saying:
"Lord, see! the one
for whom you have
affection is sick."
4 But when Jesus
heard it he said:
"This sickness is not
with death as its
object, but is for
the glory of God, in
order that the Son
of God may be glo-
rified through it."
5 Now Jesus loved
Martha and her sister

1, 2[a] Laz'a·rus, ℵBA; El·e·a'zar (meaning "God is helper"), J[7-14,16-19].

Λάζαρον. 6 ὡς οὖν ἤκουσεν ὅτι
Lazarus. As therefore he heard that
ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν
he is being sick, then indeed he remained in
ᾧ ἦν τόπῳ δύο ἡμέρας· 7 ἔπειτα
which he was place two days; thereupon
μετὰ τοῦτο λέγει τοῖς μαθηταῖς
after this he is saying to the disciples
Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.
Let us be going into the Judea again.
8 λέγουσιν αὐτῷ οἱ μαθηταί Ῥαββεί, νῦν
Are saying to him the disciples Rabbi, now
ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ
were seeking you to stone the Judeans, and
πάλιν ὑπάγεις ἐκεῖ; 9 ἀπεκρίθη
again you are going under there? Answered
Ἰησοῦς Οὐχὶ δώδεκα ὧραί εἰσιν τῆς
Jesus Not twelve hours are of the
ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ
day? If ever anyone may be walking about in the
ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ
day, not he is striking toward, because the
φῶς τοῦ κόσμου τούτου βλέπει·
light of the world this he is seeing;
10 ἐὰν δέ τις περιπατῇ ἐν τῇ
if ever but anyone may be walking about in the
νυκτί, προσκόπτει, ὅτι τὸ φῶς
night, he is striking toward, because the light
οὐκ ἔστιν ἐν αὐτῷ.
not is in him.
11 ταῦτα εἶπεν, καὶ μετὰ
These (things) he said, and after
τοῦτο λέγει αὐτοῖς Λάζαρος
this he is saying to them Lazarus
ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ
the friend of us has laid down to rest, but
πορεύομαι ἵνα ἐξυπνίσω
I am going in order that I might get out of sleep
αὐτόν. 12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ
him. Said therefore the disciples to him
Κύριε, εἰ κεκοίμηται σωθήσεται.
Lord, if he has laid down to rest he will be saved.
13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ
Had spoken but the Jesus about the
θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι
death of him. Those (ones) but thought that
περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.
about the taking rest of the sleep he is saying.

and Laz'a·rus.[a] 6 How-
ever, when he heard
that he was sick,
then he actually re-
mained two days in
the place where he
was. 7 Then after this
he said to the dis-
ciples: "Let us go
into Ju·de'a again."
8 The disciples said
to him: "Rabbi, just
lately the Ju·de'ans
were seeking to stone
you, and are you
going there again?"
9 Jesus answered:
"There are twelve
hours of daylight,
are there not? If any-
one walks in daylight
he does not bump
against anything, be-
cause he sees the
light of this world.
10 But if anyone walks
in the night, he
bumps against some-
thing, because the
light is not in him."
11 He said these
things, and after this
he said to them:
"Laz'a·rus[a] our friend
has gone to rest, but
I am journeying there
to awaken him from
sleep." 12 Therefore
the disciples said to
him: "Lord, if he has
gone to rest, he will
get well." 13 Jesus
had spoken, however,
about his death. But
they imagined he
was speaking about
taking rest in sleep.

5, 11[a] See verse 1, footnote[a].

14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς
Then therefore said to them the Jesus
παρρησίᾳ Λάζαρος ἀπέθανεν, 15 καὶ
outspokenly Lazarus died, and
χαίρω δι' ὑμᾶς, ἵνα
I am rejoicing through you, in order that
πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλὰ
you might believe, that not I was there; but
ἄγωμεν πρὸς αὐτόν. 16 εἶπεν
let us be going toward him. Said
οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος
therefore Thomas the (one) being said Twin
τοῖς συνμαθηταῖς Ἄγωμεν καὶ
to the fellow disciples Let us be going also
ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
we in order that we might die with him.
17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν
Having come therefore the Jesus found
αὐτὸν τέσσαρας ἤδη ἡμέρας ἔχοντα ἐν τῷ
him four already days having in the
μνημείῳ. 18 ἦν δὲ Βηθανία ἐγγὺς
memorial tomb. Was but Bethany near
τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.
the Jerusalem as from stadia fifteen.
19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν
Many but out of the Jews had come
πρὸς τὴν Μάρθαν καὶ Μαριὰμ ἵνα
toward the Martha and Mary in order that
παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ.
they might console them about the brother.
20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι
The therefore Martha as she heard that
Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριὰμ
Jesus is coming met to him; Mary
δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. 21 εἶπεν οὖν
but in the house was sitting. Said therefore
ἡ Μάρθα πρὸς Ἰησοῦν Κύριε, εἰ ἦς
the Martha toward Jesus Lord, if you were
ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου·
here not likely died the brother of me;
22 καὶ νῦν οἶδα ὅτι ὅσα
and now I have known that as many (things) as
ἂν αἰτήσῃ τὸν θεὸν δώσει σοι
likely you might ask the God will give to you
ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς
the God. Is saying to her the Jesus
Ἀναστήσεται ὁ ἀδελφός σου. 24 λέγει
Will stand up the brother of you. Is saying

14 At that time, there-
fore, Jesus said to
them outspokenly:
"Laz'a·rus[a] has died,
15 and I rejoice on
YOUR account that I
was not there, in
order for YOU to
believe. But let us go
to him." 16 Therefore
Thomas, who was
called The Twin, said
to his fellow disci-
ples: "Let us also go,
that we may die with
him."
17 Consequently
when Jesus arrived,
he found he had al-
ready been four days
in the memorial tomb.
18 Now Beth'a·ny was
near Jerusalem at a
distance of about two
miles. 19 Accordingly
many of the Jews
had come to Martha
and Mary in order
to console them con-
cerning their brother.
20 Therefore Martha,
when she heard that
Jesus was coming,
met him; but Mary
kept sitting at home.
21 Martha therefore
said to Jesus: "Lord,
if you had been here
my brother would not
have died. 22 And yet
at present I know
that as many things
as you ask God
for, God will give
you." 23 Jesus said to
her: "Your brother
will rise." 24 Martha

14[a] See verse 1, footnote[a].

αὐτῷ ἡ Μάρθα Οἶδα ὅτι
to him the Martha I have known that
ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ
he will stand up in the resurrection in the last
ἡμέρᾳ. 25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι
day. Said to her the Jesus I am
ἡ ἀνάστασις καὶ ἡ ζωή· ὁ
the resurrection and the life; the (one)
πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ
believing into me and if ever he should die
ζήσεται, 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων
he will live, and everyone the living and believing
εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα·
into me not not should die into the age;
πιστεύεις τοῦτο; 27 λέγει αὐτῷ
are believing you this? She is saying to him
Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ
Yes, Lord; I have believed that you are
ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν
the Christ the Son of the God the (one) into the
κόσμον ἐρχόμενος. 28 καὶ τοῦτο εἰποῦσα
world coming. And this having said
ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν
she went off and she sounded for Mary the
ἀδελφὴν αὐτῆς λάθρᾳ εἴπασα Ὁ
sister of her secretly having said The
διδάσκαλος πάρεστιν καὶ φωνεῖ
Teacher is alongside and he is sounding for
σε. 29 ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη
you. That (one) but as she heard she rose up
ταχὺ καὶ ἤρχετο πρὸς αὐτόν·
quickly and she was coming toward him;
30 οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν
not yet but had come the Jesus into the
κώμην, ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου
village, but he was yet in the place where
ὑπήντησεν αὐτῷ ἡ Μάρθα. 31 οἱ οὖν
met to him the Martha. The therefore
Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ
Jews the (ones) being with her in the
οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες
house and consoling her, having seen
τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ
the Mary that quickly she stood up and
ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι
went out, they followed to her thinking that
ὑπάγει εἰς τὸ μνημεῖον ἵνα
she is going under into the memorial tomb in order that
κλαύσῃ ἐκεῖ. 32 ἡ οὖν Μαριὰμ
she might weep there. The therefore Mary

said to him: "I know
he will rise in the
resurrection on the
last day." 25 Jesus
said to her: "I am
the resurrection and
the life. He that ex-
ercises faith in me,
even though he dies,
will come to life;
26 and everyone that
is living and exercises
faith in me will never
die at all. Do you
believe this?" 27 She
said to him: "Yes,
Lord; I have believed
that you are the
Christ the Son of
God, the One com-
ing into the world."
28 And when she had
said this, she went
off and called Mary
her sister, saying se-
cretly: "The Teacher
is present and is call-
ing you." 29 The lat-
ter, when she heard
this, got up quickly
and was on her way
to him.
30 Jesus had not
yet, in fact, come
into the village, but
he was still in the
place where Martha
met him. 31 There-
fore the Jews that
were with her in
the house and that
were consoling her,
on seeing Mary rise
quickly and go out,
followed her, sup-
posing that she was
going to the memo-
rial tomb to weep
there. 32 And so Mary,

ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα
as she came where was Jesus having seen

αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας,
him fell of him toward the feet,

λέγουσα αὐτῷ Κύριε, εἰ ἦς ὧδε οὐκ
saying to him Lord, if you were here not

ἄν μου ἀπέθανεν ὁ ἀδελφός. 33 Ἰησοῦς
likely of me died the brother. Jesus

οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ
therefore as he saw her weeping and

τοὺς συνελθόντας αὐτῇ Ἰουδαίους
the (ones) having come with to her Jews

κλαίοντας ἐνεβριμήσατο τῷ πνεύματι καὶ
weeping he groaned to the spirit and

ἐτάραξεν ἑαυτόν, 34 καὶ εἶπεν Ποῦ
he troubled himself, and he said Where

τεθείκατε αὐτόν; λέγουσιν αὐτῷ
have you put him? They are saying to him

Κύριε, ἔρχου καὶ ἴδε. 35 ἐδάκρυσεν ὁ
Lord, be coming and see. Shed tears the

Ἰησοῦς. 36 ἔλεγον οὖν οἱ Ἰουδαῖοι
Jesus. Were saying therefore the Jews

Ἴδε πῶς ἐφίλει αὐτόν.
See how he was having affection for him.

37 τινὲς δὲ ἐξ αὐτῶν εἶπαν Οὐκ ἐδύνατο
Some but out of them said Not was able

οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς
this (one) the having opened the eyes

τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ
of the blind (one) to make in order that also

οὗτος μὴ ἀποθάνῃ;
this (one) not should die?

38 Ἰησοῦς οὖν πάλιν
Jesus therefore again

ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς
groaning in himself is coming into

τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ
the memorial tomb; was but cave, and

λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ
stone was lying upon it. Is saying the

Ἰησοῦς Ἄρατε τὸν λίθον. λέγει αὐτῷ
Jesus Lift up you the stone. Is saying to him

ἡ ἀδελφὴ τοῦ τετελευτηκότος
the sister of the (one) having deceased

Μάρθα Κύριε, ἤδη ὄζει, τεταρταῖος
Martha Lord, already he is smelling, fourth [day]

γάρ ἐστιν. 40 λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ
for is. Is saying to her the Jesus Not

εἶπόν σοι ὅτι ἐὰν πιστεύσῃς
I said to you that if ever you should believe

when she arrived
where Jesus was and
caught sight of him,
fell at his feet, say-
ing to him: "Lord, if
you had been here,
my brother would not
have died." 33 Jesus,
therefore, when he
saw her weeping and
the Jews that came
with her weeping,
groaned in the spir-
it and became trou-
bled; 34 and he said:
"Where have YOU
laid him?" They said
to him: "Lord, come
and see." 35 Jesus
gave way to tears.
36 Therefore the Jews
began to say: "See,
what affection he
used to have for
him!" 37 But some
of them said: "Was
not this [man] that
opened the eyes of
the blind man able
to prevent this one
from dying?"

38 Hence Jesus, af-
ter groaning again
within himself, came
to the memorial tomb.
It was, in fact, a
cave, and a stone
was lying against it.
39 Jesus said: "TAKE
the stone away."
Martha, the sister of
the deceased, said
to him: "Lord, by now
he must smell, for
it is four days." 40 Je-
sus said to her: "Did
I not tell you that
if you would believe

ὄψῃ τὴν δόξαν τοῦ θεοῦ;
you will see the glory of the God?

41 ἦραν οὖν τὸν λίθον. ὁ δὲ
They lifted up therefore the stone. The but

Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ
Jesus lifted up the eyes upward and

εἶπεν Πάτερ, εὐχαριστῶ σοι ὅτι
he said Father, I am thanking to you that

ἤκουσάς μου, 42 ἐγὼ δὲ ᾔδειν ὅτι
you heard me, I but had known that

πάντοτέ μου ἀκούεις· ἀλλὰ διὰ
always of me you are hearing; but through

τὸν ὄχλον τὸν περιεστῶτα εἶπον
the crowd the (one) having stood around I said

ἵνα πιστεύσωσιν ὅτι σύ με
in order that they should believe that you me

ἀπέστειλας. 43 καὶ ταῦτα εἰπὼν
sent forth. And these (things) having said

φωνῇ μεγάλῃ ἐκραύγασεν Λάζαρε, δεῦρο
to voice great he cried out Lazarus, hither

ἔξω. 44 ἐξῆλθεν ὁ τεθνηκὼς
outside. Came out the (one) having died

δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας
having been bound the feet and the hands

κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ
to swathing bands, and the face of him to cloth

περιεδέδετο. λέγει ὁ Ἰησοῦς
had been bound about. Is saying the Jesus

αὐτοῖς Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν
to them Loose you him and let you go off him

ὑπάγειν.
to be going under.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων,
Many therefore out of the Jews,

οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ
the (ones) having come toward the Mary and

θεασάμενοι ὃ ἐποίησεν, ἐπίστευσαν εἰς
having viewed which he did, believed into

αὐτόν· 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον
him; some but out of them went off

πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς
toward the Pharisees and said to them

ἃ ἐποίησεν Ἰησοῦς.
what (things) did Jesus.

47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ
Led together therefore the chief priests and

οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον
the Pharisees Sanhedrin, and they were saying

you would see the
glory of God?"
41 Therefore they
took the stone away.
Now Jesus raised
his eyes heavenward
and said: "Father,
I thank you that
you have heard me.
42 True, I knew that
you always hear me;
but on account of
the crowd standing
around I spoke, in
order that they might
believe that you sent
me forth." 43 And
when he had said
these things, he cried
out with a loud
voice: "Laz'a·rus,[a]
come on out!" 44 The
[man] that had been
dead came out with
his feet and hands
bound with wrap-
pings, and his coun-
tenance was bound
about with a cloth.
Jesus said to them:
"Loose him and let
him go."

45 Therefore many
of the Jews that
had come to Mary
and that beheld
what he did put
faith in him; 46 but
some of them went
off to the Phari-
sees and told them
the things Jesus did.
47 Consequently the
chief priests and the
Pharisees gathered the
San'he·drin together
and began to say:

43[a] See verse 1, footnote.

Τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος
What are we doing because this the man

πολλὰ ποιεῖ σημεῖα; 48 ἐὰν
many is doing signs? If ever

ἀφῶμεν αὐτὸν οὕτως, πάντες
we should let go off him thus, all

πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ
will believe into him, and will come the

Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν
Romans and they will lift up of us and the

τόπον καὶ τὸ ἔθνος. 49 εἷς δέ τις
place and the nation. One but some

ἐξ αὐτῶν Καιάφας, ἀρχιερεὺς ὢν τοῦ
out of them Caiaphas, chief priest being of the

ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ
year that, said to them You not

οἴδατε οὐδέν, 50 οὐδὲ
have known nothing, not-but

λογίζεσθε ὅτι συμφέρει
YOU are reasoning out that it is bearing together

ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ
to YOU in order that one man should die

ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος
over the people and not whole the nation

ἀπόληται. 51 Τοῦτο δὲ ἀφ'
should be destroyed. This but from

ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ
himself not he said, but chief priest being of the

ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν
year that he prophesied that was about

Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,
Jesus to be dying off over the nation,

52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ'
and not over the nation only, but

ἵνα καὶ τὰ τέκνα τοῦ θεοῦ
in order that also the children of the God

τὰ διεσκορπισμένα
the (ones) having been scattered through

συναγάγῃ εἰς ἕν. 53 Ἀπ'
he might lead together into one. From

ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο
that therefore the day they took counsel

ἵνα ἀποκτείνωσιν αὐτόν.
in order that they might kill him.

54 Ὁ οὖν Ἰησοῦς οὐκέτι
The therefore Jesus not yet

παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις,
outspokenly was walking about in the Jews,

ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν
but he went off from there into the country

"What are we to do,
because this man
performs many signs?
48 If we let him alone
this way, they will
all put faith in him,
and the Romans will
come and take away
both our place and
our nation." 49 But
a certain one of them,
Caʹia·phas, who was
high priest that year,
said to them: "YOU
do not know any-
thing at all, 50 and
YOU do not rea-
son out that it is
to YOUR benefit
for one man to die
in behalf of the
people and not for
the whole nation
to be destroyed."
51 This, though, he
did not say of his
own originality; but
because he was high
priest that year, he
prophesied that Je-
sus was destined to
die for the nation,
52 and not for the
nation only, but in
order that the chil-
dren of God who
are scattered about
he might also gath-
er together in one.
53 Therefore from
that day on they
took counsel to kill
him.

54 Hence Jesus no
longer walked about
publicly among the
Jews, but he departed
from there to the

ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην
near the desolate [place], into Ephraim being said

πόλιν, κἀκεῖ ἔμεινεν μετὰ τῶν μαθητῶν.
city, and there he remained with the disciples.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων,
Was but near the passover of the Jews,

καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ
and went up many into Jerusalem out of

τῆς χώρας πρὸ τοῦ πάσχα
the country before the passover

ἵνα ἁγνίσωσιν ἑαυτούς.
in order that they might purify selves.

56 ἐζήτουν οὖν τὸν Ἰησοῦν καὶ
They were seeking therefore the Jesus and

ἔλεγον μετ' ἀλλήλων ἐν τῷ
they were saying with one another in the

ἱερῷ ἑστηκότες Τί δοκεῖ ὑμῖν;
temple having stood What is it seeming to YOU?

ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;
That not not he might come into the festival?

57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ
Had given but the chief priests and the

Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις
Pharisees commands in order that if ever anyone

γνῷ ποῦ ἐστιν μηνύσῃ, ὅπως
should know where he is he should disclose, that

πιάσωσιν αὐτόν.
they might get hold of him.

12 Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν
The therefore Jesus before six days

τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν
of the passover came into Bethany, where was

Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν
Lazarus, whom raised up out of dead (ones)

Ἰησοῦς. 2 ἐποίησαν οὖν αὐτῷ
Jesus. They made therefore to him

δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει,
supper there, and the Martha was serving,

ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν
the but Lazarus one was out of the

ἀνακειμένων σὺν αὐτῷ. 3 ἡ οὖν
lying upward together with him. The therefore

Μαριὰμ λαβοῦσα λίτραν μύρου
Mary having received pound of perfumed oil

νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς
of nard genuine of much price greased the

πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν
feet of the Jesus and wiped off to the hairs

country near the wil-
derness, into a city
called Eʹphra·im, and
there he remained
with the disciples.
55 Now the passover
of the Jews was near,
and many people
went up out of the
country to Jerusalem
before the passover in
order to cleanse
themselves ceremoni-
ally. 56 Therefore
they went looking for
Jesus and they would
say to one another as
they stood around in
the temple: "What is
YOUR opinion? That
he will not come to
the festival at all?"
57 As it was, the chief
priests and the Phar-
isees had given orders
that if anyone got to
know where he was,
he should disclose [it],
in order that they
might seize him.

12 Accordingly Je-
sus, six days be-
fore the passover,
arrived at Bethʹa·ny,
where Lazʹa·rus[a] was
whom Jesus had
raised up from the
dead. 2 Therefore they
spread an evening
meal for him there,
and Martha was min-
istering, but Lazʹa·rus[a]
was one of those re-
clining at the table
with him. 3 Mary,
therefore, took a
pound of perfumed
oil, genuine nard,
very costly, and she
greased the feet
of Jesus and wiped

1, 2[a] See John 11:1, footnote[a].

αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία
of her the feet of him; the but house
ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.
became filled out of the scent of the perfumed oil.
4 λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἷς
Is saying but Judas the Iscariot one
τῶν μαθητῶν αὐτοῦ, ὁ μέλλων
of the disciples of him, the (one) being about
αὐτὸν παραδιδόναι 5 Διὰ τί τοῦτο
him to be giving beside Through what this
τὸ μύρον οὐκ ἐπράθη τριακοσίων
the perfumed oil not was sold of three hundred
δηναρίων καὶ ἐδόθη πτωχοῖς;
denarii and was given to poor (ones)?
6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν
He said but this not because about the
πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι
poor (ones) it was concerning to him but because
κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων
thief he was and the money box having
τὰ βαλλόμενα ἐβάσταζεν.
the (things) being thrown he was carrying.
7 εἶπεν οὖν ὁ Ἰησοῦς Ἄφες αὐτήν,
Said therefore the Jesus Let go off her,
ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ
in order that into the day of the burial
μου τηρήσῃ αὐτό· 8 τοὺς
of me she might observe it; the
πτωχοὺς γὰρ πάντοτε ἔχετε μεθ'
poor (ones) for always you are having with
ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
selves, me but not always you are having.
9 Ἔγνω οὖν ὁ ὄχλος πολὺς ἐκ
Knew therefore the crowd much out of
τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθαν
the Jews that there he is, and they came
οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα
not through the Jesus alone but in order that
καὶ τὸν Λάζαρον ἴδωσιν ὃν
also the Lazarus they might see whom
ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλεύσαντο
he raised up out of dead (ones). Took counsel
δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν
but the chief priests in order that also the
Λάζαρον ἀποκτείνωσιν, 11 ὅτι πολλοὶ
Lazarus they might kill, because many
δι' αὐτὸν ὑπῆγον τῶν
through him were going under of the

his feet dry with her
hair. The house be-
came filled with the
scent of the perfumed
oil. 4 But Judas Is-
car′i·ot, one of his
disciples, who was
about to betray him,
said: 5 "Why was it
this perfumed oil was
not sold for three
hundred de·nar′i·i
and given to the poor
people?" 6 He said
this, though, not be-
cause he was con-
cerned about the poor,
but because he was
a thief and had the
money box and used
to carry off the
monies put in it.
7 Therefore Jesus
said: "Let her alone,
that she may keep
this observance in
view of the day of
my burial. 8 For YOU
have the poor always
with YOU, but me YOU
will not have always."

9 Therefore a great
crowd of the Jews
got to know he was
there, and they came,
not on account of
Jesus only, but also
to see Laz′a·rus,[a]
whom he raised up
from the dead. 10 The
chief priests now took
counsel to kill Laz′-
a·rus[a] also, 11 be-
cause on account of
him many of the
Jews were going there

9, 10[a] See John 11:1, footnote[a].

Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.
Jews and were believing into the Jesus.
12 Τῇ ἐπαύριον ὁ ὄχλος πολὺς
To the morrow the crowd much
ὁ ἐλθὼν εἰς τὴν ἑορτήν,
the (one) having come into the festival,
ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς
having heard that is coming Jesus into
Ἱεροσόλυμα, 13 ἔλαβον τὰ βαΐα τῶν
Jerusalem, took the branches of the
φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,
palm trees and went out into meeting to him,
καὶ ἐκραύγαζον Ὡσαννά, εὐλογημένος
and were crying out Hosanna, having been blessed
ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, καὶ
the (one) coming in name of Lord, and
ὁ βασιλεὺς τοῦ Ἰσραήλ. 14 εὑρὼν
the king of the Israel. Having found
δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό,
but the Jesus young ass sat down upon it,
καθώς ἐστιν γεγραμμένον 15 Μὴ
according as it is having been written Not
φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεύς
be fearing, daughter of Zion; look! the king
σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.
of you is coming, sitting upon colt of ass.
16 Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ
These (things) not knew of him the
μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη
disciples the first, but when was glorified
Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα
Jesus then they remembered that these (things)
ἦν ἐπ' αὐτῷ γεγραμμένα καὶ
was upon him having been written and
ταῦτα ἐποίησαν αὐτῷ.
these (things) they did to him.
17 Ἐμαρτύρει οὖν ὁ ὄχλος
Was bearing witness therefore the crowd
ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον
the (one) being with him when the Lazarus
ἐφώνησεν ἐκ τοῦ μνημείου καὶ
he sounded for out of the memorial tomb and
ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ
raised up him out of dead (ones). Through
τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι
this also met to him the crowd because

and putting faith in
Jesus.
12 The next day the
great crowd that had
come to the festival,
on hearing that Je-
sus was coming to
Jerusalem, 13 took the
branches of palm
trees and went out
to meet him. And
they began to shout:
"Save, we pray you![a]
Blessed is he that
comes in Jehovah's[b]
name, even the king
of Israel!" 14 But
when Jesus had found
a young ass, he sat
on it, just as it is
written: 15 "Have no
fear, daughter of
Zion. Look! Your king
is coming, seated up-
on an ass's colt."
16 These things his
disciples took no note
of at first, but when
Jesus became glori-
fied, then they called
to mind that these
things were written
respecting him and
that they did these
things to him.
17 Accordingly the
crowd that was with
him when he called
Laz′a·rus[c] out of
the memorial tomb
and raised him up
from the dead kept
bearing witness. 18 On
this account the
crowd, because they

13[a] Literally, "Ho·san′na," אBA; הושיעה נא (*Ho·sha·na′*) or variations, $J^{7-14,16-19}$. 13[b] Jehovah's, $J^{7-14,16-19,21}$; the Lord's, אBA. 17[c] See John 11:1, footnote[a].

ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ
they heard this him to have done the

σημεῖον. 19 οἱ οὖν Φαρισαῖοι εἶπαν
sign. The therefore Pharisees said

πρὸς ἑαυτούς Θεωρεῖτε ὅτι οὐκ
toward selves You are beholding that not

ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος
YOU are benefiting nothing; see! the world

ὀπίσω αὐτοῦ ἀπῆλθεν.
behind him went off.

20 Ἦσαν δὲ Ἕλληνές τινες ἐκ
Were but Greeks some out of

τῶν ἀναβαινόντων ἵνα
the (ones) coming up in order that

προσκυνήσωσιν ἐν τῇ ἑορτῇ· 21 οὗτοι
they might worship in the festival; these

οὖν προσῆλθαν Φιλίππῳ τῷ ἀπὸ
therefore approached to Philip the (one) from

Βηθσαιδὰ τῆς Γαλιλαίας, καὶ
Bethsaida of the Galilee, and

ἠρώτων αὐτὸν λέγοντες Κύριε,
they were questioning him saying Lord,

θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 ἔρχεται
we are willing the Jesus to see. Is coming

ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ·
the Philip and he is saying to the Andrew;

ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ
is coming Andrew and Philip and

λέγουσιν τῷ Ἰησοῦ.
they are saying to the Jesus.

23 ὁ δὲ Ἰησοῦς ἀποκρίνεται
The but Jesus is answering

αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα
to them saying Has come the hour

ἵνα δοξασθῇ ὁ υἱὸς
in order that might be glorified the Son

τοῦ ἀνθρώπου. 24 ἀμὴν ἀμὴν λέγω
of the man. Amen amen I am saying

ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου
to YOU, if ever not the kernel of the wheat

πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς
having fallen into the earth should die, it

μόνος μένει· ἐὰν δὲ ἀποθάνῃ,
alone is remaining; if ever but it should die,

πολὺν καρπὸν φέρει. 25 ὁ
much fruit it is bearing. The (one)

φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν,
being fond of the soul of him is losing it,

καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ
and the (one) hating the soul of him in the

heard he had performed this sign, also met him. 19 Therefore the Pharisees said among themselves: "YOU observe YOU are getting absolutely nowhere. See! The world has gone after him."

20 Now there were some Greeks among those that came up to worship at the festival. 21 These, therefore, approached Philip who was from Beth·sa′i·da of Gal′i·lee, and they began to request him, saying: "Sir, we want to see Jesus." 22 Philip came and told Andrew. Andrew and Philip came and told Jesus.

23 But Jesus answered them, saying: "The hour has come for the Son of man to be glorified. 24 Most truly I say to YOU, Unless a grain of wheat falls into the ground and dies, it remains just one [grain]; but if it dies, it then bears much fruit. 25 He that is fond of his soul destroys it, but he that hates his soul in this

κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον
world this into life everlasting

φυλάξει αὐτήν. 26 ἐὰν ἐμοί τις
will safeguard it. If ever to me anyone

διακονῇ ἐμοὶ ἀκολουθείτω, καὶ ὅπου
may serve to me let him be following, and where

εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς
am I there also the servant the mine

ἔσται· ἐάν τις ἐμοὶ διακονῇ
will be; if ever anyone to me may serve

τιμήσει αὐτὸν ὁ πατήρ. 27 νῦν ἡ ψυχή
will honor him the Father. Now the soul

μου τετάρακται, καὶ τί εἴπω;
of me has been troubled, and what should I say?

πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης.
Father, save me out of the hour this.

ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν
But through this I came into the hour

ταύτην. 28 πάτερ, δόξασόν σου τὸ ὄνομα.
this. Father, glorify of you the name.

ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ Καὶ
Came therefore voice out of the heaven And

ἐδόξασα καὶ πάλιν δοξάσω.
I glorified and again I shall glorify.

29 ὁ οὖν ὄχλος ὁ ἑστὼς καὶ
The therefore crowd the having stood and

ἀκούσας ἔλεγεν βροντὴν γεγονέναι·
having heard was saying thunder to have occurred;

ἄλλοι ἔλεγον Ἄγγελος αὐτῷ λελάληκεν.
others were saying Angel to him has spoken.

30 ἀπεκρίθη καὶ εἶπεν Ἰησοῦς Οὐ δι'
Answered and said Jesus Not through

ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι'
me the voice this has occurred but through

ὑμᾶς. 31 νῦν κρίσις ἐστὶν τοῦ κόσμου
YOU. Now judgment is of the world

τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου
this, now the ruler of the world this

ἐκβληθήσεται ἔξω· 32 κἀγὼ ἂν
will be ejected outside; and I likely

ὑψωθῶ ἐκ τῆς γῆς, πάντας
should be put high up out of the earth, all [men]

ἑλκύσω πρὸς ἐμαυτόν. 33 τοῦτο δὲ
I shall draw toward myself. This but

ἔλεγεν σημαίνων ποίῳ θανάτῳ
he was saying signifying to what sort of death

ἤμελλεν ἀποθνήσκειν. 34 ἀπεκρίθη
he was about to be dying. Answered

οὖν αὐτῷ ὁ ὄχλος Ἡμεῖς ἠκούσαμεν
therefore to him the crowd We heard

world will safeguard it for everlasting life. 26 If anyone would minister to me, let him follow me, and where I am there my minister will be also. If anyone would minister to me, the Father will honor him. 27 Now my soul is troubled, and what shall I say? Father, save me out of this hour. Nevertheless, this is why I have come to this hour. 28 Father, glorify your name." Therefore a voice came out of heaven: "I both glorified [it] and will glorify [it] again."

29 Hence the crowd that stood about and heard it began to say that it had thundered. Others began to say: "An angel has spoken to him." 30 In answer Jesus said: "This voice has occurred, not for my sake, but for YOUR sakes. 31 Now there is a judging of this world; now the ruler of this world will be cast out. 32 And yet I, if I am lifted up from the earth, will draw men of all sorts to me." 33 This he was really saying to signify what sort of death he was about to die. 34 Therefore the crowd answered him: "We heard

ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει
out of the law that the Christ is remaining
εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι
into the age, and how are saying you that
δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ
it is necessary to be put high up the Son of the
ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ
man? Who is this the Son of the
ἀνθρώπου; 35 εἶπεν οὖν αὐτοῖς ὁ
man? Said therefore to them the
Ἰησοῦς Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν
Jesus Yet little time the light in you
ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε,
is. Be you walking as the light you are having,
ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ,
in order that not darkness you should receive down,
καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ
and the (one) walking in the darkness not
οἶδεν ποῦ ὑπάγει. 36 ὡς τὸ
has known where he is going under. As the
φῶς ἔχετε, πιστεύετε εἰς τὸ
light you are having, be you believing into the
φῶς, ἵνα υἱοὶ φωτὸς γένησθε.
light, in order that sons of light you might become.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ
These (things) spoke Jesus, and
ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.
having gone off he hid from them.
37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος
So many but of him signs having done
ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς
in front of them not they were believing into
αὐτόν, 38 ἵνα ὁ λόγος Ἠσαΐου τοῦ
him, in order that the word of Isaiah the
προφήτου πληρωθῇ ὃν εἶπεν Κύριε,
prophet might be fulfilled which he said Lord,
τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ
who believed to the thing heard of us? and
ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;
the arm of Lord to whom was revealed?
39 διὰ τοῦτο οὐκ ἠδύναντο
Through this not they were able
πιστεύειν ὅτι πάλιν εἶπεν Ἠσαΐας
to be believing because again said Isaiah
40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ
He has blinded of them the eyes and

from the Law that
the Christ remains
forever; and how is it
you say that the Son
of man must be
lifted up? Who is this
Son of man?" 35 Je-
sus therefore said to
them: "The light will
be among YOU a
little while longer.
Walk while YOU have
the light, so that
darkness does not
overpower YOU; and
he that walks in
the darkness does not
know where he is
going. 36 While YOU
have the light, exer-
cise faith in the
light, in order to be-
come sons of light."
Jesus spoke these
things and went off
and hid from them.
37 But although he
had performed so
many signs before
them, they were not
putting faith in him,
38 so that the word
of Isaiah the proph-
et was fulfilled which
he said: "Jehovah,[a]
who has put faith
in the thing heard
by us? And as for
the arm of Jehovah,[b]
to whom has it been
revealed?" 39 The
reason why they were
not able to believe
is that again Isaiah
said: 40 "He has
blinded their eyes and

38[a] Jehovah, $J^{8,10\text{-}14,16\text{-}19}$; Lord, אBA. 38[b] Jehovah, $J^{7\text{-}9,12\text{-}14,16\text{-}20}$; the Lord, אBA.

ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα
he hardened of them the heart, in order that
μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ
not they might see to the eyes and
νοήσωσιν τῇ καρδίᾳ καὶ
they should mentally grasp to the heart and
στραφῶσιν, καὶ ἰάσομαι αὐτούς.
they should be turned, and I shall heal them.
41 ταῦτα εἶπεν Ἠσαΐας ὅτι εἶδεν
These (things) said Isaiah because he saw
τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.
the glory of him, and he spoke about him.
42 Ὅμως μέντοι καὶ ἐκ τῶν
All the same of course also out of the
ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν,
rulers many believed into him,
ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ
but through the Pharisees not
ὡμολόγουν ἵνα μὴ ἀποσυνάγωγοι
were confessing in order that not off from synagogue
γένωνται, 43 ἠγάπησαν γὰρ τὴν δόξαν
they might become, loved for the glory
τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν
of the men rather than even the glory
τοῦ θεοῦ.
of the God.
44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν Ὁ
Jesus but cried out and said The (one)
πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ
believing into me not is believing into me
ἀλλὰ εἰς τὸν πέμψαντά με, 45 καὶ
but into the (one) having sent me, and
ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν
the (one) beholding me is beholding the (one)
πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον
having sent me. I light into the world
ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων
have come, in order that everyone the believing
εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.
into me in the darkness not should remain.
47 καὶ ἐάν τίς μου ἀκούσῃ τῶν
And if ever anyone of me should hear of the
ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω
sayings and not should guard, I not am judging
αὐτόν, οὐ γὰρ ἦλθον ἵνα
him, not for I came in order that
κρίνω τὸν κόσμον ἀλλ' ἵνα
I may be judging the world but in order that
σώσω τὸν κόσμον. 48 ὁ
I might save the world. The (one)

he has made their
hearts hard, that
they should not see
with their eyes and
get the thought with
their hearts and
turn around and I
should heal them."
41 Isaiah said these
things because he saw
his glory, and he
spoke about him.
42 All the same, many
even of the rulers
actually put faith in
him, but because of
the Pharisees they
would not confess
[him], in order not
to be expelled from
the synagogue; 43 for
they loved the glory
of men more than
even the glory of
God.
44 However, Jesus
cried out and said:
"He that puts faith
in me puts faith,
not in me [only],
but in him [also]
that sent me; 45 and
he that beholds me
beholds [also] him
that sent me. 46 I
have come as a light
into the world, in
order that everyone
putting faith in me
may not remain in
the darkness. 47 But
if anyone hears my
sayings and does
not keep them, I do
not judge him; for
I came, not to judge
the world, but to save
the world. 48 He that

ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά
disregarding me and not receiving the sayings

μου ἔχει τὸν κρίνοντα αὐτόν· ὁ
of me is having the (one) judging him; the

λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ
word which I spoke that (one) will judge

αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· 49 ὅτι ἐγὼ
him in the last day; because I

ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ
out of myself not I spoke, but the (one)

πέμψας με πατὴρ αὐτός μοι ἐντολὴν
having sent me Father he to me commandment

δέδωκεν τί εἴπω καὶ τί
has given what I should say and what

λαλήσω. 50 καὶ οἶδα ὅτι ἡ
I should speak. And I have known that the

ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν.
commandment of him life everlasting is.

ἃ οὖν ἐγὼ λαλῶ,
What (things) therefore I am speaking,

καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως
according as has spoken to me the Father, thus

λαλῶ.
I am speaking.

13 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα
Before but the festival of the passover

εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα
knowing the Jesus that came of him the hour

ἵνα μεταβῇ ἐκ τοῦ κόσμου
in order that he might transfer out of the world

τούτου πρὸς τὸν πατέρα ἀγαπήσας τοὺς
this toward the Father having loved the

ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος
own the (ones) in the world into end

ἠγάπησεν αὐτούς. 2 Καὶ δείπνου γινομένου,
he loved them. And of supper occurring,

τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν
of the Devil already having thrown into the

καρδίαν ἵνα παραδοῖ αὐτὸν
heart in order that should give beside him

Ἰούδας Σίμωνος Ἰσκαριώτης, 3 εἰδὼς
Judas of Simon Iscariot, having known

ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς
that all (things) gave to him the Father into

τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ
the hands, and that from God came out and

πρὸς τὸν θεὸν ὑπάγει, 4 ἐγείρεται
toward the God he is going under, he gets up

ἐκ τοῦ δείπνου καὶ τίθησιν τὰ
out of the supper and he places the

disregards me and
does not receive my
sayings has one to
judge him. The word
that I have spoken
is what will judge
him in the last day;
49 because I have not
spoken out of my
own impulse, but the
Father himself who
sent me has given
me a commandment
as to what to tell
and what to speak.
50 Also, I know that
his commandment
means everlasting life.
Therefore the things
I speak, just as the
Father has told me
[them], so I speak
[them]."
13 Now, because he
knew before the
festival of the pass-
over that his hour
had come for him
to move out of this
world to the Father,
Jesus, having loved
his own that were
in the world, loved
them to the end. 2 So,
while the evening
meal was going on,
the Devil having al-
ready put it into the
heart of Judas Is-
car'i·ot, the son of
Simon, to betray him,
3 he, knowing that
the Father had given
all things into [his]
hands and that he
came forth from God
and was going to
God, 4 got up from
the evening meal
and laid aside his

ἱμάτια, καὶ λαβὼν λέντιον
outer garments, and having taken towel

διέζωσεν ἑαυτόν· 5 εἶτα βάλλει
he girded himself; afterward he is throwing

ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο
water into the washbasin, and he started

νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ
to be washing the feet of the disciples and

ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν
to be wiping off to the towel to which he was

διεζωσμένος. 6 ἔρχεται οὖν
having been girded. He is coming therefore

πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ
toward Simon Peter. He is saying to him

Κύριε, σύ μου νίπτεις τοὺς πόδας;
Lord, you of me are washing the feet?

7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὃ
Answered Jesus and he said to him Which

ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι,
I am doing you not have known right now,

γνώσῃ δὲ μετὰ ταῦτα.
you will know but after these (things).

8 λέγει αὐτῷ Πέτρος Οὐ μὴ
Is saying to him Peter Not not

νίψῃς μου τοὺς πόδας εἰς τὸν
you should wash of me the feet into the

αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ Ἐὰν μὴ
age. Answered Jesus to him If ever not

νίψω σε, οὐκ ἔχεις μέρος
I should wash you, not you are having part

μετ' ἐμοῦ. 9 λέγει αὐτῷ Σίμων Πέτρος
with me. Is saying to him Simon Peter

Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ
Lord, not the feet of me only but also

τὰς χεῖρας καὶ τὴν κεφαλήν. 10 λέγει
the hands and the head. Is saying

αὐτῷ Ἰησοῦς Ὁ λελουμένος
to him Jesus The (one) having been bathed

οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας
not is having need if not the feet

νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ
to get washed, but he is clean whole; and

ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες.
YOU clean (ones) YOU are, but not all (ones).

11 ᾔδει γὰρ τὸν παραδιδόντα
He had known for the (one) giving beside

αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες
him; through this he said that Not all

καθαροί ἐστε.
clean (ones) YOU are.

outer garments. And,
taking a towel, he
girded himself. 5 Af-
ter that he put water
into a basin and
started to wash the
feet of the disciples
and to dry them off
with the towel with
which he was girded.
6 And so he came
to Simon Peter. He
said to him: "Lord,
are you washing my
feet?" 7 In answer
Jesus said to him:
"What I am doing
you do not under-
stand at present, but
you will understand
after these things."
8 Peter said to him:
"You will certainly
never wash my feet."
Jesus answered him:
"Unless I wash you,
you have no part
with me." 9 Simon
Peter said to him:
"Lord, not my feet
only, but also my
hands and my head."
10 Jesus said to him:
"He that has bathed
does not need to
have more than his
feet washed, but is
wholly clean. And
YOU men are clean,
but not all." 11 He
knew, indeed, the
man betraying him.
This is why he said:
"Not all of YOU are
clean."

12 Ὅτε οὖν ἔνιψεν τοὺς
When therefore he washed the
πόδας αὐτῶν καὶ ἔλαβεν τὰ
feet of them and he took the
ἱμάτια αὐτοῦ καὶ ἀνέπεσεν, πάλιν
outer garments of him and he fell upward, again
εἶπεν αὐτοῖς Γινώσκετε τί πεποίηκα
he said to them Are you knowing what I have done
ὑμῖν; 13 ὑμεῖς φωνεῖτέ με Ὁ
to you? You are sounding to me The
διδάσκαλος, καὶ Ὁ κύριος, καὶ καλῶς
Teacher, and The Lord, and finely
λέγετε, εἰμὶ γάρ. 14 εἰ οὖν ἐγὼ
you are saying, I am for. If therefore I
ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ
washed of you the feet the Lord and the
διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων
Teacher, also you are owing of one another
νίπτειν τοὺς πόδας· 15 ὑπόδειγμα γὰρ
to be washing the feet; pattern for
ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ
I gave to you in order that according as I
ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.
did to you also you may be doing.
16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν
Amen amen I am saying to you, not is
δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ
slave greater of the lord of him nor
ἀπόστολος μείζων τοῦ πέμψαντος
apostle greater of the (one) having sent
αὐτόν. 17 εἰ ταῦτα οἴδατε,
him. If these (things) you have known,
μακάριοί ἐστε ἐὰν ποιῆτε
happy you are if ever you may be doing
αὐτά. 18 οὐ περὶ πάντων ὑμῶν
them. Not about all of you
λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην·
I am saying; I have known whom I chose;
ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ
but in order that the scripture might be fulfilled
Ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν
The (one) munching of me the bread he lifted up
ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. 19 ἀπ'
upon me the heel of him. From
ἄρτι λέγω ὑμῖν πρὸ τοῦ
right now I am saying to you before the
γενέσθαι, ἵνα πιστεύητε ὅταν
to occur, in order that you may be believing when
γένηται ὅτι ἐγώ εἰμι. 20 ἀμὴν ἀμὴν
it should occur that I am. Amen amen

12 When, now, he
had washed their feet
and had put his
outer garments on
and laid himself down
at the table again,
he said to them:
"Do you know what
I have done to you?
13 You address me,
'Teacher,' and, 'Lord,'
and you speak right-
ly, for I am such.
14 Therefore, if I,
although Lord and
Teacher, washed your
feet, you also ought
to wash the feet of
one another. 15 For
I set the pattern
for you, that, just
as I did to you,
you should do also.
16 Most truly I say
to you, A slave is
not greater than his
master, nor is one
that is sent forth
greater than the
one that sent him.
17 If you know these
things, happy you
are if you do them.
18 I am not talking
about all of you;
I know the ones I
have chosen. But it
is in order that the
Scripture might be
fulfilled, 'He that
used to feed on my
bread has lifted up
his heel against me.'
19 From this moment
on I am telling you
before it occurs, in
order that when it
does occur you may
believe that I am
he. 20 Most truly

λέγω ὑμῖν, ὁ λαμβάνων ἄν
I am saying to you, the (one) receiving likely
τινα πέμψω ἐμὲ λαμβάνει, ὁ
anyone I should send me he is receiving, the (one)
δὲ ἐμὲ λαμβάνων λαμβάνει τὸν
but me receiving is receiving the (one)
πέμψαντά με.
having sent me.
21 Ταῦτα εἰπὼν Ἰησοῦς
These (things) having said Jesus
ἐταράχθη τῷ πνεύματι καὶ
became troubled to the spirit and
ἐμαρτύρησεν καὶ εἶπεν Ἀμὴν ἀμὴν λέγω
he bore witness and said Amen amen I am saying
ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.
to you that one out of you will give beside me.
22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ
Were looking into one another the disciples
ἀπορούμενοι περὶ τίνος λέγει. 23 ἦν
being at loss about whom he is saying. Was
ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν
lying upward one out of the disciples of him in
τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ
the bosom of the Jesus, whom was loving the
Ἰησοῦς· 24 νεύει οὖν τούτῳ
Jesus; is nodding therefore to this (one)
Σίμων Πέτρος καὶ λέγει αὐτῷ Εἰπὲ τίς
Simon Peter and is saying to him Say who
ἐστιν περὶ οὗ λέγει.
it is about whom he is saying.
25 ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ
Having fallen upward that (one) thus upon
τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ
the breast of the Jesus he is saying to him
Κύριε, τίς ἐστιν; 26 ἀποκρίνεται οὖν
Lord, who is it? Is answering therefore
ὁ Ἰησοῦς Ἐκεῖνός ἐστιν ᾧ ἐγὼ
the Jesus That (one) it is to whom I
βάψω τὸ ψωμίον καὶ δώσω αὐτῷ·
shall dip the morsel and I shall give to him;
βάψας οὖν τὸ ψωμίον λαμβάνει
having dipped therefore the morsel he is taking
καὶ δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου.
and he is giving to Judas of Simon of Iscariot.
27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς
And after the morsel then entered into
ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ
that (one) the Satan. Is saying therefore to him
Ἰησοῦς Ὃ ποιεῖς ποίησον τάχειον.
Jesus What you are doing do more quickly.

I say to you, He that
receives anyone I
send receives me
[also]. In turn he
that receives me, re-
ceives [also] him that
sent me."
21 After saying
these things, Jesus
became troubled in
spirit, and he bore
witness and said:
"Most truly I say to
you, One of you will
betray me." 22 The
disciples began to
look at one another,
being at a loss as
to which one he was
saying [it] about.
23 There was reclin-
ing in front of Je-
sus' bosom one of
his disciples, and
Jesus loved him.
24 Therefore Simon
Peter nodded to this
one and said to him:
"Tell who it is about
whom he is saying
[it]." 25 So the latter
leaned back upon the
breast of Jesus and
said to him: "Lord,
who is it?" 26 There-
fore Jesus answered:
"It is that one to
whom I shall give the
morsel that I dip."
And so, having dipped
the morsel, he took
and gave it to Judas,
the son of Simon Is-
car'i·ot. 27 And after
the morsel then Satan
entered into the lat-
ter. Jesus, therefore,
said to him: "What
you are doing get
done more quickly."

28 τοῦτο δὲ οὐδεὶς ἔγνω τῶν
This (thing) but no one knew of the (ones)
ἀνακειμένων πρὸς τί εἶπεν αὐτῷ·
lying upward toward what he said to him;
29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ
some for were thinking, since the
γλωσσόκομον εἶχεν Ἰούδας, ὅτι
[money] box was having Judas, that
λέγει αὐτῷ Ἰησοῦς Ἀγόρασον
is saying to him Jesus Buy
ὧν χρείαν ἔχομεν εἰς τὴν
of which (things) need we are having into the
ἑορτήν, ἢ τοῖς πτωχοῖς ἵνα
festival, or to the (ones) poor in order that
τι δῷ. 30 λαβὼν
something he should give. Having received
οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν
therefore the morsel that (one) went out
εὐθύς· ἦν δὲ νύξ.
at once; it was but night.

31 Ὅτε οὖν ἐξῆλθεν λέγει
When therefore he went out is saying
Ἰησοῦς Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ
Jesus Now was glorified the Son of the
ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·
man, and the God was glorified in him;
32 καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ,
and the God will glorify him in himself,
καὶ εὐθὺς δοξάσει αὐτόν.
and at once he will glorify him.
33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν
Little children, yet little (while) with YOU
εἰμί· ζητήσετέ με, καὶ καθὼς εἶπον
I am; YOU will seek me, and according as I said
τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω
to the Jews that Where I am going under
ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω
YOU not are able to come, and to YOU I am saying
ἄρτι. 34 ἐντολὴν καινὴν δίδωμι
right now. Commandment new I am giving
ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους,
to YOU in order that YOU may love one another,
καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ
according as I loved YOU in order that also
ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ
YOU may love one another. In this
γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε,
they will know all that my disciples YOU are,
ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.
if ever love YOU may be having in one another.

28 However, none of
those reclining at the
table knew for what
purpose he said this
to him. 29 Some, in
fact, were imagining,
since Judas was hold-
ing the money box,
that Jesus was tell-
ing him: "Buy what
things we need for the
festival," or that he
should give something
to the poor. 30 There-
fore, after he received
the morsel, he went
out immediately. And
it was night.

31 Hence when he
had gone out, Je-
sus said: "Now the
Son of man is glo-
rified, and God is
glorified in connec-
tion with him. 32 And
God will himself glo-
rify him, and he will
glorify him immedi-
ately. 33 Little chil-
dren, I am with
YOU a little longer.
YOU will look for
me; and just as I
said to the Jews,
'Where I go YOU
cannot come,' I say
also to YOU at pres-
ent. 34 I am giving
YOU a new com-
mandment, that YOU
love one another;
just as I have loved
YOU, that YOU also
love one another.
35 By this all will
know that YOU are
my disciples, if YOU
have love among your-
selves."

36 Λέγει αὐτῷ Σίμων Πέτρος Κύριε,
Is saying to him Simon Peter Lord,
ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς
where are you going under? Answered Jesus
Ὅπου ὑπάγω οὐ δύνασαί μοι νῦν
Where I am going under not you are able to me now
ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.
to follow, you will follow but later.
37 λέγει αὐτῷ ὁ Πέτρος Κύριε, διὰ
Is saying to him the Peter Lord, through
τί οὐ δύναμαί σοι ἀκολουθεῖν
what not am I able to you to be following
ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.
right now? The soul of me over you I will put.
38 ἀποκρίνεται Ἰησοῦς Τὴν ψυχήν σου ὑπὲρ
Is answering Jesus The soul of you over
ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι,
me you will put? Amen amen I am saying to you,
οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ
not not cock should sound until which [time]
ἀρνήσῃ με τρίς.
you should disown me three times.

14 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία·
Not let be troubled of YOU the heart;
πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ
be YOU believing into the God, and into me
πιστεύετε. 2 ἐν τῇ οἰκίᾳ τοῦ πατρός
be YOU believing. In the house of the Father
μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον
of me abodes many are; if but not, I told
ἂν ὑμῖν, ὅτι πορεύομαι ἑτοιμάσαι
likely to YOU, because I am going to prepare
τόπον ὑμῖν· 3 καὶ ἐὰν πορευθῶ καὶ
place to YOU; and if ever I should go and
ἑτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι
I should prepare place to YOU, again I am coming
καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν,
and I shall take along YOU toward myself,
ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε.
in order that where am I also YOU may be.
4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε
And where I am going under YOU have known
τὴν ὁδόν.
the way.
5 Λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ
Is saying to him Thomas Lord, not
οἴδαμεν ποῦ ὑπάγεις· πῶς
we have known where you are going under; how
οἴδαμεν τὴν ὁδόν;
have we known the way?

36 Simon Peter said
to him: "Lord, where
are you going?" Je-
sus answered: "Where
I am going you can-
not follow me now,
but you will follow
afterwards." 37 Peter
said to him: "Lord,
why is it I cannot
follow you at present?
I will surrender my
soul in your behalf."
38 Jesus answered:
"Will you surrender
your soul in my be-
half? Most truly I
say to you, A cock
will by no means
crow until you have
disowned me three
times."

14 "Do not let YOUR
hearts be trou-
bled. Exercise faith in
God, exercise faith
also in me. 2 In the
house of my Father
there are many
abodes. Otherwise, I
would have told YOU,
because I am going
my way to prepare a
place for YOU. 3 Also,
if I go my way and
prepare a place for
YOU, I am coming
again and will receive
YOU home to myself,
that where I am YOU
also may be. 4 And
where I am going YOU
know the way."

5 Thomas said to
him: "Lord, we do
not know where
you are going. How
do we know the way?"

6 λέγει αὐτῷ Ἰησοῦς Ἐγώ εἰμι
Is saying to him Jesus I am
ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή·
the way and the truth and the life;
οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ
no one is coming toward the Father if
μὴ δι' ἐμοῦ. 7 εἰ ἐγνώκειτέ με, καὶ
not through me. If you had known me, also
τὸν πατέρα μου ἂν ᾔδειτε· ἀπ'
the Father of me likely you had perceived; from
ἄρτι γινώσκετε αὐτὸν καὶ ἑωράκατε.
right now you are knowing him and you have seen.
8 Λέγει αὐτῷ Φίλιππος Κύριε, δεῖξον
Is saying to him Philip Lord, show
ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.
to us the Father, and it is sufficient to us.
9 λέγει αὐτῷ ὁ Ἰησοῦς Τοσοῦτον χρόνον
Is saying to him the Jesus So much time
μεθ' ὑμῶν εἰμὶ καὶ οὐκ ἔγνωκάς με,
with you I am and not you have known me,
Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν
Philip? The (one) having seen me has seen the
πατέρα· πῶς σὺ λέγεις Δεῖξον ἡμῖν τὸν
Father; how you are saying Show to us the
πατέρα; 10 οὐ πιστεύεις ὅτι ἐγὼ ἐν
Father? Not you are believing that I in
τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ
the Father and the Father in me is? The
ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ'
sayings which I am saying to you from
ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ἐν
myself not I am speaking; the but Father in
ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.
me remaining is doing the works of him.
11 πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ
Be you believing to me that I in the Father
καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ
and the Father in me; if but not, through the
ἔργα αὐτὰ πιστεύετε. 12 Ἀμὴν ἀμὴν
works them be you believing. Amen amen
λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ
I am saying to you, the (one) believing into me
τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος
the works which I am doing also that (one)
ποιήσει, καὶ μείζονα τούτων ποιήσει,
will do, and greater of these (things) he will do,
ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·
because I toward the Father am going;
13 καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί
and what likely you should ask in the name

6 Jesus said to him:
"I am the way and
the truth and the
life. No one comes
to the Father except
through me. 7 If you
men had known me,
you would have known
my Father also; from
this moment on you
know him and have
seen him."
8 Philip said to
him: "Lord, show us
the Father, and it is
enough for us."
9 Jesus said to him:
"Have I been with
you men so long a
time, and yet, Philip,
you have not come to
know me? He that
has seen me has seen
the Father [also].
How is it you say,
'Show us the Father'?
10 Do you not believe
that I am in union
with the Father and
the Father is in union
with me? The things
I say to you men I
do not speak of my
own originality; but
the Father who re-
mains in union with
me is doing his works.
11 Believe me that I
am in union with the
Father and the Father
is in union with me;
otherwise, believe on
account of the works
themselves. 12 Most
truly I say to you, He
that exercises faith in
me, that one also will
do the works that I
do; and he will do
works greater than
these, because I am
going my way to the
Father. 13 Also, what-
ever it is that you
ask in my name,

μου τοῦτο ποιήσω, ἵνα
of me this I will do, in order that
δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ·
might be glorified the Father in the Son;
14 ἐάν τι αἰτήσητέ με ἐν τῷ
if ever anything you should ask me in the
ὀνόματί μου τοῦτο ποιήσω.
name of me this I shall do.
15 Ἐὰν ἀγαπᾶτέ με, τὰς
If ever you may be loving me, the
ἐντολὰς τὰς ἐμὰς τηρήσετε·
commandments the mine you will observe;
16 κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον
and I shall request the Father and another
παράκλητον δώσει ὑμῖν ἵνα
paraclete he will give to you in order that
ᾖ μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ
it may be with you into the age, the
πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ
spirit of the truth, which the world not
δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ
is able to receive, because not it is beholding it
οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό,
nor is knowing; you are knowing it,
ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν
because with you it is remaining and in you
ἐστίν. 18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς,
it is. Not I shall let go off you orphans,
ἔρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν
I am coming toward you. Yet little (while)
καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς
and the world me not yet is beholding, you
δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ
but are beholding me, because I am living and
ὑμεῖς ζήσετε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑμεῖς
you will live. In that the day you
γνώσεσθε ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ
will know that I in the Father of me and
ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. 21 ὁ
you in me and I in you. The (one)
ἔχων τὰς ἐντολάς μου καὶ τηρῶν
having the commandments of me and observing
αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με·
them that (one) is the (one) loving me;
ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ
the (one) but loving me will be loved by
τοῦ πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ
the Father of me, and I shall love him and
ἐμφανίσω αὐτῷ ἐμαυτόν.
I shall make apparent in to him myself.

I will do this, in or-
der that the Father
may be glorified in
connection with the
Son. 14 If you ask
anything in my name,
I will do it.
15 "If you love me,
you will observe
my commandments;
16 and I will request
the Father and he
will give you another
helper to be with you
forever, 17 the spirit
of the truth, which
the world cannot re-
ceive, because it nei-
ther beholds it nor
knows it. You know
it, because it remains
with you and is in
you. 18 I shall not
leave you bereaved. I
am coming to you.
19 A little longer and
the world will be-
hold me no more,
but you will behold
me, because I live
and you will live.
20 In that day you
will know that I am
in union with my
Father and you are
in union with me
and I am in union
with you. 21 He that
has my command-
ments and observes
them, that one is
he who loves me. In
turn he that loves
me will be loved by
my Father, and I
will love him and
will plainly show
myself to him."

22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ
Is saying to him Judas, not the
Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι
Iscariot, Lord, what has occurred that
ἡμῖν μέλλεις ἐμφανίζειν
to us you are about to be making apparent in
σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;
yourself and not to the world?
23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
Answered Jesus and said
αὐτῷ Ἐάν τις ἀγαπᾷ
to him If ever anyone may be loving
με τὸν λόγον μου τηρήσει, καὶ ὁ
me the word of me he will observe, and the
πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς
Father of me will love him, and toward
αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ
him we shall come and abode beside him
ποιησόμεθα. 24 ὁ μὴ ἀγαπῶν με
we shall make. The (one) not loving me
τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ
the words of me not is observing; and the
λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς
word which you are hearing not is mine
ἀλλὰ τοῦ πέμψαντός με πατρός.
but of the having sent me of Father.
25 Ταῦτα λελάληκα ὑμῖν
These (things) I have spoken to you
παρ' ὑμῖν μένων· 26 ὁ δὲ
beside you remaining; the but
παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ
paraclete, the spirit the holy which
πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου,
will send the Father in the name of me,
ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ
that (one) you will teach all (things) and
ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον
will remind you all (things) which I said
ὑμῖν ἐγώ. 27 Εἰρήνην ἀφίημι ὑμῖν,
to you I. Peace I am letting go off to you,
εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ
peace the mine I am giving to you; not
καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι
according as the world is giving I am giving
ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία
to you. Not let be troubled of you the heart
μηδὲ δειλιάτω. 28 ἠκούσατε ὅτι
nor let it be cowardly. You heard that
ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ
I said to you I am going under and

22 Judas, not Is-
car'i·ot, said to him:
"Lord, what has hap-
pened that you in-
tend to show yourself
plainly to us and not
to the world?"
23 In answer Jesus
said to him: "If
anyone loves me, he
will observe my word,
and my Father will
love him, and we
shall come to him
and make our abode
with him. 24 He that
does not love me
does not observe my
words; and the word
that YOU are hearing
is not mine, but be-
longs to the Father
who sent me.
25 "While remain-
ing with YOU I have
spoken these things
to YOU. 26 But the
helper, the holy spir-
it, which the Father
will send in my name,
that one will teach
YOU all things and
bring back to YOUR
minds all the things
I told YOU. 27 I leave
YOU peace, I give YOU
my peace. I do not
give it to YOU the
way that the world
gives it. Do not let
YOUR hearts be trou-
bled nor let them
shrink for fear.
28 YOU heard that
I said to YOU, I
am going away and

ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ
I am coming toward you. If you were loving
με ἐχάρητε ἄν, ὅτι πορεύομαι
me you rejoiced likely, because I am going
πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων
toward the Father, because the Father greater
μού ἐστιν. 29 καὶ νῦν εἴρηκα ὑμῖν πρὶν
of me is. And now I have told to you before
γενέσθαι, ἵνα ὅταν γένηται
to occur, in order that whenever it might occur
πιστεύσητε. 30 οὐκέτι πολλὰ
you should believe. Not yet many (things)
λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ
I shall speak with you, is coming for the of the
κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει
world ruler; and in me not he is having
οὐδέν, 31 ἀλλ' ἵνα γνῷ ὁ
nothing, but in order that should know the
κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ
world that I am loving the Father, and
καθὼς ἐντολὴν ἔδωκέν μοι ὁ
according as commandment gave to me the
πατὴρ οὕτως ποιῶ. Ἐγείρεσθε,
Father thus I am doing. Be getting up,
ἄγωμεν ἐντεῦθεν.
let us be going from here.
15 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ
I am the vine the true, and
ὁ πατήρ μου ὁ γεωργός ἐστιν· 2 πᾶν
the Father of me the farmer is; every
κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν
branch in me not bearing fruit
αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν
he is lifting up it, and everyone the fruit
φέρον καθαίρει αὐτὸ ἵνα καρπὸν
bearing he is cleaning it in order that fruit
πλείονα φέρῃ. 3 ἤδη ὑμεῖς
more it may bear. Already you
καθαροί ἐστε διὰ τὸν λόγον ὃν
clean (ones) you are through the word which
λελάληκα ὑμῖν· 4 μείνατε ἐν ἐμοί,
I have spoken to you; remain you in me,
κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ
and I in you. According as the branch not
δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ
is able fruit to be bearing from itself
ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως
if ever not it may remain in the vine, thus
οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ
neither you if ever not in me

I am coming [back]
to YOU. If YOU loved
me, YOU would rejoice
that I am going my
way to the Father,
because the Father is
greater than I am.
29 So now I have
told YOU before it
occurs, in order that,
when it does occur,
YOU may believe. 30 I
shall not speak
much with YOU any
more, for the rul-
er of the world is
coming. And he has
no hold on me, 31 but,
in order for the
world to know that
I love the Father, even
as the Father has
given me command-
ment [to do], so I
am doing. Get up, let
us go from here.
15 "I am the true
vine, and my
Father is the culti-
vator. 2 Every branch
in me not bearing
fruit he takes away,
and every one bear-
ing fruit he cleans,
that it may bear more
fruit. 3 YOU are al-
ready clean because
of the word that I
have spoken to YOU.
4 Remain in union
with me, and I in
union with YOU. Just
as the branch can-
not bear fruit of
itself unless it re-
mains in the vine, in
the same way neither
can YOU, unless YOU

μένητε. 5 ἐγώ εἰμι ἡ ἄμπελος,
you may be remaining. I am the vine,
ὑμεῖς τὰ κλήματα. ὁ μένων ἐν
you the branches. The (one) remaining in
ἐμοὶ κἀγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν
me and I in him this (one) is bearing fruit
πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε
much, because apart from me not you are able
ποιεῖν οὐδέν. 6 ἐὰν μή τις
to be doing nothing. If ever not anyone
μένῃ ἐν ἐμοί, ἐβλήθη
may be remaining in me, he was thrown
ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη,
outside as the branch and he was dried up,
καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ
and they are leading together them and into the
πῦρ βάλλουσιν καὶ καίεται.
fire they are throwing and it is being burned.
7 Ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ
If ever you should remain in me and the
ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ
sayings of me in you it should remain, which
ἐὰν θέλητε αἰτήσασθε καὶ
if ever you may be willing ask you and
γενήσεται ὑμῖν· 8 ἐν τούτῳ
it will come to be to you; in this (thing)
ἐδοξάσθη ὁ πατήρ μου ἵνα
was glorified the Father of me in order that
καρπὸν πολὺν φέρητε καὶ
fruit much you may be bearing and
γένησθε ἐμοὶ μαθηταί.
you should become to me disciples.
9 καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ
According as loved me the Father, also I
ὑμᾶς ἠγάπησα, μείνατε ἐν τῇ ἀγάπῃ τῇ
you loved, remain you in the love the
ἐμῇ. 10 ἐὰν τὰς ἐντολάς μου
mine. If ever the commandments of me
τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ
you should observe, you will remain in the love
μου, καθὼς ἐγὼ τοῦ πατρὸς τὰς
of me, according as I of the Father the
ἐντολὰς τετήρηκα καὶ μένω
commandments I have observed and I am remaining
αὐτοῦ ἐν τῇ ἀγάπῃ.
of him in the love.
11 Ταῦτα λελάληκα ὑμῖν
These (things) I have spoken to you
ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ
in order that the joy the mine in you may be

remain in union with
me. 5 I am the vine,
you are the branches.
He that remains in
union with me, and
I in union with him,
this one bears much
fruit; because apart
from me you can do
nothing at all. 6 If
anyone does not re-
main in union with
me, he is cast out
as a branch and is
dried up; and men
gather those branches
up and pitch them
into the fire and
they are burned. 7 If
you remain in union
with me and my
sayings remain in
you, ask whatever
you wish and it will
take place for you.
8 My Father is glori-
fied in this, that you
keep bearing much
fruit and prove your-
selves my disciples.
9 Just as the Father
has loved me and I
have loved you, re-
main in my love. 10 If
you observe my com-
mandments, you will
remain in my love,
just as I have ob-
served the command-
ments of the Father
and remain in his
love.
11 "These things I
have spoken to you,
that my joy may be

καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.
and the joy of you might be made full.
12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή,
This is the commandment the mine
ἵνα ἀγαπᾶτε ἀλλήλους
in order that you may be loving one another
καθὼς ἠγάπησα ὑμᾶς· 13 μείζονα
according as I loved you; greater
ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα
of this love no one is having, in order that
τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν
anyone the soul of him should put over the
φίλων αὐτοῦ. 14 ὑμεῖς φίλοι μού ἐστε
friends of him. You friends of me you are
ἐὰν ποιῆτε ὃ ἐγὼ
if ever you may be doing which I
ἐντέλλομαι ὑμῖν. 15 οὐκέτι λέγω
am commanding to you. Not yet I am saying
ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν
you slaves, because the slave not has known
τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ
what is doing of him the lord; you but
εἴρηκα φίλους, ὅτι πάντα ἃ
I have said friends, because all (things) which
ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα
I heard beside of the Father of me I made known
ὑμῖν. 16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ
to you. Not you me chose, but I
ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα
chose you, and I put you in order that
ὑμεῖς ὑπάγητε καὶ καρπὸν
you may be going under and fruit
φέρητε καὶ ὁ καρπὸς ὑμῶν
you may be bearing and the fruit of you
μένῃ, ἵνα ὅτι ἂν
may be remaining, in order that what likely
αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου
you might ask the Father in the name of me
δῷ ὑμῖν.
he might give to you.
17 Ταῦτα ἐντέλλομαι ὑμῖν
These (things) I am commanding to you
ἵνα ἀγαπᾶτε ἀλλήλους. 18 Εἰ
in order that you may be loving one another. If
ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι
the world you is hating, you are knowing that
ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 19 εἰ ἐκ τοῦ
me first of you it has hated. If out of the
κόσμου ἦτε, ὁ κόσμος ἂν
world you were being, the world likely

in you and your
joy may be made
full. 12 This is my
commandment, that
you love one anoth-
er just as I have
loved you. 13 No one
has love greater
than this, that some-
one should surrender
his soul in behalf
of his friends. 14 You
are my friends if
you do what I am
commanding you.
15 I no longer call
you slaves, because
a slave does not
know what his mas-
ter does. But I have
called you friends,
because all the things
I have heard from
my Father I have
made known to you.
16 You did not choose
me, but I chose you,
and I appointed
you to go on and
keep bearing fruit
and that your fruit
should remain; in or-
der that no matter
what you ask the
Father in my name
he might give it to
you.
17 "These things I
command you, that
you love one another.
18 If the world hates
you, you know that it
has hated me be-
fore it hated you.
19 If you were part of
the world, the world

τὸ ἴδιον ἐφίλει· ὅτι δὲ
the own (thing) was being fond of; because but
ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ
out of the world not you are, but I
ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ
chose you out of the world, through
τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.
this is hating you the world.
20 μνημονεύετε τοῦ λόγου οὗ
Be you bearing in mind of the word of which
ἐγὼ εἶπον ὑμῖν Οὐκ ἔστιν δοῦλος μείζων τοῦ
I said to you Not is slave greater of the
κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς
lord of him; if me they persecuted, also you
διώξουσιν· εἰ τὸν λόγον μου
they will persecute; if the word of me
ἐτήρησαν, καὶ τὸν ὑμέτερον
they observed, also the yours
τηρήσουσιν. 21 ἀλλὰ ταῦτα πάντα
they will observe. But these (things) all
ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου,
they will do into you through the name of me,
ὅτι οὐκ οἴδασιν τὸν πέμψαντά
because not they have known the (one) having sent
με. 22 Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς,
me. If not I came and I spoke to them,
ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ
sin not they were having; now but
πρόφασιν οὐκ ἔχουσιν περὶ τῆς
pretext not they are having about the
ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν καὶ
sin of them. The (one) me hating also
τὸν πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ
the Father of me hates. If the works not
ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν,
I did in them which no one other did,
ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ
sin not they were having; now but also
ἑωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ
they have seen and they have hated also me and
τὸν πατέρα μου. 25 ἀλλ' ἵνα
the Father of me. But in order that
πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ
should be fulfilled the word the (one) in the Law
αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με
of them having been written that They hated me
δωρεάν. 26 Ὅταν ἔλθῃ ὁ
as free gift. Whenever should come the
παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ
paraclete which I shall send to you beside

would be fond of
what is its own. Now
because YOU are no
part of the world,
but I have chosen
YOU out of the world,
on this account the
world hates YOU.
20 Bear in mind the
word I said to YOU,
A slave is not great-
er than his master.
If they have perse-
cuted me, they will
persecute YOU also;
if they have observed
my word, they will
observe YOURS also.
21 But they will do
all these things
against YOU on ac-
count of my name,
because they do not
know him that sent
me. 22 If I had not
come and spoken to
them, they would
have no sin; but
now they have no
excuse for their sin.
23 He that hates me
hates also my Fa-
ther. 24 If I had not
done among them the
works that no one
else did, they would
have no sin; but now
they have both seen
and hated me as well
as my Father. 25 But
it is that the word
written in their Law
may be fulfilled, 'They
hated me without
cause.' 26 When the
helper arrives that I
will send YOU from

τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας
of the Father, the spirit of the truth
ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,
which beside of the Father is proceeding,
ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· 27 καὶ
that (one) will bear witness about me; and
ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς
you but are bearing witness, that from beginning
μετ' ἐμοῦ ἐστέ.
with me you are.

16 Ταῦτα λελάληκα ὑμῖν
These (things) I have spoken to you
ἵνα μὴ σκανδαλισθῆτε.
in order that not you might be stumbled.
2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ'
Off from synagogue they will make you; but
ἔρχεται ὥρα ἵνα πᾶς ὁ
is coming hour in order that everyone the
ἀποκτείνας ὑμᾶς δόξῃ λατρείαν
having killed you should think sacred service
προσφέρειν τῷ θεῷ. 3 καὶ ταῦτα
to be offering to the God. And these (things)
ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα
they will do because not they knew the Father
οὐδὲ ἐμέ. 4 ἀλλὰ ταῦτα λελάληκα
nor me. But these (things) I have spoken
ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα
to you in order that whenever should come the hour
αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ
of them you may remember of them that I
εἶπον ὑμῖν·
said to you;
ταῦτα δὲ ὑμῖν ἐξ
these (things) but to you out of
ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην.
beginning not I said, because with you I was.
5 νῦν δὲ ὑπάγω πρὸς τὸν
Now but I am going under toward the (one)
πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν
having sent me and no one out of you
ἐρωτᾷ με Ποῦ ὑπάγεις;
is questioning me Where are you going under?
6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν
But because these (things) I have spoken to you
ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.
the grief has filled of you the heart.
7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν,
But I the truth am saying to you,
συμφέρει ὑμῖν ἵνα ἐγὼ
it is bearing together to you in order that I

the Father, the spirit
of the truth, which
proceeds from the
Father, that one will
bear witness about
me; 27 and YOU, in
turn, are to bear wit-
ness, because YOU
have been with me
from when I began.

16 "I have spoken
these things to
YOU that YOU may
not be stumbled.
2 Men will expel YOU
from the synagogue.
In fact, the hour is
coming when every-
one that kills YOU will
imagine he has ren-
dered a sacred service
to God. 3 But they
will do these things
because they have
not come to know
either the Father or
me. 4 Nevertheless, I
have spoken these
things to YOU that,
when the hour for
them arrives, YOU may
remember I told them
to YOU.

"These things, how-
ever, I did not tell
YOU at first, because
I was with YOU. 5 But
now I am going to
him that sent me,
and yet not one of
YOU asks me, 'Where
are you going?' 6 But
because I have spo-
ken these things to
YOU grief has filled
YOUR hearts. 7 Never-
theless, I am telling
YOU the truth, It is
for YOUR benefit I

ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ
should go off. If ever for not I should go off, the
παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς·
paraclete not not would come toward YOU;
ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς
if ever but I should go, I shall send him toward
ὑμᾶς. 8 Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει
YOU. And having come that (one) will reprove
τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ
the world about sin and about
δικαιοσύνης καὶ περὶ κρίσεως· 9 περὶ
righteousness and about judgment; about
ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν
sin indeed, because not they are believing
εἰς ἐμέ· 10 περὶ δικαιοσύνης δέ, ὅτι
into me; about righteousness but, because
πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι
toward the Father I am going under and not yet
θεωρεῖτέ με· 11 περὶ δὲ κρίσεως,
YOU are beholding me; about but judgment,
ὅτι ὁ ἄρχων τοῦ κόσμου τούτου
because the ruler of the world this
κέκριται.
has been judged.
12 Ἔτι πολλὰ ἔχω ὑμῖν
Yet many (things) I am having to YOU
λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν
to be saying, but not YOU are able to be carrying
ἄρτι· 13 ὅταν δὲ ἔλθῃ
right now; whenever but should come
ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας,
that (one), the spirit of the truth,
ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν, οὐ
he will guide YOU into the truth all, not
γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ'
for he will speak from himself, but
ὅσα ἀκούει λαλήσει, καὶ
as many (things) as he is hearing he will speak, and
τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.
the (things) coming he will announce up to YOU.
14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ
That (one) me will glorify, because out of
τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ
the (thing) mine he will receive and he will declare
ὑμῖν. 15 πάντα ὅσα ἔχει ὁ
to YOU. All (things) as many as is having the
πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι
Father mine is; through this I said that
ἐκ τοῦ ἐμοῦ λαμβάνει καὶ
out of the (thing) mine he is receiving and

am going away. For
if I do not go away,
the helper will by no
means come to YOU;
but if I do go my
way, I will send him
to YOU. 8 And when
that one arrives he
will give the world
convincing evidence
concerning sin and
concerning righteous-
ness and concerning
judgment: 9 in the
first place, concerning
sin, because they are
not exercising faith in
me; 10 then concern-
ing righteousness, be-
cause I am going to
the Father and YOU
will behold me no
longer; 11 then, con-
cerning judgment, be-
cause the ruler of
this world has been
judged.
12 "I have many
things yet to say to
YOU, but YOU are not
able to bear them at
present. 13 However,
when that one arrives,
the spirit of the truth,
he will guide YOU into
all the truth, for he
will not speak of his
own impulse, but what
things he hears he
will speak, and he
will declare to YOU the
things coming. 14 That
one will glorify me,
because he will receive
from what is mine
and will declare it to
YOU. 15 All the things
that the Father has
are mine. That is why
I said he receives
from what is mine and

ἀναγγελεῖ ὑμῖν. 16 Μικρὸν καὶ
he will announce up to YOU. Little [time] and
οὐκέτι θεωρεῖτέ με, καὶ πάλιν
not yet YOU are beholding me, and again
μικρὸν καὶ ὄψεσθέ με.
little (time) and YOU will see me.
17 Εἶπαν οὖν ἐκ τῶν
Said therefore out of the
μαθητῶν αὐτοῦ πρὸς ἀλλήλους
disciples of him toward one another
Τί ἐστιν τοῦτο ὃ λέγει
What is this which he is saying
ἡμῖν Μικρὸν καὶ οὐ θεωρεῖτέ με,
to us Little [time] and not YOU are beholding me,
καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ
and again little [time] and YOU will see me? and
Ὅτι ὑπάγω πρὸς τὸν πατέρα;
Because I am going under toward the Father?
18 ἔλεγον οὖν Τί ἐστιν τοῦτο
They were saying therefore What is this
ὃ λέγει μικρόν; οὐκ οἴδαμεν
which he is saying little [time]? Not we have known
τί λαλεῖ. 19 ἔγνω Ἰησοῦς ὅτι
what he is speaking. Knew Jesus that
ἤθελον αὐτὸν ἐρωτᾶν, καὶ
they were willing him to be questioning, and
εἶπεν αὐτοῖς Περὶ τούτου ζητεῖτε μετ'
he said to them About this YOU are seeking with
ἀλλήλων ὅτι εἶπον Μικρὸν καὶ οὐ
one another because I said Little [time] and not
θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ
YOU are beholding me, and again little [time] and
ὄψεσθέ με; 20 ἀμὴν ἀμὴν λέγω
YOU will see me? Amen amen I am saying
ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε
to YOU that YOU will weep and YOU will wail
ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς
YOU, the but world will rejoice; YOU
λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν
will be grieved, but the grief of YOU into joy
γενήσεται. 21 ἡ γυνὴ ὅταν
will become. The woman whenever
τίκτῃ λύπην ἔχει, ὅτι ἦλθεν
she may give birth grief is having, because came
ἡ ὥρα αὐτῆς· ὅταν δὲ
the hour of her; whenever but
γεννήσῃ τὸ παιδίον,
she should become parent to the little boy,
οὐκέτι μνημονεύει τῆς θλίψεως
not yet she is remembering of the tribulation

declares [it] to YOU.
16 In a little while
YOU will behold me
no longer, and, again,
in a little while YOU
will see me."
17 Therefore some
of his disciples said
to one another:
"What does this mean
that he says to us,
'In a little while YOU
will not behold me,
and, again, in a little
while YOU will see
me,' and, 'because I
am going to the Fa-
ther'?" 18 Hence they
were saying: "What
does this mean that
he says, 'a little
while'? We do not
know what he is talk-
ing about." 19 Jesus
knew they were want-
ing to question him,
so he said to them:
"Are YOU inquiring
among yourselves over
this, because I said,
In a little while YOU
will not behold me,
and, again, in a little
while YOU will see
me? 20 Most truly I
say to YOU, YOU will
weep and wail, but
the world will re-
joice; YOU will be
grieved, but YOUR
grief will be turned
into joy. 21 A wom-
an, when she is giv-
ing birth, has grief,
because her hour has
arrived; but when
she has brought
forth the young child,
she remembers the
tribulation no more

διὰ τὴν χαρὰν ὅτι ἐγεννήθη
through the joy because was generated
ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς
man into the world. Also you
οὖν νῦν μὲν λύπην ἔχετε·
therefore now indeed grief you are having;
πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν
again but I shall see you, and will rejoice of you
ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς
the heart, and the joy of you no one
ἀρεῖ ἀφ' ὑμῶν. 23 καὶ ἐν ἐκείνῃ τῇ
will lift up from you. And in that the
ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν· ἀμὴν
day me not you will question nothing; amen
ἀμὴν λέγω ὑμῖν, ἄν τι
amen I am saying to you, likely anything
αἰτήσητε τὸν πατέρα δώσει ὑμῖν ἐν
you should ask the Father he will give to you in
τῷ ὀνόματί μου. 24 ἕως ἄρτι οὐκ
the name of me. Until right now not
ᾐτήσατε οὐδὲν ἐν τῷ ὀνόματί μου·
you asked nothing in the name of me;
αἰτεῖτε καὶ λήμψεσθε, ἵνα
be you asking and you will receive, in order that
ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.
the joy of you may be having been made full.
25 Ταῦτα ἐν παροιμίαις λελάληκα
These (things) in comparisons I have spoken
ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν
to you; is coming hour when not yet in
παροιμίαις λαλήσω ὑμῖν ἀλλὰ
comparisons I shall speak to you but
παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ
outspokenly about the Father I shall report back
ὑμῖν. 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί
to you. In that the day in the name
μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι
of me you will ask, and not I am saying to you that
ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·
I shall request the Father about you;
27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ
he for the Father is having affection for
ὑμᾶς, ὅτι ὑμεῖς ἐμὲ
you, because you me
πεφιλήκατε καὶ πεπιστεύκατε
have been having affection for and you have believed
ὅτι ἐγὼ παρὰ τοῦ πατρὸς ἐξῆλθον.
that I beside of the Father I came out.
28 ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα
Out I came out of the Father and I have come

because of the joy that
a man has been born
into the world. 22 You
also, therefore, are
now, indeed, having
grief; but I shall see
you again and your
hearts will rejoice,
and your joy no one
will take from you.
23 And in that day
you will ask me no
question at all. Most
truly I say to you,
If you ask the Father
for anything he
will give it to you
in my name. 24 Until
this present time you
have not asked a
single thing in my
name. Ask and you
will receive, that your
joy may be made full.
25 "I have spoken
these things to you
in comparisons. The
hour is coming when
I will speak to you
no more in comparisons,
but I will report
to you with
plainness concerning
the Father. 26 In that
day you will ask
in my name, and
I do not say to you
that I shall make
request of the Father
concerning you.
27 For the Father
himself has affection
for you, because you
have had affection
for me and have
believed that I came
out as the Father's
representative. 28 I
came out from the
Father and have come

εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν
into the world; again I am letting go off the
κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.
world and I am going toward the Father.
29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ Ἴδε νῦν ἐν
Are saying the disciples of him See! Now in
παρρησίᾳ λαλεῖς, καὶ παροιμίαν
outspokenly you are speaking, and comparison
οὐδεμίαν λέγεις. 30 νῦν οἴδαμεν
no one you are saying. Now we have known
ὅτι οἶδας πάντα καὶ οὐ χρείαν
that you have known all (things) and not need
ἔχεις ἵνα τίς σε
you are having in order that anyone you
ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι
may question; in this we are believing that
ἀπὸ θεοῦ ἐξῆλθες. 31 ἀπεκρίθη αὐτοῖς
from God you came out. Answered to them
Ἰησοῦς Ἄρτι πιστεύετε; 32 ἰδοὺ
Jesus Right now are you believing? Look!
ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα
Is coming hour and it has come in order that
σκορπισθῆτε ἕκαστος εἰς τὰ
you should be scattered each (one) into the
ἴδια κἀμὲ μόνον ἀφῆτε· καὶ
own (things) and me alone you will let go off; and
οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ
not I am alone, because the Father with me
ἐστίν. 33 ταῦτα λελάληκα ὑμῖν
is. These (things) I have spoken to you
ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ
in order that in me peace you may have; in the
κόσμῳ θλῖψιν ἔχετε, ἀλλὰ
world tribulation you are having, but
θαρσεῖτε, ἐγὼ νενίκηκα τὸν
be you taking courage, I have conquered the
κόσμον.
world.

17 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ
These (things) spoke Jesus, and
ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν
having lifted up the eyes of him into the
οὐρανὸν εἶπεν Πάτερ, ἐλήλυθεν ἡ ὥρα·
heaven said Father, has come the hour;
δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς
glorify of you the Son, in order that the Son
δοξάσῃ σέ, 2 καθὼς ἔδωκας
should glorify you, according as you gave
αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα
to him authority of all flesh, in order that

into the world. Further,
I am leaving the
world and am going
my way to the Father."
29 His disciples
said: "See! Now you
are speaking with
plainness, and are uttering
no comparison.
30 Now we know that
you know all things
and you do not need
to have anyone question
you. By this we
believe that you came
out from God." 31 Jesus
answered them:
"Do you believe at
present? 32 Look!
The hour is coming,
indeed, it has come,
when you will be
scattered each one to
his own house and
you will leave me
alone; and yet I am
not alone, because the
Father is with me.
33 I have said these
things to you that by
means of me you may
have peace. In the
world you are having
tribulation, but take
courage! I have conquered
the world."

17 Jesus spoke
these things,
and, raising his eyes
to heaven, he said:
"Father, the hour
has come; glorify
your son, that your
son may glorify you,
2 according as you
have given him authority
over all
flesh, that, as regards

πᾶν ὃ δέδωκας αὐτῷ δώσει
all which you have given to him he will give
αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη δέ ἐστιν ἡ
to them life everlasting. This but is the
αἰώνιος ζωή ἵνα γινώσκωσι
everlasting life in order that they may be knowing
σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν
you the only true God and whom
ἀπέστειλας Ἰησοῦν Χριστόν. 4 ἐγώ σε
you sent forth Jesus Christ. I you
ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον
glorified upon the earth, the work
τελειώσας ὃ δέδωκάς μοι
having perfected which you have given to me
ἵνα ποιήσω· 5 καὶ νῦν δόξασόν με
in order that I might do; and now glorify me
σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ
you, Father, beside to yourself to the glory which
εἶχον πρὸ τοῦ τὸν κόσμον εἶναι
I was having before of the the world to be
παρὰ σοί.
beside you.
6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς
I manifested of you the name to the
ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ
men whom you gave to me out of the
κόσμου. σοὶ ἦσαν κἀμοὶ αὐτοὺς
world. To you they were and to me them
ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.
you gave, and the word of you they have observed.
7 νῦν ἔγνωκαν ὅτι πάντα
Now they have known that all (things)
ὅσα ἔδωκάς μοι παρὰ σοῦ εἰσίν·
as many as you gave to me beside of you are;
8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι
because the sayings which you gave to me
δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ
I have given to them, and they received and
ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον,
they knew truly that beside of you I came out,
καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.
and they believed that you me sent forth.
9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ
I about them am requesting; not about
τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ
the world I am requesting but about
ὧν δέδωκάς μοι, 10 ὅτι
which ones you have given to me, because
σοί εἰσιν, καὶ τὰ ἐμὰ πάντα σά
to you they are, and the mine all (things) yours

the whole [number]
whom you have given
him, he may give
them everlasting life.
3 This means ever-
lasting life, their tak-
ing in knowledge of
you, the only true
God, and of the one
whom you sent forth,
Jesus Christ. 4 I have
glorified you on the
earth, having finished
the work you have
given me to do. 5 So
now you, Father,
glorify me alongside
yourself with the
glory that I had
alongside you before
the world was.
6 "I have made
your name manifest
to the men you gave
me out of the world.
They were yours, and
you gave them to me,
and they have ob-
served your word.
7 They have now
come to know that all
the things you gave
me are from you;
8 because the sayings
that you gave me I
have given to them,
and they have re-
ceived them and have
certainly come to
know that I came
out as your represen-
tative, and they have
believed that you sent
me forth. 9 I make
request concerning
them; I make request,
not concerning the
world, but concerning
those you have given
me; because they
are yours, 10 and all
my things are yours

ἐστιν καὶ τὰ σὰ ἐμά, καὶ
is and the yours mine, and
δεδόξασμαι ἐν αὐτοῖς.
I have been glorified in them.
11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ,
And not yet I am in the world,
καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ
and they in the world are, and I
πρὸς σὲ ἔρχομαι. πάτερ ἅγιε,
toward you am coming. Father holy,
τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ
observe them in the name of you to which
δέδωκάς μοι, ἵνα ὦσιν
you have given to me, in order that they may be
ἓν καθὼς ἡμεῖς. 12 Ὅτε ἤμην
one (thing) according as we. When I was
μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ
with them I was observing them in the
ὀνόματί σου ᾧ δέδωκάς μοι,
name of you to which you have given to me,
καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν
and I guarded, and no one out of them
ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας,
was destroyed if not the son of the destruction,
ἵνα ἡ γραφὴ πληρωθῇ.
in order that the scripture should be fulfilled.
13 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ
Now but toward you I am coming, and
ταῦτα λαλῶ ἐν τῷ κόσμῳ
these (things) I am speaking in the world
ἵνα ἔχωσιν τὴν χαρὰν τὴν
in order that they may be having the joy the
ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.
mine having been made full in themselves.
14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου,
I have given to them the word of you,
καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ
and the world hated them, because not
εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ
they are out of the world according as I
οὐκ εἰμὶ ἐκ τοῦ κόσμου.
not am out of the world.
15 οὐκ ἐρωτῶ ἵνα
Not I am requesting in order that
ἄρῃς αὐτοὺς ἐκ τοῦ
you should lift up them out of the
κόσμου ἀλλ' ἵνα τηρήσῃς
world but in order that you should observe
αὐτοὺς ἐκ τοῦ πονηροῦ. 16 ἐκ
them out of the wicked (one). Out of

and yours are mine,
and I have been glo-
rified among them.
11 "Also, I am no
longer in the world,
but they are in the
world and I am com-
ing to you. Holy Fa-
ther, watch over them
on account of your
own name which you
have given me, in
order that they may
be one just as we are.
12 When I was with
them I used to watch
over them on account
of your own name
which you have given
me; and I have kept
them, and not one of
them is destroyed
except the son of de-
struction, in order that
the scripture might be
fulfilled. 13 But now I
am coming to you,
and I am speaking
these things in the
world in order that
they may have my
joy in themselves to
the full. 14 I have
given your word to
them, but the world
has hated them, be-
cause they are no
part of the world, just
as I am no part of
the world.
15 "I request you,
not to take them out
of the world, but
to watch over them
because of the wick-
ed one. 16 They are

τοῦ κόσμου οὐκ εἰσὶν καθὼς
the world not they are according as

ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 17 ἁγίασον
I not am out of the world. Sanctify

αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς
them in the truth; the word the yours

ἀλήθειά ἐστιν. 18 καθὼς ἐμὲ
truth is. According as me

ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα
you sent forth into the world, also I sent forth

αὐτοὺς εἰς τὸν κόσμον· 19 καὶ ὑπὲρ αὐτῶν
them into the world; and over them

ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα
I am sanctifying myself, in order that

ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν
may be also they having been sanctified in

ἀληθείᾳ.
truth.

20 Οὐ περὶ τούτων δὲ ἐρωτῶ
Not about these but I am requesting

μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων
only, but also about the (ones) believing

διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,
through the word of them into me,

21 ἵνα πάντες ἓν
in order that all (ones) one (thing)

ὦσιν, καθὼς σύ, πατήρ, ἐν ἐμοὶ
they may be, according as you, Father, in me

κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν
and I in you, in order that also they in us

ὦσιν, ἵνα ὁ κόσμος πιστεύῃ
they may be, in order that the world may believe

ὅτι σύ με ἀπέστειλας. 22 κἀγὼ τὴν δόξαν
that you me sent forth. And I the glory

ἣν δέδωκάς μοι δέδωκα αὐτοῖς,
which you have given to me I have given to them,

ἵνα ὦσιν ἓν καθὼς
in order that they may be one (thing) according as

ἡμεῖς ἕν, 23 ἐγὼ ἐν αὐτοῖς καὶ σὺ
we one (thing), I in them and you

ἐν ἐμοί, ἵνα ὦσιν
in me, in order that they may be

τετελειωμένοι εἰς ἕν, ἵνα
having been perfected into one (thing), in order that

γινώσκῃ ὁ κόσμος ὅτι σύ με
may be knowing the world that you me

ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς
sent forth and you loved them according as

ἐμὲ ἠγάπησας. 24 Πατήρ, ὃ δέδωκάς
me you loved. Father, which you have given

no part of the world,
just as I am no part
of the world. 17 Sanc-
tify them by means
of the truth; your
word is truth. 18 Just
as you sent me forth
into the world, I also
sent them forth into
the world. 19 And I
am sanctifying my-
self in their behalf,
that they also may be
sanctified by means
of truth.
20 "I make request,
not concerning these
only, but also con-
cerning those putting
faith in me through
their word; 21 in or-
der that they may
all be one, just as
you, Father, are in
union with me and
I am in union with
you, that they also
may be in union
with us, in order
that the world may
believe that you sent
me forth. 22 Also, I
have given them the
glory that you have
given me, in order
that they may be
one just as we are
one. 23 I in union
with them and you
in union with me,
in order that they
may be perfected in-
to one, that the
world may have the
knowledge that you
sent me forth and
that you loved them
just as you loved
me. 24 Father, as to
what you have given

μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ
to me, I am willing in order that where am I

κἀκεῖνοι ὦσιν μετ' ἐμοῦ, ἵνα
also those may be with me, in order that

θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν
they may behold the glory the mine which

δέδωκάς μοι, ὅτι ἠγάπησάς με
you have given to me, because you loved me

πρὸ καταβολῆς κόσμου. 25 Πατὴρ δίκαιε,
before founding of world. Father righteous,

καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ
and the world you not it knew, I but

σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με
you I knew, also these knew that you me

ἀπέστειλας, 26 καὶ ἐγνώρισα αὐτοῖς τὸ
sent forth, and I made known to them the

ὄνομά σου καὶ γνωρίσω, ἵνα
name of you and I shall make known, in order that

ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς
the love which you loved me in them

ᾖ κἀγὼ ἐν αὐτοῖς.
it may be and I in them.

18 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν
These (things) having said Jesus came out

σὺν τοῖς μαθηταῖς αὐτοῦ πέραν
together with the disciples of him other side

τοῦ Χειμάρρου τῶν Κέδρων ὅπου ἦν
of the winter torrent of the Cedars where was

κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ
garden, into which he entered he and the

μαθηταὶ αὐτοῦ. 2 ᾔδει δὲ καὶ Ἰούδας
disciples of him. Had known but also Judas

ὁ παραδιδοὺς αὐτὸν τὸν τόπον,
the (one) giving beside him the place,

ὅτι πολλάκις συνήχθη Ἰησοῦς
because many times was led together Jesus

ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 ὁ
there with the disciples of him. The

οὖν Ἰούδας λαβὼν τὴν σπεῖραν
therefore Judas having taken the band

καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν
also out of the chief priests and out of the

Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ
Pharisees subordinates is coming there with

φανῶν καὶ λαμπάδων καὶ ὅπλων. 4 Ἰησοῦς
torches and lamps and weapons. Jesus

οὖν εἰδὼς πάντα τὰ ἐρχόμενα
therefore having known all the (things) coming

me, I wish that,
where I am, they also
may be with me, in
order to behold my
glory that you have
given me, because you
loved me before the
founding of the world.
25 Righteous Father,
the world has, indeed,
not come to know
you; but I have come
to know you, and
these have come to
know that you sent
me forth. 26 And I
have made your name
known to them and
will make it known,
in order that the love
with which you loved
me may be in them
and I in union with
them."

18 Having said
these things, Je-
sus went out with his
disciples across the
winter torrent of Kid′-
ron to where there
was a garden, and he
and his disciples en-
tered into it. 2 Now
Judas, his betrayer,
also knew the place,
because Jesus had
many times met there
with his disciples.
3 Therefore Judas
took the soldier band
and officers of the
chief priests and of
the Pharisees and
came there with
torches and lamps
and weapons. 4 Jesus,
therefore, knowing all
the things coming

ἐπ' αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς
upon him he came out, and he is saying to them
Τίνα ζητεῖτε; 5 ἀπεκρίθησαν αὐτῷ
Whom are YOU seeking? They answered to him
Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς
Jesus the Nazarene. He is saying to them
Ἐγώ εἰμι. ἱστήκει δὲ καὶ Ἰούδας
I am. Had been standing but also Judas
ὁ παραδιδοὺς αὐτὸν μετ' αὐτῶν.
the (one) giving beside him with them.
6 ὡς οὖν εἶπεν αὐτοῖς Ἐγώ εἰμι,
As therefore he said to them I am,
ἀπῆλθαν εἰς τὰ ὀπίσω καὶ
they went off into the (things) behind and
ἔπεσαν χαμαί. 7 πάλιν οὖν
fell on the ground. Again therefore
ἐπηρώτησεν αὐτούς Τίνα ζητεῖτε;
he inquired upon them Whom are YOU seeking?
οἱ δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον.
The (ones) but said Jesus the Nazarene.
8 ἀπεκρίθη Ἰησοῦς Εἶπον ὑμῖν ὅτι ἐγώ
Answered Jesus I said to YOU that I
εἰμι· εἰ οὖν ἐμὲ ζητεῖτε,
am; if therefore me YOU are seeking,
ἄφετε τούτους ὑπάγειν·
let YOU go off these to be going under;
9 ἵνα πληρωθῇ ὁ λόγος
in order that might be fulfilled the word
ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι
which he said that Whom you have given to me
οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.
not I destroyed out of them no one.
10 Σίμων οὖν Πέτρος ἔχων
Simon therefore Peter having
μάχαιραν εἵλκυσεν αὐτὴν καὶ ἔπαισεν
sword drew it and he hit
τὸν τοῦ ἀρχιερέως δοῦλον καὶ
the of the chief priest slave and
ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν.
he cut off of him the ear the right.
ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.
Was but name to the slave Malchus.
11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ
Said therefore the Jesus to the Peter
Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ
Thrust the sword into the sheath; the
ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ οὐ
cup which has given to me the Father not
μὴ πίω αὐτό;
not should I drink it?

upon him, went forth
and said to them:
"Whom are YOU look-
ing for?" 5 They
answered him: "Je-
sus the Naz·a·rene′."
He said to them:
"I am he." Now
Judas, his betrayer,
was also standing
with them.
6 However, when he
said to them: "I
am he," they drew
back and fell to the
ground. 7 Therefore
he asked them again:
"Whom are YOU look-
ing for?" They said:
"Jesus the Naz·a-
rene′." 8 Jesus an-
swered: "I told YOU
I am he. If, therefore,
it is I YOU are look-
ing for, let these
go"; 9 in order that
the word might be
fulfilled which he
said: "Of those whom
you have given me
I have not lost a sin-
gle one."
10 Then Simon Pe-
ter, as he had a
sword, drew it and
struck the slave of
the high priest and
cut his right ear off.
The name of the
slave was Malchus.
11 Jesus, however,
said to Peter: "Put
the sword into [its]
sheath. The cup
that the Father has
given me, should I
not by all means
drink it?"

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος
The therefore band and the chiliarch
καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον
and the subordinates of the Jews took with
τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν 13 καὶ ἤγαγον
the Jesus and bound him and they led
πρὸς Ἄνναν πρῶτον· ἦν γὰρ
toward Annas first; he was for
πενθερὸς τοῦ Καιάφα, ὃς ἦν ἀρχιερεὺς
father-in-law of the Caiaphas, who was chief priest
τοῦ ἐνιαυτοῦ ἐκείνου· 14 ἦν δὲ Καιάφας
of the year that; was but Caiaphas
ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι
the (one) having counseled to the Jews that
συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν
it is bearing together one man to die
ὑπὲρ τοῦ λαοῦ.
over the people.
15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων
Was following but to the Jesus Simon
Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς
Peter and another disciple. The but disciple
ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ
that was known to the chief priest, and
συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν
he went in with to the Jesus into the courtyard
τοῦ ἀρχιερέως, 16 ὁ δὲ Πέτρος
of the chief priest, the but Peter
ἱστήκει πρὸς τῇ θύρᾳ ἔξω.
had been standing toward the door outside.
ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ
Went out therefore the disciple the other the
γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ
known of the chief priest and he said to the
θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.
portress and led in the Peter.
17 λέγει οὖν τῷ Πέτρῳ ἡ
Is saying therefore to the Peter the
παιδίσκη ἡ θυρωρός Μὴ καὶ σὺ ἐκ
servant girl the portress Not also you out of
τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
the disciples you are of the man this?
λέγει ἐκεῖνος Οὐκ εἰμί.
Is saying that (one) Not I am.
18 ἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ
Had been standing but the slaves and the
ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι
subordinates charcoal fire having made, because
ψῦχος ἦν, καὶ ἐθερμαίνοντο·
cold it was, and they were warming themselves;

12 Then the soldier
band and the mili-
tary commander and
the officers of the
Jews seized Jesus and
bound him, 13 and
they led him first to
An′nas; for he was
father-in-law to Ca′-
ia·phas, who was
high priest that year.
14 Ca′ia·phas was, in
fact, the one that
counseled the Jews
that it was to their
benefit for one man
to die in behalf of
the people.
15 Now Simon Pe-
ter as well as anoth-
er disciple was fol-
lowing Jesus. That
disciple was known
to the high priest,
and he went in with
Jesus into the court-
yard of the high
priest, 16 but Peter
was standing outside
at the door. There-
fore the other disci-
ple, who was known
to the high priest,
went out and spoke
to the doorkeeper
and brought Peter
in. 17 The servant
girl, the doorkeeper,
then said to Peter:
"You are not also
one of this man's
disciples, are you?"
He said: "I am not."
18 Now the slaves and
the officers were stand-
ing about, as they
had built a charcoal
fire, because it was
cold, and they were
warming themselves.

ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἑστὼς
was but also the Peter with them having stood
καὶ θερμαινόμενος.
and warming himself.
19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν
The therefore chief priest questioned the
Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ
Jesus about the disciples of him and about
τῆς διδαχῆς αὐτοῦ. 20 ἀπεκρίθη αὐτῷ
the teaching of him. Answered to him
Ἰησοῦς Ἐγὼ παρρησίᾳ λελάληκα
Jesus I outspokenly I have spoken
τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν
to the world; I always taught in
συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες
synagogue and in the temple, where all
οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν
the Jews are coming together, and in
κρυπτῷ ἐλάλησα οὐδέν· 21 τί με
hidden [place] I spoke nothing; why me
ἐρωτᾷς; ἐρώτησον τοὺς
are you questioning? Question the (ones)
ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι
having heard what I spoke to them; see! these
οἴδασιν ἃ εἶπον ἐγώ.
have known what (things) said I.
22 ταῦτα δὲ αὐτοῦ εἰπόντος εἷς
These (things) but of him having said one
παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν
having stood alongside of the subordinates gave
ῥάπισμα τῷ Ἰησοῦ εἰπών Οὕτως
slap to the Jesus having said Thus
ἀποκρίνῃ τῷ ἀρχιερεῖ; 23 ἀπεκρίθη
are you answering to the chief priest? Answered
αὐτῷ Ἰησοῦς Εἰ κακῶς ἐλάλησα, μαρτύρησον
to him Jesus If badly I spoke, bear witness
περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με
about the bad; if but finely, why me
δέρεις; 24 Ἀπέστειλεν οὖν αὐτὸν
are you flaying? Sent off therefore him
ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν
the Annas having been bound toward Caiaphas
τὸν ἀρχιερέα.
the high priest.
25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ
Was but Simon Peter having stood and
θερμαινόμενος. εἶπον οὖν αὐτῷ Μὴ
warming himself. They said therefore to him Not
καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;
also you out of the disciples of him you are?

Peter also was stand-
ing with them and
warming himself.
19 And so the chief
priest questioned Je-
sus about his dis-
ciples and about his
teaching. 20 Jesus an-
swered him: "I have
spoken to the world
publicly. I always
taught in a syna-
gogue and in the
temple, where all the
Jews come together;
and I spoke nothing
in secret. 21 Why do
you question me?
Question those who
have heard what I
spoke to them. See!
These know what I
said." 22 After he
said these things, one
of the officers that
was standing by gave
Jesus a slap in the
face and said: "Is
that the way you
answer the chief
priest?" 23 Jesus an-
swered him: "If I
spoke wrongly, bear
witness concerning
the wrong; but if
rightly, why do you
hit me?" 24 Then
An'nas sent him away
bound to Ca'ia·phas
the high priest.
25 Now Simon Pe-
ter was standing
and warming him-
self. Then they said
to him: "You are
not also one of his
disciples, are you?"

ἠρνήσατο ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί.
Denied that one and said Not I am.
26 λέγει εἷς ἐκ τῶν δούλων τοῦ
Is saying one out of the slaves of the
ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψεν
chief priest, relative being of whom cut off
Πέτρος τὸ ὠτίον Οὐκ ἐγώ σε εἶδον ἐν τῷ
Peter the ear Not I you saw in the
κήπῳ μετ' αὐτοῦ; 27 πάλιν οὖν
garden with him? Again therefore
ἠρνήσατο Πέτρος· καὶ εὐθέως ἀλέκτωρ
denied Peter; and immediately cock
ἐφώνησεν.
sounded.
28 Ἄγουσιν οὖν τὸν Ἰησοῦν
They are leading therefore the Jesus
ἀπὸ τοῦ Καιάφα εἰς τὸ πραιτώριον· ἦν
from the Caiaphas into the praetorium; it was
δὲ πρωΐ. καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ
but early. And they not entered into the
πραιτώριον, ἵνα μὴ μιανθῶσιν
praetorium, in order that not should get defiled
ἀλλὰ φάγωσιν τὸ πάσχα. 29 ἐξῆλθεν
but they might eat the passover. Went forth
οὖν ὁ Πειλᾶτος ἔξω πρὸς αὐτοὺς
therefore the Pilate outside toward them
καί φησιν Τίνα κατηγορίαν φέρετε
and is saying What accusation are YOU bringing
τοῦ ἀνθρώπου τούτου; 30 ἀπεκρίθησαν καὶ
of the man this? They answered and
εἶπαν αὐτῷ Εἰ μὴ ἦν οὗτος κακὸν
they said to him If not was this (one) bad
ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.
doing, not likely to you we gave beside him.
31 εἶπεν οὖν αὐτοῖς Πειλᾶτος Λάβετε
Said therefore to them Pilate Take YOU
αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν
him YOU, and according to the law of YOU
κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι
judge YOU him. Said to him the Jews
Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·
To us not it is lawful to kill no one;
32 ἵνα ὁ λόγος τοῦ Ἰησοῦ
in order that the word of the Jesus
πληρωθῇ ὃν εἶπεν σημαίνων
might be fulfilled which he said signifying
ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.
to what sort of death he was about to be dying.

He denied it and
said: "I am not."
26 One of the slaves
of the high priest,
being a relative of
the man whose ear
Peter cut off, said:
"I saw you in the
garden with him, did
I not?" 27 However,
Peter denied it again;
and immediately a
cock crowed.
28 Then they led
Jesus from Ca'ia·phas
to the governor's
palace. It was now
early in the day. But
they themselves did
not enter into the
governor's palace,
that they might not
get defiled but might
eat the passover.
29 Therefore Pilate
came outside to them
and said: "What ac-
cusation do YOU bring
against this man?"
30 In answer they
said to him: "If this
man were not a
wrongdoer, we would
not have delivered
him up to you."
31 Hence Pilate said
to them: "Take him
yourselves and judge
him according to
YOUR law." The Jews
said to him: "It is
not lawful for us to
kill anyone." 32 This,
in order that the
word of Jesus might
be fulfilled which he
said to signify what
sort of death he was
destined to die.

33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ
Entered therefore again into the
πραιτώριον ὁ Πειλᾶτος καὶ ἐφώνησεν
praetorium the Pilate and sounded for
τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ
the Jesus and he said to him You are the
βασιλεὺς τῶν Ἰουδαίων; 34 ἀπεκρίθη
king of the Jews? Answered
Ἰησοῦς Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις
Jesus From yourself you this are saying
ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;
or others said to you about me?
35 ἀπεκρίθη ὁ Πειλᾶτος Μήτι ἐγὼ
Answered the Pilate Not what I
Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ
Jew am? The nation the your and the
ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί
chief priests gave beside you to me; what
ἐποίησας; 36 ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία
did you do? Answered Jesus The kingdom
ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου·
the mine not is out of the world this;
εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία
if out of the world this was the kingdom
ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο
the mine, the subordinates the mine were struggling
ἄν, ἵνα μὴ παραδοθῶ
likely, in order that not I should be given beside
τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ
to the Jews; now but the kingdom the
ἐμὴ οὐκ ἔστιν ἐντεῦθεν. 37 εἶπεν οὖν
mine not is from here. Said therefore
αὐτῷ ὁ Πειλᾶτος Οὐκοῦν βασιλεὺς εἶ
to him the Pilate Not-therefore king are
σύ; ἀπεκρίθη ὁ Ἰησοῦς Σὺ λέγεις ὅτι
you? Answered the Jesus You are saying that
βασιλεύς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι
king I am. I into this I have been generated
καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον
and into this I have come into the world
ἵνα μαρτυρήσω τῇ ἀληθείᾳ·
in order that I should bear witness to the truth;
πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει
everyone the being out of the truth is hearing
μου τῆς φωνῆς. 38 λέγει αὐτῷ ὁ
of me of the voice. Is saying to him the
Πειλᾶτος Τί ἐστιν ἀλήθεια;
Pilate What is truth?

33 So Pilate entered
into the governor's
palace again and
called Jesus and said
to him: "Are you the
king of the Jews?"
34 Jesus answered:
"Is it of your own
originality that you
say this, or did others
tell you about me?"
35 Pilate answered:
"I am not a Jew, am
I? Your own nation
and the chief priests
delivered you up to
me. What did you
do?" 36 Jesus an-
swered: "My kingdom
is no part of this
world. If my king-
dom were part of
this world, my atten-
dants would have
fought that I should
not be delivered up
to the Jews. But,
as it is, my king-
dom is not from this
source." 37 Therefore
Pilate said to him:
"Well, then, are you
a king?" Jesus an-
swered: "You yourself
are saying that I am
a king. For this I
have been born, and
for this I have come
into the world, that
I should bear wit-
ness to the truth.
Everyone that is on
the side of the truth
listens to my voice."
38 Pilate said to him:
"What is truth?"

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν
And this having said again he went out
πρὸς τοὺς Ἰουδαίους, καὶ λέγει
toward the Jews, and he is saying
αὐτοῖς Ἐγὼ οὐδεμίαν εὑρίσκω ἐν αὐτῷ
to them I not one I am finding in him
αἰτίαν· 39 ἔστιν δὲ συνήθεια ὑμῖν
cause; is but custom to you
ἵνα ἕνα ἀπολύσω ὑμῖν ἐν τῷ
in order that one I should release to you in the
πάσχα· βούλεσθε οὖν ἀπολύσω
passover; are you wishing therefore I should release
ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;
to you the king of the Jews?
40 ἐκραύγασαν οὖν πάλιν λέγοντες Μὴ
They cried out therefore again saying Not
τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ
this (one) but the Barabbas. Was but the
Βαραββᾶς λῃστής.
Barabbas robber.
19 Τότε οὖν ἔλαβεν ὁ Πειλᾶτος τὸν
Then therefore took the Pilate the
Ἰησοῦν καὶ ἐμαστίγωσεν. 2 καὶ οἱ
Jesus and he scourged. And the
στρατιῶται πλέξαντες στέφανον ἐξ
soldiers having braided crown out of
ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ
thorns put upon of him to the head, and
ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,
outer garment purple they threw about him,
3 καὶ ἤρχοντο πρὸς αὐτὸν καὶ
and they were coming toward him and
ἔλεγον Χαῖρε, ὁ βασιλεὺς τῶν
they were saying Be rejoicing, the king of the
Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ
Jews; and they were giving to him
ῥαπίσματα. 4 Καὶ ἐξῆλθεν πάλιν ἔξω ὁ
slaps. And went out again outside the
Πειλᾶτος καὶ λέγει αὐτοῖς Ἴδε ἄγω
Pilate and is saying to them See I am leading
ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε
to you him outside, in order that you should know
ὅτι οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.
that not one cause I am finding in him.
5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν
Came out therefore the Jesus outside, wearing
τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν
the thorny crown and the purple
ἱμάτιον. καὶ λέγει αὐτοῖς Ἰδοὺ ὁ
outer garment. And he is saying to them Look! The

And after saying
this, he went out
again to the Jews
and said to them:
"I find no fault in
him. 39 Moreover, you
have a custom that
I should release a
man to you at the
passover. Do you,
therefore, wish me
to release to you the
king of the Jews?"
40 Then they shouted
again, saying: "Not
this man, but Bar-
ab'bas!" Now Bar-
ab'bas was a robber.
19 At that time,
therefore, Pilate
took Jesus and
scourged him. 2 And
the soldiers braided
a crown of thorns
and put it on his
head and arrayed him
with a purple outer
garment; 3 and they
began coming up to
him and saying:
"Good day, you king
of the Jews!" Also,
they would give him
slaps in the face.
4 And Pilate went
outside again and
said to them: "See!
I bring him outside
to you in order for
you to know I find
no fault in him."
5 Accordingly Jesus
came outside, wear-
ing the thorny crown
and the purple outer
garment. And he said
to them: "Look! The

ἄνθρωπος. 6 ὅτε οὖν εἶδον αὐτὸν οἱ
man. When therefore saw him the
ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν
chief priests and the subordinates they cried out
λέγοντες Σταύρωσον σταύρωσον. λέγει
saying Impale impale. Is saying
αὐτοῖς ὁ Πειλᾶτος Λάβετε αὐτὸν ὑμεῖς καὶ
to them the Pilate Take you him you and
σταυρώσατε, ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ
impale you, I for not am finding in him
αἰτίαν. 7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι
cause. Answered to him the Jews
Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν
We law are having, and according to the
νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ
law he is owing to die, because son of God
ἑαυτὸν ἐποίησεν.
himself he made.

8 Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος
When therefore heard the Pilate
τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,
this the word, rather he was made to fear,
9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ
and he entered into the praetorium again and
λέγει τῷ Ἰησοῦ Πόθεν εἶ σύ;
he is saying to the Jesus Wherefrom are you?
ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.
The but Jesus answer not gave to him.
10 λέγει οὖν αὐτῷ ὁ Πειλᾶτος Ἐμοὶ
Is saying therefore to him the Pilate To me
οὐ λαλεῖς; οὐκ οἶδας ὅτι
not are you speaking? Not have you known that
ἐξουσίαν ἔχω ἀπολῦσαί σε καὶ ἐξουσίαν
authority I am having to release you and authority
ἔχω σταυρῶσαί σε; 11 ἀπεκρίθη
I am having to impale you? Answered
αὐτῷ Ἰησοῦς Οὐκ εἶχες ἐξουσίαν
to him Jesus Not you were having authority
κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν
down on me not one if not it was
δεδομένον σοι ἄνωθεν·
(thing) having been given to you from above;
διὰ τοῦτο ὁ παραδούς μέ
through this the (one) having given beside me
σοι μείζονα ἁμαρτίαν ἔχει.
to you greater sin is having.
12 ἐκ τούτου ὁ Πειλᾶτος
Out of this the Pilate
ἐζήτει ἀπολῦσαι αὐτόν· οἱ
was seeking to release him; the

man!" 6 However,
when the chief priests
and the officers saw
him, they shout-
ed, saying: "Im-
pale [him]! Impale
[him]!" Pilate said
to them: "Take him
yourselves and im-
pale him, for I do
not find any fault
in him." 7 The Jews
answered him: "We
have a law, and
according to the
law he ought to die,
because he made him-
self God's son."

8 When, therefore,
Pilate heard this
saying, he became
more fearful; 9 and
he entered into the
governor's palace
again and said to
Jesus: "Where are
you from?" But Je-
sus gave him no an-
swer. 10 Hence Pilate
said to him: "Are
you not speaking to
me? Do you not
know I have author-
ity to release you
and I have author-
ity to impale you?"
11 Jesus answered
him: "You would
have no authority at
all against me unless
it had been granted to
you from above. This
is why the man that
handed me over to
you has greater sin."

12 For this rea-
son Pilate kept on
seeking how to re-
lease him. But the

δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες
but Jews cried out saying
Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ
If ever this (one) you should release, not you are
φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα
friend of the Caesar; everyone the king
ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.
himself making is saying against to the Caesar.
13 Ὁ οὖν Πειλᾶτος ἀκούσας τῶν
The therefore Pilate having heard of the
λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ
words these led outside the Jesus, and
ἐκάθισεν ἐπὶ βήματος εἰς τόπον
he sat down upon step into place
λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ δὲ
being said Stone pavement, in Hebrew but
Γαββαθά. 14 ἦν δὲ παρασκευὴ τοῦ
Gabbatha. Was but preparation of the
πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει
passover, hour was as sixth. And he is saying
τοῖς Ἰουδαίοις Ἴδε ὁ βασιλεὺς ὑμῶν.
to the Jews See the king of you.
15 ἐκραύγασαν οὖν ἐκεῖνοι Ἆρον
Cried out therefore those Lift up
ἆρον, σταύρωσον αὐτόν. λέγει αὐτοῖς
lift up, impale him. Is saying to them
ὁ Πειλᾶτος Τὸν βασιλέα ὑμῶν σταυρώσω;
the Pilate The king of you shall I impale?
ἀπεκρίθησαν οἱ ἀρχιερεῖς Οὐκ ἔχομεν
Answered the chief priests Not we are having
βασιλέα εἰ μὴ Καίσαρα. 16 τότε οὖν
king if not Caesar. Then therefore
παρέδωκεν αὐτὸν αὐτοῖς ἵνα
he gave beside him to them in order that
σταυρωθῇ.
he might be impaled.

Παρέλαβον οὖν τὸν Ἰησοῦν·
They took alongside therefore the Jesus;
17 καὶ βαστάζων αὐτῷ τὸν σταυρὸν
and carrying to himself the stake
ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον,
he went out into the being said Of Skull Place,
ὃ λέγεται Ἐβραϊστὶ Γολγοθά,
which is being said in Hebrew Golgotha,
18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ
where him they impaled, and with him
ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ
others two from here and from here, middle but

Jews shouted, saying:
"If you release this
[man], you are not a
friend of Caesar. Ev-
ery man making him-
self a king speaks
against Caesar."
13 Therefore Pilate,
after hearing these
words, brought Jesus
outside, and he sat
down on a judgment
seat in a place called
The Stone Pavement,
but, in Hebrew, *Gab'-*
ba·tha. 14 Now it was
preparation of the
passover; it was about
the sixth hour. And
he said to the Jews:
"See! YOUR king!"
15 However, they
shouted: "Take [him]
away! Take [him]
away! Impale *him!*"
Pilate said to them:
"Shall I impale YOUR
king?" The chief
priests answered: "We
have no king but
Caesar." 16 At that
time, therefore, he
handed him over to
them to be impaled.

Then they took
charge of Jesus.
17 And, bearing the
torture stake[a] for
himself, he went out
to the so-called Skull
Place, which is called
Gol'go·tha in Hebrew;
18 and there they
impaled him, and
two other [men]
with him, one on
this side and one
on that, but Jesus in

17[a] See Appendix under Matthew 10:38.

τὸν Ἰησοῦν. 19 ἔγραψεν δὲ καὶ τίτλον ὁ
the Jesus. Wrote but also title the
Πειλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν
Pilate and he put upon the stake; it was
δὲ γεγραμμένον Ἰησοῦς ὁ Ναζωραῖος
but having been written Jesus the Nazarene
ὁ Βασιλεὺς τῶν Ἰουδαίων. 20 τοῦτον
the King of the Jews. This
οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν
therefore the title many read of the
Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς
Jews, because near was the place of the
πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ
city where was impaled the Jesus; and
ἦν γεγραμμένον Ἑβραϊστί,
it was having been written in Hebrew,
Ῥωμαϊστί, Ἑλληνιστί. 21 ἔλεγον
in Roman language, in Greek. Were saying
οὖν τῷ Πειλάτῳ οἱ ἀρχιερεῖς τῶν
therefore to the Pilate the chief priests of the
Ἰουδαίων Μὴ γράφε Ὁ Βασιλεὺς τῶν
Jews Not be writing The King of the
Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν Βασιλεὺς
Jews, but that that (one) said King
τῶν Ἰουδαίων εἰμί. 22 ἀπεκρίθη ὁ
of the Jews I am. Answered the
Πειλᾶτος Ὃ γέγραφα γέγραφα.
Pilate What I have written I have written.

23 Οἱ οὖν στρατιῶται ὅτε
The therefore soldiers when
ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ
they impaled the Jesus took the
ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα
outer garments of him and made four
μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν
parts, to each soldier part, and the
χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος,
inner garment. Was but the inner garment seamless,
ἐκ τῶν ἄνωθεν ὑφαντὸς δι'
out of the (ones) from above woven throughout
ὅλου. 24 εἶπαν οὖν πρὸς ἀλλήλους
whole; they said therefore toward one another
Μὴ σχίσωμεν αὐτόν, ἀλλὰ
Not we should split it, but
λάχωμεν περὶ αὐτοῦ τίνος
let us determine by lot about it of whom
ἔσται· ἵνα ἡ γραφὴ
it will be; in order that the scripture
πληρωθῇ Διεμερίσαντο τὰ
might be fulfilled They distributed the

the middle. 19 Pilate
wrote a title also and
put it on the torture
stake. It was written:
"Jesus the Naz·a-
rene′ the King of
the Jews." 20 There-
fore many of the
Jews read this title,
because the place
where Jesus was im-
paled was near the
city; and it was writ-
ten in Hebrew, in
Latin, in Greek.
21 However, the chief
priests of the Jews
began to say to Pi-
late: "Do not write
'The King of the
Jews,' but that he
said, 'I am King of
the Jews.'" 22 Pilate
answered: "What I
have written I have
written."

23 Now when the
soldiers had impaled
Jesus, they took his
outer garments and
made four parts, for
each soldier a part,
and the inner gar-
ment. But the inner
garment was without
a seam, being wo-
ven from the top
throughout its length.
24 Therefore they said
to one another: "Let
us not tear it, but
let us determine by
lots over it whose
it will be." This was
that the scripture
might be fulfilled:
"They apportioned

ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν
outer garments of me to themselves and upon the
ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν
apparel of me they cast lot. The indeed
οὖν στρατιῶται ταῦτα ἐποίησαν.
therefore soldiers these (things) did.

25 ἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ
Had stood but beside to the stake of the
Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς
Jesus the mother of him and the sister of the
μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ
mother of him, Mary the (one) of the Clopas
καὶ Μαρία ἡ Μαγδαληνή. 26 Ἰησοῦς
and Mary the Magdalene. Jesus
οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν
therefore having seen the mother and the disciple
παρεστῶτα ὃν ἠγάπα λέγει
having stood alongside whom he was loving is saying
τῇ μητρί Γύναι, ἴδε ὁ υἱός σου·
to the mother Woman, see the son of you;
27 εἶτα λέγει τῷ μαθητῇ Ἴδε ἡ
next he is saying to the disciple See the
μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας
mother of you. And from that the hour
ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.
took the disciple her into the own [things].

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι
After this having known the Jesus that
ἤδη πάντα τετέλεσται ἵνα
already all (things) has been finished in order that
τελειωθῇ ἡ γραφή λέγει
might be perfected the scripture he is saying
Διψῶ. 29 σκεῦος ἔκειτο ὄξους
I am thirsting. Vessel was lying of vinegar
μεστόν· σπόγγον οὖν μεστὸν τοῦ
full; sponge therefore full of the
ὄξους ὑσσώπῳ περιθέντες
vinegar to hyssop having put about
προσήνεγκαν αὐτοῦ τῷ στόματι.
they brought toward of him to the mouth.
30 ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ
When therefore received the vinegar the
Ἰησοῦς εἶπεν Τετέλεσται, καὶ
Jesus said It has been finished, and
κλίνας τὴν κεφαλὴν παρέδωκεν τὸ
having inclined the head he gave beside the
πνεῦμα.
spirit.

my outer garments
among themselves,
and upon my apparel
they cast lots." And
so the soldiers really
did these things.

25 By the torture
stake[a] of Jesus, how-
ever, there were
standing his mother
and the sister of his
mother; Mary the
wife of Clo′pas, and
Mary Mag′da·lene.
26 Therefore Jesus,
seeing his mother and
the disciple whom he
loved standing by, said
to his mother: "Wom-
an, see! your son!"
27 Next he said to
the disciple: "See!
Your mother!" And
from that hour on
the disciple took her
to his own home.

28 After this, when
Jesus knew that by
now all things had
been accomplished, in
order that the scrip-
ture might be accom-
plished he said: "I am
thirsty." 29 A vessel
was sitting there full
of sour wine. There-
fore they put a sponge
full of the sour wine
upon a hyssop [stalk]
and brought it to his
mouth. 30 When, now,
he had received the
sour wine, Jesus said:
"It has been accom-
plished!" and, bowing
his head, he deliv-
ered up [his] spirit.

25[a] See Appendix under Matthew 10:38.

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ
The therefore Jews, since Preparation
ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ
it was, in order that not might remain upon the
σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν
stake the bodies in the sabbath, it was
γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου,
for great the day of that of the sabbath,
ἠρώτησαν τὸν Πειλᾶτον ἵνα
they requested the Pilate in order that
κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ
might be broken of them the legs and
ἀρθῶσιν. 32 ἦλθον οὖν οἱ
they might be lifted off. Came therefore the
στρατιῶται, καὶ τοῦ μὲν πρώτου
soldiers, and of the indeed first (one)
κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου
they broke the legs and of the other (one)
τοῦ συνσταυρωθέντος αὐτῷ·
of the (one) having been impaled together to him;
33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς
upon but the Jesus having come, as
εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν
they saw already him having died, not they broke
αὐτοῦ τὰ σκέλη, 34 ἀλλ' εἷς τῶν
of him the legs, but one of the
στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν
soldiers to spear of him the side
ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ
punctured, and came out at once blood and
ὕδωρ. 35 καὶ ὁ ἑωρακὼς
water. And the (one) having seen
μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ
has borne witness, and true of him is the
μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι
witness, and that (one) has known that
ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς
true (things) he is saying, in order that also you
πιστεύητε. 36 ἐγένετο γὰρ ταῦτα
may be believing. Occurred for these (things)
ἵνα ἡ γραφὴ πληρωθῇ
in order that the scripture might be fulfilled
Ὀστοῦν οὐ συντριβήσεται αὐτοῦ. 37 καὶ
Bone not will be crushed of him. And
πάλιν ἑτέρα γραφὴ λέγει Ὄψονται
again different scripture is saying They will see
εἰς ὃν ἐξεκέντησαν.
into whom they pierced.

31 Then the Jews,
since it was Prepa-
ration, in order that
the bodies might not
remain upon the tor-
ture stakes on the
sabbath, (for the day
of that sabbath was
a great one,) request-
ed Pilate to have
their legs broken
and the bodies taken
away. 32 The soldiers
came, therefore, and
broke the legs of
the first [man] and
those of the other
[man] that had been
impaled with him.
33 But on coming to
Jesus, as they saw
that he was already
dead, they did not
break his legs. 34 Yet
one of the soldiers
jabbed his side with
a spear, and imme-
diately blood and wa-
ter came out. 35 And
he that has seen
[it] has borne wit-
ness, and his witness
is true, and that man
knows he tells true
things, in order that
you also may be-
lieve. 36 In fact, these
things took place
in order for the scrip-
ture to be fulfilled:
"Not a bone of his
will be crushed."
37 And, again, a dif-
ferent scripture says:
"They will look to
the One whom they
pierced."

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν
After but these (things) requested the
Πειλᾶτον Ἰωσὴφ ἀπὸ Ἁριμαθαίας, ὢν
Pilate Joseph from Arimathea, being
μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ
disciple of the Jesus having been hidden but
διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα
through the fear of the Jews, in order that
ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ
he might lift off the body of the Jesus; and
ἐπέτρεψεν ὁ Πειλᾶτος. ἦλθεν οὖν καὶ
permitted the Pilate. He came therefore and
ἦρεν τὸ σῶμα αὐτοῦ. 39 ἦλθεν δὲ καὶ
lifted off the body of him. Came but also
Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν
Nicodemus, the (one) having come toward him
νυκτὸς τὸ πρῶτον, φέρων ἕλιγμα
of night the first (thing), bearing roll
σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.
of myrrh and aloes as pounds hundred.
40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ
They took therefore the body of the Jesus
καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν
and they bound it to bandages with the
ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς
spices, according as custom is to the
Ἰουδαίοις ἐνταφιάζειν. 41 ἦν δὲ
Jews to be preparing for burial. Was but
ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν
in the place where he was impaled garden, and in
τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ
the garden memorial tomb new, in which
οὐδέπω οὐδεὶς ἦν τεθειμένος· 42 ἐκεῖ
not but yet no one was having been put; there
οὖν διὰ τὴν παρασκευὴν τῶν
therefore through the preparation of the
Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ
Jews, because near was the
μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.
memorial tomb, they put the Jesus.
20 Τῇ δὲ μιᾷ τῶν σαββάτων
To the but one [day] of the sabbaths
Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωὶ
Mary the Magdalene is coming early
σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον,
of darkness yet being into the memorial tomb,
καὶ βλέπει τὸν λίθον ἠρμένον
and is looking at the stone having been lifted off
ἐκ τοῦ μνημείου. 2 τρέχει
out of the memorial tomb. She is running

38 Now after these
things Joseph from
Ar·i·ma·the′a, who
was a disciple of
Jesus but a secret
one out of [his] fear
of the Jews, request-
ed Pilate that he
might take away the
body of Jesus; and
Pilate gave him per-
mission. Therefore he
came and took his
body away. 39 Nic·o-
de′mus also, the man
that came to him
in the night the
first time, came bring-
ing a roll of myrrh
and aloes, about a
hundred pounds [of
it]. 40 So they took
the body of Jesus
and bound it up with
bandages with the
spices, just the way
the Jews have the
custom of preparing
for burial. 41 Inci-
dentally, at the place
where he was im-
paled there was a
garden, and in the
garden a new memo-
rial tomb, in which
no one had ever yet
been laid. 42 There,
then, on account of
the preparation of
the Jews, they laid
Jesus, because the
memorial tomb was
nearby.
20 On the first day
of the week
Mary Mag′da·lene
came to the memo-
rial tomb early, while
there was still dark-
ness, and she beheld
the stone already
taken away from
the memorial tomb.
2 Therefore she ran

οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον
therefore and is coming toward Simon Peter
καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν
and toward the other disciple whom
ἐφίλει ὁ Ἰησοῦς, καὶ
was having affection for the Jesus, and
λέγει αὐτοῖς Ἦραν τὸν κύριον
she is saying to them They lifted off the Lord
ἐκ τοῦ μνημείου, καὶ οὐκ
out of the memorial tomb, and not
οἴδαμεν ποῦ ἔθηκαν αὐτόν.
we have known where they put him.
3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ
Went out therefore the Peter and the
ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ
other disciple, and they were coming into the
μνημεῖον. 4 ἔτρεχον δὲ οἱ δύο
memorial tomb. Were running but the two
ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν
together; and the other disciple ran ahead
τάχειον τοῦ Πέτρου καὶ ἦλθεν πρῶτος
more quickly of the Peter and he came first
εἰς τὸ μνημεῖον, 5 καὶ
into the memorial tomb, and
παρακύψας βλέπει κείμενα τὰ
having stooped beside he is looking at lying the
ὀθόνια, οὐ μέντοι εἰσῆλθεν. 6 ἔρχεται
bandages, not of course he entered. Is coming
οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ,
therefore also Simon Peter following to him,
καὶ εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ
and he entered into the memorial tomb; and
θεωρεῖ τὰ ὀθόνια κείμενα, 7 καὶ τὸ
he is beholding the bandages lying, and the
σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ,
sweat cloth, which was upon the head of him,
οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς
not with the bandages lying but apart from
ἐντετυλιγμένον εἰς ἕνα τόπον· 8 τότε
having been rolled into one place; then
οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς
therefore entered also the other disciple
ὁ ἐλθὼν πρῶτος εἰς τὸ
the (one) having come first into the
μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν·
memorial tomb, and he saw and he believed;
9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν
not but yet for they had known the scripture
ὅτι δεῖ αὐτὸν ἐκ νεκρῶν
that it is necessary him out of dead (ones)

and came to Simon Peter and to the other disciple, for whom Jesus had affection, and she said to them: "They have taken away the Lord out of the memorial tomb, and we do not know where they have laid him."
3 Then Peter and the other disciple went out and started for the memorial tomb. 4 Yes, the two together began to run; but the other disciple ran ahead of Peter with greater speed and reached the memorial tomb first. 5 And, stooping forward, he beheld the bandages lying, yet he did not go in. 6 Then Simon Peter also came following him, and he entered into the memorial tomb. And he viewed the bandages lying, 7 also the cloth that had been upon his head not lying with the bandages but separately rolled up in one place. 8 At that time, therefore, the other disciple who had reached the memorial tomb first also went in, and he saw and believed. 9 For they did not yet discern the scripture that he must rise

ἀναστῆναι. 10 ἀπῆλθον οὖν πάλιν πρὸς
to stand up. Went off therefore again toward
αὑτοὺς οἱ μαθηταί.
themselves the disciples.
11 Μαρία δὲ ἱστήκει πρὸς τῷ
Mary but had stood toward the
μνημείῳ ἔξω κλαίουσα. ὡς οὖν
memorial tomb outside weeping. As therefore
ἔκλαιεν παρέκυψεν εἰς τὸ
she was crying she stooped beside into the
μνημεῖον, 12 καὶ θεωρεῖ δύο
memorial tomb, and she is beholding two
ἀγγέλους ἐν λευκοῖς καθεζομένους,
angels in white [garments] sitting,
ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς
one toward the head and one toward the
ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.
feet, where was lying the body of the Jesus.
13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι Γύναι, τί
And are saying to her those Woman, why
κλαίεις; λέγει αὐτοῖς ὅτι
are you weeping? She is saying to them that
Ἦραν τὸν κύριόν μου, καὶ οὐκ
They lifted off the Lord of me, and not
οἶδα ποῦ ἔθηκαν αὐτόν.
I have known where they put him.
14 ταῦτα εἰποῦσα ἐστράφη εἰς
These (things) having said she turned into
τὰ ὀπίσω, καὶ θεωρεῖ τὸν
the (things) behind, and she is beholding the
Ἰησοῦν ἑστῶτα, καὶ οὐκ ᾔδει
Jesus having stood, and not she had known
ὅτι Ἰησοῦς ἐστίν. 15 λέγει αὐτῇ Ἰησοῦς
that Jesus it is. Is saying to her Jesus
Γύναι, τί κλαίεις; τίνα
Woman, why are you weeping? Whom
ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ
are you seeking? That (one) thinking that the
κηπουρός ἐστιν λέγει αὐτῷ Κύριε,
gardener it is she is saying to him Lord,
εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ
if you carried him, say to me where
ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀρῶ.
you put him, and I him shall lift up.
16 λέγει αὐτῇ Ἰησοῦς Μαριάμ.
Is saying to her Jesus Mary.
στραφεῖσα ἐκείνη λέγει αὐτῷ
Having turned that (one) is saying to him
Ἑβραϊστί Ῥαββουνεί ὃ λέγεται
in Hebrew Rabboni which is being said

from the dead. 10 And so the disciples went back to their homes.
11 Mary, however, kept standing outside near the memorial tomb, weeping. Then, while she was weeping, she stooped forward to look into the memorial tomb
12 and she viewed two angels in white sitting one at the head and one at the feet where the body of Jesus had been lying.
13 And they said to her: "Woman, why are you weeping?" She said to them: "They have taken my Lord away, and I do not know where they have laid him."
14 After saying these things, she turned back and viewed Jesus standing, but she did not discern it was Jesus. 15 Jesus said to her: "Woman, why are you weeping? Whom are you looking for?" She, imagining it was the gardener, said to him: "Sir, if you have carried him off, tell me where you have laid him, and I will take him away." 16 Jesus said to her: "Mary!" Upon turning around, she said to him, in Hebrew: *"Rab·bo'ni!"* (which means

Διδάσκαλε. 17 λέγει αὐτῇ Ἰησοῦς Μή
Teacher. Is saying to her Jesus Not
μου ἅπτου, οὔπω γὰρ ἀναβέβηκα
of me be touching, not yet for I have ascended
πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς
toward the Father; be going but toward the
ἀδελφούς μου καὶ εἰπὲ αὐτοῖς Ἀναβαίνω
brothers of me and say to them I am ascending
πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν
toward the Father of me and Father of YOU
καὶ θεόν μου καὶ θεὸν ὑμῶν. 18 ἔρχεται
and God of me and God of YOU. Is coming
Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς
Mary the Magdalene bringing news to the
μαθηταῖς ὅτι Ἑώρακα τὸν κύριον καὶ
disciples that I have seen the Lord and
ταῦτα εἶπεν αὐτῇ.
these (things) he said to her.

19 Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ
Being therefore of evening to the day
ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν
that the one [day] of sabbaths, and of the
θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ
doors having been locked where were the
μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων,
disciples through the fear of the Jews,
ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον,
came the Jesus and stood into the midst,
καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν. 20 καὶ
and he is saying to them Peace to YOU. And
τοῦτο εἰπὼν ἔδειξεν καὶ τὰς χεῖρας καὶ
this having said he showed also the hands and
τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ
the side to them. Rejoiced therefore the
μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν
disciples having seen the Lord. Said
οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνη
therefore to them the Jesus again Peace
ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ,
to YOU; according as has sent forth me the Father,
κἀγὼ πέμπω ὑμᾶς. 22 καὶ τοῦτο
also I am sending YOU. And this
εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς
having said he blew in and he is saying to them
Λάβετε πνεῦμα ἅγιον· 23 ἄν
Receive YOU spirit holy; likely
τινων ἀφῆτε τὰς ἁμαρτίας
of some ones YOU should let go off the sins

"Teacher!") 17 Jesus
said to her: "Stop
clinging to me. For I
have not yet ascended
to the Father. But be
on your way to my
brothers and say to
them, 'I am ascending
to my Father and
YOUR Father and to
my God and YOUR
God.'" 18 Mary Mag'-
da·lene came and
brought the news to
the disciples: "I have
seen the Lord!" and
that he said these
things to her.

19 Therefore, when
it was late on that
day, the first of the
week, and, although
the doors were locked
where the disciples
were for fear of the
Jews, Jesus came and
stood in their midst
and said to them:
"May YOU have peace."
20 And after he said
this he showed them
both his hands and
his side. Then the dis-
ciples rejoiced at see-
ing the Lord. 21 Je-
sus, therefore, said to
them again: "May
YOU have peace. Just
as the Father has
sent me forth, I
also am sending
YOU." 22 And after
he said this he blew
upon them and
said to them: "Re-
ceive holy spirit.
23 If YOU forgive the
sins of any persons,

ἀφέωνται αὐτοῖς· ἄν
they have been let go off to them; likely
τινων κρατῆτε
of some ones YOU may retain
κεκράτηνται.
they have been retained.
24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα,
Thomas but one out of the twelve,
ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ'
the (one) being said Twin, not was with
αὐτῶν ὅτε ἦλθεν Ἰησοῦς. 25 ἔλεγον
them when came Jesus. Were saying
οὖν αὐτῷ οἱ ἄλλοι μαθηταί Ἑωράκαμεν
therefore to him the other disciples We have seen
τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν
the Lord. The (one) but said to them If ever
μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον
not I should see in the hands of him the type
τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου
of the nails and I should thrust the finger of me
εἰς τὸν τύπον τῶν ἥλων καὶ βάλω
into the type of the nails and I should thrust
μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
of me the hand into the side of him, not not
πιστεύσω.
I would believe.

26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω
And after days eight again were inside
οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν.
the disciples of him also Thomas with them.
ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν
Is coming the Jesus of the doors
κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον
having been locked, and he stood into the midst
καὶ εἶπεν Εἰρήνη ὑμῖν. 27 εἶτα
and said Peace to YOU. Next
λέγει τῷ Θωμᾷ Φέρε τὸν
he is saying to the Thomas Be bearing the
δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου,
finger of you here and see the hands of me,
καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς
and be bearing the hand of you and thrust into
τὴν πλευράν μου, καὶ μὴ γίνου
the side of me, and not be becoming
ἄπιστος ἀλλὰ πιστός. 28 ἀπεκρίθη
unbelieving but believing. Answered
Θωμᾶς καὶ εἶπεν αὐτῷ Ὁ κύριός μου καὶ
Thomas and he said to him The Lord of me and
ὁ θεός μου. 29 λέγει αὐτῷ ὁ Ἰησοῦς
the God of me! Is saying to him the Jesus

they stand forgiven
to them; if YOU re-
tain those of any per-
sons, they stand re-
tained."
24 But Thomas, one
of the twelve, who
was called The Twin,
was not with them
when Jesus came.
25 Consequently the
other disciples would
say to him: "We
have seen the Lord!"
But he said to them:
"Unless I see in his
hands the print of
the nails and stick
my finger into the
print of the nails
and stick my hand
into his side, I will
certainly not be-
lieve."

26 Well, eight days
later his disciples
were again indoors,
and Thomas with
them. Jesus came,
although the doors
were locked, and he
stood in their midst
and said: "May YOU
have peace." 27 Next
he said to Thomas:
"Put your finger
here, and see my
hands, and take
your hand and stick
it into my side,
and stop being un-
believing but become
believing." 28 In
answer Thomas said
to him: "My Lord
and my God!" 29 Je-
sus said to him:

Ὅτι ἑώρακάς με πεπίστευκας;
Because you have seen me have you believed?
μακάριοι οἱ μὴ ἰδόντες καὶ
Happy the (ones) not having seen and
πιστεύσαντες.
having believed.
30 Πολλὰ μὲν οὖν καὶ ἄλλα
Many (things) indeed therefore also other
σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν
signs did the Jesus in sight of the
μαθητῶν, ἃ οὐκ ἔστιν
disciples, which (things) not is
γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·
having been written (ones) in the scroll this;
31 ταῦτα δὲ γέγραπται ἵνα
these (things) but has been written in order that
πιστεύητε ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς
you may believe that Jesus is the Christ
ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα
the Son of the God, and in order that
πιστεύοντες ζωὴν ἔχητε ἐν τῷ
believing life you may be having in the
ὀνόματι αὐτοῦ.
name of him.

21 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν
After these (things) manifested himself
πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς
again Jesus to the disciples upon the
θαλάσσης τῆς Τιβεριάδος·
sea of the Tiberias;
ἐφανέρωσεν δὲ οὕτως. 2 Ἦσαν
he made manifestation but thus. Were
ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ
together Simon Peter and Thomas the (one)
λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ
being said Twin and Nathanael the (one)
ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ
from Cana of the Galilee and the [sons]
τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν
of the Zebedee and others out of the disciples
αὐτοῦ δύο. 3 λέγει αὐτοῖς Σίμων Πέτρος
of him two. Is saying to them Simon Peter
Ὑπάγω ἁλιεύειν· λέγουσιν αὐτῷ
I am going under to be fishing; they are saying to him
Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.
We are coming also we together with you.
ἐξῆλθαν καὶ ἐνέβησαν εἰς τὸ πλοῖον,
They went out and they stepped in into the boat,
καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.
and in that the night they caught nothing.

"Because you have
seen me have you
believed? Happy
are those who do
not see and yet be-
lieve."
30 To be sure, Je-
sus performed many
other signs also be-
fore the disciples,
which are not writ-
ten down in this
scroll. 31 But these
have been written
down that you may
believe that Jesus
is the Christ the
Son of God, and
that, because of be-
lieving, you may have
life by means of his
name.

21 After these
things Jesus
manifested himself
again to the disci-
ples at the sea of
Ti·be′ri·as; but he
made the manifes-
tation in this way.
2 There were in
company Simon Pe-
ter and Thomas, who
was called The Twin,
and Na·than′a·el
from Ca′na of Gal′-
i·lee and the sons of
Zeb′e·dee and two
others of his disci-
ples. 3 Simon Peter
said to them: "I
am going fishing."
They said to him:
"We also are coming
with you." Out they
went and got aboard
the boat, but dur-
ing that night they
caught nothing.

4 πρωίας δὲ ἤδη γινομένης ἔστη
Of morning but already coming to be stood
Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι
Jesus into the beach; not of course
ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.
had known the disciples that Jesus it is.
5 λέγει οὖν αὐτοῖς Ἰησοῦς
Is saying therefore to them Jesus
Παιδία, μή τι προσφάγιον
Little children, not any eatable
ἔχετε; ἀπεκρίθησαν αὐτῷ Οὔ.
are having you? They answered to him No.
6 ὁ δὲ εἶπεν αὐτοῖς Βάλετε εἰς τὰ
The (one) but said to them Cast you into the
δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ
right parts of the boat the net, and
εὑρήσετε. ἔβαλον οὖν, καὶ οὐκέτι
you will find. They cast therefore, and not yet
αὐτὸ ἑλκύσαι ἴσχυον ἀπὸ τοῦ
it to draw they were strong enough from the
πλήθους τῶν ἰχθύων. 7 λέγει οὖν
multitude of the fishes. Is saying therefore
ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ
the disciple that whom was loving the
Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν.
Jesus to the Peter The Lord it is.
Σίμων οὖν Πέτρος, ἀκούσας ὅτι
Simon therefore Peter, having heard that
ὁ κύριός ἐστιν, τὸν ἐπενδύτην
the Lord it is, the top garment
διεζώσατο, ἦν γὰρ γυμνός, καὶ
girded himself through, was for naked, and
ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· 8 οἱ δὲ
threw himself into the sea; the but
ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ
other disciples to the little boat came, not for
ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς
they were long [way] from the earth but as
ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον
from cubits two hundred, dragging the net
τῶν ἰχθύων.
of the fishes.
9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν
As therefore they stepped off into the earth
βλέπουσιν ἀνθρακιὰν κειμένην καὶ
they are looking at charcoal fire lying and
ὀψάριον ἐπικείμενον καὶ ἄρτον.
eating [fish] lying upon and bread.
10 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέγκατε ἀπὸ
Is saying to them the Jesus Bear you from

4 However, just as
it was getting to be
morning, Jesus stood
on the beach, but the
disciples did not, of
course, discern that it
was Jesus. 5 Then Je-
sus said to them:
"Young children, you
do not have anything
to eat, do you?" They
answered "No!" to
him. 6 He said to
them: "Cast the net
on the right side of
the boat and you
will find [some]."
Then they cast it, but
they were no longer
able to draw it in be-
cause of the multitude
of the fishes. 7 There-
fore that disciple
whom Jesus used to
love said to Peter:
"It is the Lord!"
Hence Simon Peter,
upon hearing that it
was the Lord, girded
about himself his top
garment, for he was
naked, and plunged
into the sea. 8 But
the other disciples
came in the little boat,
for they were not a
long way from land,
only about three hun-
dred feet away, drag-
ging the net of fishes.
9 However, when
they disembarked on-
to land they beheld
lying there a charcoal
fire and fish ly-
ing upon it and
bread. 10 Jesus said to
them: "Bring some of

τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.
the eating [fishes] of which you caught now.
11 ἀνέβη οὖν Σίμων Πέτρος καὶ
Went up therefore Simon Peter and
εἵλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν
he drew the net into the earth full
ἰχθύων μεγάλων ἑκατὸν πεντήκοντα
of fishes great one hundred fifty-
τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ
three; and of so many being not was split the
δίκτυον. 12 λέγει αὐτοῖς ὁ Ἰησοῦς
net. Is saying to them the Jesus
Δεῦτε ἀριστήσατε. οὐδεὶς ἐτόλμα τῶν
Hither breakfast you. No one was daring of the
μαθητῶν ἐξετάσαι αὐτόν Σὺ τίς
disciples to search out him You who
εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.
are you? having known that the Lord it is.
13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν
Is coming Jesus and he is taking the
ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ
bread and he is giving to them, and the
ὀψάριον ὁμοίως. 14 Τοῦτο ἤδη
eating [fish] likewise. This already
τρίτον ἐφανερώθη Ἰησοῦς τοῖς
third [time] was manifested Jesus to the
μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.
disciples having been raised up out of dead (ones).
15 Ὅτε οὖν ἠρίστησαν λέγει
When therefore they breakfasted is saying
τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς Σίμων
to the Simon Peter the Jesus Simon
Ἰωάνου, ἀγαπᾷς με πλέον τούτων;
[son] of John, are you loving me more of these?
λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας
He is saying to him Yes, Lord, you have known
ὅτι φιλῶ σε. λέγει
that I am having affection for you. He is saying
αὐτῷ Βόσκε τὰ ἀρνία μου.
to him Be you feeding the young lambs of me.
16 λέγει αὐτῷ πάλιν δεύτερον
He is saying to him again second [time]
Σίμων Ἰωάνου, ἀγαπᾷς με;
Simon [son] of John, are you loving me?
λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας
He is saying to him Yes, Lord, you have known
ὅτι φιλῶ σε. λέγει
that I am having affection for you. He is saying
αὐτῷ Ποίμαινε τὰ προβάτιά μου.
to him Be shepherding the little sheep of me.

the fish YOU just
now caught." 11 Si-
mon Peter, therefore,
went on board and
drew the net to land
full of big fishes, one
hundred and fifty-
three of them. But
although there were
so many the net did
not burst. 12 Jesus
said to them: "Come,
take YOUR breakfast."
Not one of the disci-
ples had the courage
to inquire of him:
"Who are you?" be-
cause they knew it
was the Lord. 13 Je-
sus came and took
the bread and gave it
to them, and the fish
likewise. 14 This was
now the third time
that Jesus appeared
to the disciples after
his being raised up
from the dead.
15 When, now, they
had breakfasted, Je-
sus said to Simon Pe-
ter: "Simon son of
John, do you love me
more than these?" He
said to him: "Yes,
Lord, you know I have
affection for you." He
said to him: "Feed
my lambs." 16 Again
he said to him, a
second time: "Simon
son of John, do you
love me?" He said
to him: "Yes, Lord,
you know I have af-
fection for you." He
said to him: "Shep-
herd my little sheep."

17 λέγει αὐτῷ τὸ τρίτον Σίμων
He is saying to him the third [time] Simon
Ἰωάνου, φιλεῖς με;
[son] of John, are you having affection for me?
ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ
Was grieved the Peter because he said to him
τὸ τρίτον Φιλεῖς με;
the third [time] Are you having affection for me?
καὶ εἶπεν αὐτῷ Κύριε, πάντα σὺ
And he said to him Lord, all (things) you
οἶδας, σὺ γινώσκεις ὅτι
have known, you are knowing that
φιλῶ σε. λέγει αὐτῷ
I am having affection for you. Is saying to him
Ἰησοῦς Βόσκε τὰ προβάτιά μου.
Jesus Be feeding the little sheep of me.
18 ἀμὴν ἀμὴν λέγω σοι, ὅτε
Amen amen I am saying to you, when
ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ
you were younger, you were girding yourself and
περιεπάτεις ὅπου ἤθελες· ὅταν
you were walking about where you willed; whenever
δὲ γηράσῃς, ἐκτενεῖς τὰς
but you should grow old, you will stretch out the
χεῖράς σου, καὶ ἄλλος ζώσει σε καὶ
hands of you, and another will gird you and
οἴσει ὅπου οὐ θέλεις. 19 τοῦτο
he will bear where not you are willing. This
δὲ εἶπεν σημαίνων ποίῳ θανάτῳ
but he said signifying to what sort of death
δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν
he will glorify the God. And this having said
λέγει αὐτῷ Ἀκολούθει μοι.
he is saying to him Be following to me.
20 Ἐπιστραφεὶς ὁ Πέτρος
Having turned about upon the Peter
βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ
is looking at the disciple whom was loving the
Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν
Jesus following, who also fell upward in
τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν
the supper upon the breast of him and he said
Κύριε, τίς ἐστιν ὁ παραδιδούς σε;
Lord, who is the (one) giving beside you?
21 τοῦτον οὖν ἰδὼν ὁ Πέτρος
This (one) therefore having seen the Peter
λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ
is saying to the Jesus Lord, this (one) but
τί; 22 λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν
what? Is saying to him the Jesus If ever

17 He said to him
the third time: "Si-
mon son of John, do
you have affection for
me?" Peter became
grieved that he said
to him the third
time: "Do you have
affection for me?" So
he said to him: "Lord,
you know all things;
you are aware that I
have affection for
you." Jesus said to
him: "Feed my little
sheep. 18 Most truly I
say to you, When you
were younger, you
used to gird yourself
and walk about where
you wanted. But when
you grow old you will
stretch out your
hands and another
[man] will gird you
and bear you where
you do not wish."
19 This he said to
signify by what sort
of death he would
glorify God. So, when
he had said this, he
said to him: "Con-
tinue following me."
20 Upon turning
about Peter saw the
disciple whom Jesus
used to love follow-
ing, the one who at
the evening meal had
also leaned back upon
his breast and said:
"Lord, who is the one
betraying you?" 21 Ac-
cordingly, when he
caught sight of him,
Peter said to Jesus:
"Lord, what will this
[man do]?" 22 Je-
sus said to him: "If

αὐτὸν θέλω μένειν ἕως
him I am willing to be remaining until
ἔρχομαι, τί πρὸς σέ; σύ μοι
I am coming, what toward you? You to me
ἀκολούθει. 23 Ἐξῆλθεν οὖν οὗτος ὁ
be following. Went forth therefore this the
λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς
word into the brothers that the disciple
ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ
that not is dying. Not said but to him
ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' Ἐὰν
the Jesus that not he is dying, but If
αὐτὸν θέλω μένειν ἕως
him I am willing to be remaining until
ἔρχομαι, τί πρὸς σέ;
I am coming, what toward you?
24 Οὗτός ἐστιν ὁ μαθητὴς ὁ
This is the disciple the (one)
μαρτυρῶν περὶ τούτων καὶ ὁ
witnessing about these (things) and the (one)
γράψας ταῦτα, καὶ οἴδαμεν
having written these (things), and we have known
ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.
that true of him the witness is.
25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ
Is but also other many which
ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν
did the Jesus, which (things) if ever
γράφηται καθ' ἕν, οὐδ'
it may be written down one (thing), not-but
αὐτὸν οἶμαι τὸν κόσμον
very I am supposing the world
χωρήσειν τὰ γραφόμενα
to afford space in future for the being written
βιβλία.
scrolls.

it is my will for him to remain until I come, of what concern is that to you? You continue following me." 23 In consequence, this saying went out among the brothers, that that disciple would not die. However, Jesus did not say to him that he would not die, but: "If it is my will for him to remain until I come, of what concern is that to you?"

24 This is the disciple that bears witness about these things and that wrote these things, and we know that the witness he gives is true.

25 There are, in fact, many other things also which Jesus did, which, if ever they were written in full detail, I suppose, the world itself could not contain the scrolls written.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

ACTS OF APOSTLES

1 Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ
The indeed first word I made about
πάντων, ὦ Θεόφιλε, ὧν ἤρξατο
all (things), O Theophilus, of which started
Ἰησοῦς ποιεῖν τε καὶ διδάσκειν
Jesus to be doing and also to be teaching
2 ἄχρι ἧς ἡμέρας ἐντειλάμενος
until which day having given commandment
τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου
to the apostles through spirit holy
οὓς ἐξελέξατο ἀνελήμφθη· 3 οἷς
whom he chose he was received up; to whom
καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ
also he made stand beside himself living after
τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις,
the to suffer him in many tokens,
δι' ἡμερῶν τεσσεράκοντα ὀπτανόμενος
through days forty being seen
αὐτοῖς καὶ λέγων τὰ περὶ τῆς
to them and saying the (things) about the
βασιλείας τοῦ θεοῦ. 4 καὶ συναλιζόμενος
kingdom of the God. And being met together
παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ
he gave orders to them from Jerusalem not
χωρίζεσθαι, ἀλλὰ περιμένειν
to withdraw, but to be remaining around for
τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ
the promise of the Father which you heard
μου· 5 ὅτι Ἰωάνης μὲν ἐβάπτισεν
of me; because John indeed baptized
ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε
to water, you but in spirit will be baptized
ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.
to holy not after many these days.
6 Οἱ μὲν οὖν
The (ones) indeed therefore
συνελθόντες ἠρώτων αὐτὸν
having come together they were questioning him
λέγοντες Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ
saying Lord, if in the time this
ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;
are you restoring the kingdom to the Israel?
7 εἶπεν πρὸς αὐτούς Οὐχ ὑμῶν ἐστιν
He said toward them Not of you it is

1 The first account, O The·oph'i·lus, I composed about all the things Jesus started both to do and to teach, 2 until the day that he was taken up, after he had given commandment through holy spirit to the apostles whom he chose. 3 To these also by many positive proofs he showed himself alive after he had suffered, being seen by them throughout forty days and telling the things about the kingdom of God. 4 And while he was meeting with them he gave them the orders: "Do not withdraw from Jerusalem, but keep waiting for what the Father has promised, about which you heard from me; 5 because John, indeed, baptized with water, but you will be baptized in holy spirit not many days after this."

6 When, now, they had assembled, they went asking him: "Lord, are you restoring the kingdom to Israel at this time?" 7 He said to them: "It does not belong to you

γνῶναι χρόνους ἢ καιροὺς οὓς ὁ
to know times or appointed times which the
πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, 8 ἀλλὰ
Father put in the own authority, but
λήμψεσθε δύναμιν ἐπελθόντος τοῦ
you will receive power having come upon of the
ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ
holy spirit upon you, and you will be
μου μάρτυρες ἔν τε Ἰερουσαλὴμ καὶ ἐν
of me witnesses in and Jerusalem and in
πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως
all the Judea and Samaria and until
ἐσχάτου τῆς γῆς. 9 καὶ ταῦτα
extremity of the earth. And these (things)
εἰπὼν βλεπόντων αὐτῶν ἐπήρθη,
having said looking of them he was lifted up,
καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν
and cloud took from underneath him from the
ὀφθαλμῶν αὐτῶν. 10 καὶ ὡς ἀτενίζοντες
eyes of them. And as gazing
ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ,
they were into the heaven going his way of him,
καὶ ἰδοὺ ἄνδρες δύο παριστήκεισαν
and look! male persons two had stood alongside
αὐτοῖς ἐν ἐσθήσεσι λευκαῖς, 11 οἳ καὶ
to them in garments white, who also
εἶπαν Ἄνδρες Γαλιλαῖοι, τί
said Male persons Galileans, why
ἑστήκατε βλέποντες εἰς τὸν οὐρανόν;
have you stood looking into the heaven?
οὗτος ὁ Ἰησοῦς ὁ
This the Jesus the (one)
ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν
having been received up from you into the
οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον
heaven thus will come which manner
ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν
you viewed him going his way into the
οὐρανόν.
heaven.
12 Τότε ὑπέστρεψαν εἰς
Then they returned into
Ἰερουσαλὴμ ἀπὸ ὄρους τοῦ
Jerusalem from mountain the (one)
καλουμένου Ἐλαιῶνος, ὅ ἐστιν ἐγγὺς
being called of Olive grove, which is near
Ἰερουσαλὴμ σαββάτου ἔχον ὁδόν.
Jerusalem of sabbath having way.
13 Καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερῷον
And when they entered, into the upper chamber

to get knowledge of
the times or seasons
which the Father has
placed in his own
jurisdiction; 8 but you
will receive power
when the holy spirit
arrives upon you, and
you will be witnesses
of me both in Jeru-
salem and in all Ju-
de'a and Sa·mar'i·a
and to the most dis-
tant part of the
earth." 9 And after he
had said these things,
while they were look-
ing on, he was lifted
up and a cloud caught
him up from their
vision. 10 And as they
were gazing into the
sky while he was on
his way, also, look!
two men in white
garments stood along-
side them, 11 and they
said: "Men of Gal'-
i·lee, why do you
stand looking into the
sky? This Jesus who
was received up from
you into the sky
will come thus in
the same manner as
you have beheld him
going into the sky."
12 Then they re-
turned to Jerusalem
from a mountain
called the Mount of
Olives, which is near
Jerusalem, being a
sabbath day's journey
away. 13 So, when
they had entered,
they went up in-
to the upper chamber

ἀνέβησαν οὗ ἦσαν καταμένοντες,
they went up where they were remaining down,
ὅ τε Πέτρος καὶ Ἰωάνης καὶ Ἰάκωβος καὶ
the and Peter and John and James and
Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος
Andrew, Philip and Thomas, Bartholomew
καὶ Μαθθαῖος, Ἰάκωβος Ἁλφαίου καὶ
and Matthew, James of Alphaeus and
Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου.
Simon the zealot and Judas of James.
14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες
These all were persevering
ὁμοθυμαδὸν τῇ προσευχῇ σὺν
like-mindedly to the prayer together with
γυναιξὶν καὶ Μαριὰμ τῇ μητρὶ τοῦ
women and Mary to the mother of the
Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.
Jesus and together with the brothers of him.
15 Καὶ ἐν ταῖς ἡμέραις ταύταις
And in the days these
ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν
having stood up Peter in midst of the brothers
εἶπεν ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ
said was and crowd of names upon the
αὐτὸ ὡς ἑκατὸν εἴκοσι 16 Ἄνδρες
very (thing) as hundred twenty Male persons
ἀδελφοί, ἔδει πληρωθῆναι τὴν
brothers, it was necessary to be fulfilled the
γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον
scripture which foretold the spirit the holy
διὰ στόματος Δαυεὶδ περὶ Ἰούδα
through mouth of David about Judas
τοῦ γενομένου ὁδηγοῦ τοῖς
of the (one) having become guide to the (ones)
συλλαβοῦσιν Ἰησοῦν, 17 ὅτι
having taken with Jesus, because
κατηριθμημένος ἦν ἐν ἡμῖν καὶ
having been numbered down he was in us and
ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης.
obtained the lot of the service this.
— 18 Οὗτος μὲν οὖν ἐκτήσατο
— This (one) indeed therefore acquired
χωρίον ἐκ μισθοῦ τῆς
piece of ground out of wages of the
ἀδικίας, καὶ πρηνὴς γενόμενος
unrighteousness, and headlong having become
ἐλάκησεν μέσος, καὶ ἐξεχύθη
he burst with crash middle, and was poured out
πάντα τὰ σπλάγχνα αὐτοῦ. 19 καὶ γνωστὸν
all the intestines of him. And known

where they were stay-
ing, Peter as well as
John and James and
Andrew, Philip and
Thomas, Bar·thol'o-
mew and Matthew,
James the son of Al-
phae'us and Simon
the zealous one, and
Judas the son of
James. 14 With one
accord all these were
persisting in prayer,
together with some
women and Mary the
mother of Jesus and
with his brothers.
15 Now during these
days Peter rose up in
the midst of the
brothers and said (the
crowd of persons was
all together about one
hundred and twenty):
16 "Men, brothers, it
was necessary for the
scripture to be ful-
filled, which the holy
spirit spoke before-
hand by David's
mouth about Judas,
who became a guide
to those who arrested
Jesus, 17 because he
had been numbered
among us and he ob-
tained a share in this
ministry. 18 (This
very man, therefore,
purchased a field
with the wages for
unrighteousness, and
pitching head fore-
most he noisily burst
in his midst and
all his intestines
were poured out. 19 It
also became known

ἐγένετο πᾶσι τοῖς κατοικοῦσιν
it became to all the (ones) inhabiting
Ἰερουσαλήμ, ὥστε κληθῆναι τὸ
Jerusalem, as-and to be called the
χωρίον ἐκεῖνο τῇ διαλέκτῳ αὐτῶν
piece of ground that to the language of them
Ἀκελδαμάχ, τοῦτ' ἔστιν Χωρίον Αἵματος.
Akeldama, this is Piece of ground of Blood.
— 20 Γέγραπται γὰρ ἐν Βίβλῳ
— It has been written for in Book
Ψαλμῶν Γενηθήτω ἡ ἔπαυλις αὐτοῦ
of Psalms Let become the lodging place of him
ἔρημος καὶ μὴ ἔστω ὁ κατοικῶν ἐν
desolate and not let be the (one) inhabiting in
αὐτῇ, καὶ Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω
it, and The overseership of him let take
ἕτερος. 21 δεῖ οὖν
different (one). It is necessary therefore
τῶν συνελθόντων ἡμῖν
of the (ones) having come together to us
ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ
of male persons in all time to which
εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος
went in and went out upon us the Lord
Ἰησοῦς, 22 ἀρξάμενος ἀπὸ τοῦ
Jesus, having started from the
βαπτίσματος Ἰωάνου ἕως τῆς ἡμέρας
baptism of John until the day
ἧς ἀνελήμφθη ἀφ' ἡμῶν, μάρτυρα
of which he was received up from us, witness
τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν
of the resurrection of him together with us
γενέσθαι ἕνα τούτων.
to become one of these.
23 καὶ ἔστησαν δύο, Ἰωσὴφ
And they made to stand two, Joseph
τὸν καλούμενον Βαρσαββᾶν,
the (one) being called Barsabbas,
ὃς ἐπεκλήθη Ἰοῦστος, καὶ Μαθθίαν.
who was surnamed Justus, and Matthias.
24 καὶ προσευξάμενοι εἶπαν Σὺ κύριε
And having prayed they said You Lord
καρδιογνῶστα πάντων, ἀνάδειξον ὃν
knower of hearts of all, show up whom
ἐξελέξω, ἐκ τούτων τῶν δύο ἕνα,
you chose, out of these the two one,
25 λαβεῖν τὸν τόπον τῆς διακονίας ταύτης
to receive the place of the service this

to all the inhabi-
tants of Jerusalem,
so that that field
was called in their
language *A·kel′da·ma*,
that is, Field of
Blood.) 20 For it is
written in the book
of Psalms, 'Let his
lodging place be-
come desolate, and
let there be no dwell-
er in it,' and, 'His
office of oversight let
someone else take.'
21 It is therefore
necessary that of
the men that as-
sembled with us
during all the time
in which the Lord
Jesus went in and out
among us, 22 start-
ing with his bap-
tism by John and
until the day he
was received up from
us, one of these
men should become
a witness with us of
his resurrection."
23 So they put
up two, Joseph called
Bar′sab·bas, who was
surnamed Justus, and
Mat·thi′as. 24 And
they prayed and
said: "You, O Je-
hovah,[a] who know the
hearts of all, designate
which one of these
two men you have
chosen, 25 to take the
place of this ministry

24[a] Jehovah, J[7,8,17]; Lord, ℵBA.

καὶ ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας
and apostleship, from which went aside Judas
πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. 26 καὶ
to go into the place the own. And
ἔδωκαν κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ
they gave lots to them, and fell the
κλῆρος ἐπὶ Μαθθίαν, καὶ συνκατεψηφίσθη
lot upon Matthias, and he was reckoned along
μετὰ τῶν ἕνδεκα ἀποστόλων.
with the eleven apostles.
2 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν
And in the to be being completed the day
τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ
of the Pentecost they were all together
ἐπὶ τὸ αὐτό, 2 καὶ ἐγένετο ἄφνω
upon the very (thing), and occurred suddenly
ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης
out of the heaven noise as-even being borne
πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν
of blowing violent and it filled whole the
οἶκον οὗ ἦσαν καθήμενοι, 3 καὶ
house where they were sitting, and
ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι
they were seen to them being distributed tongues
ὡσεὶ πυρός, καὶ ἐκάθισεν ἐφ' ἕνα ἕκαστον
as if of fire, and it sat down upon one each
αὐτῶν, 4 καὶ ἐπλήσθησαν πάντες
of them, and they became filled all
πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν
of spirit holy, and they started to be speaking
ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα
to different tongues according as the spirit
ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.
was giving to be uttering to them.
5 Ἦσαν δὲ ἐν Ἰερουσαλὴμ κατοικοῦντες
Were but in Jerusalem inhabiting
Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς
Jews, male persons holding well from every
ἔθνους τῶν ὑπὸ τὸν οὐρανόν·
nation of the (ones) under the heaven;
6 γενομένης δὲ τῆς φωνῆς ταύτης
having occurred but of the sound this
συνῆλθε τὸ πλῆθος καὶ συνεχύθη,
came together the multitude and was confused,
ὅτι ἤκουσεν εἷς ἕκαστος τῇ ἰδίᾳ
because heard one each to the own
διαλέκτῳ λαλούντων αὐτῶν·
language speaking of them;
7 ἐξίσταντο δὲ καὶ
they were stood out of selves but and

and apostleship, from
which Judas deviated
to go to his own
place." 26 So they cast
lots over them, and
the lot fell upon Mat-
thi′as; and he was
reckoned along with
the eleven apostles.

2 Now while the day
of the [festival of]
Pentecost was in prog-
ress they were all to-
gether at the same
place, 2 and suddenly
there occurred from
heaven a noise just
like that of a rushing
stiff breeze, and it
filled the whole house
in which they were
sitting. 3 And tongues
as if of fire became
visible to them and
were distributed about,
and one sat upon
each one of them,
4 and they all be-
came filled with holy
spirit and started to
speak with different
tongues, just as the
spirit was granting
them to make utter-
ance.
5 As it was, there
were dwelling in Je-
rusalem Jews, rever-
ent men, from every
nation of those under
heaven. 6 So, when
this sound occurred,
the multitude came
together and were be-
wildered, because each
one heard them speak-
ing in his own lan-
guage. 7 Indeed, they
were astonished and

ἐθαύμαζον λέγοντες Οὐχὶ ἰδοὺ
they were wondering saying Not look

πάντες οὗτοί εἰσιν οἱ λαλοῦντες
all these are the (ones) speaking

Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν
Galileans? And how we are hearing

ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ
each to the own language of us in which

ἐγεννήθημεν; 9 Πάρθοι καὶ Μῆδοι καὶ
we were generated? Parthians and Medes and

Ἐλαμεῖται, καὶ οἱ κατοικοῦντες τὴν
Elamites, and the (ones) inhabiting the

Μεσοποταμίαν, Ἰουδαίαν τε καὶ
Mesopotamia, Judea and also

Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,
Cappadocia, Pontus and the Asia,

10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον
Phrygia and also Pamphylia, Egypt

καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ
and the parts of the Libya the down on

Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι,
Cyrene, and the (ones) sojourning Romans,

Ἰουδαῖοί τε καὶ προσήλυτοι, 11 Κρῆτες καὶ
Jews and also proselytes, Cretans and

Ἄραβες, ἀκούομεν λαλούντων αὐτῶν
Arabians, we are hearing speaking of them

ταῖς ἡμετέραις γλώσσαις τὰ
to the our tongues the

μεγαλεῖα τοῦ θεοῦ.
magnificent (things) of the God.

12 ἐξίσταντο δὲ πάντες καὶ
They were stood out of selves but all and

διηπορούντο, ἄλλος πρὸς ἄλλον λέγοντες
were perplexed, other toward other saying

Τί θέλει τοῦτο εἶναι; 13 ἕτεροι
What is willing this to be? Different (ones)

δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκους
but thoroughly joking were saying that Sweet wine

μεμεστωμένοι εἰσίν.
having been filled they are.

14 Σταθεὶς δὲ ὁ Πέτρος σὺν
Having stood but the Peter together with

τοῖς ἕνδεκα ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ
the eleven lifted up the voice of him and

ἀπεφθέγξατο αὐτοῖς Ἄνδρες Ἰουδαῖοι καὶ
uttered to them Male persons Jews and

οἱ κατοικοῦντες Ἰερουσαλὴμ πάντες,
the (ones) inhabiting Jerusalem all,

τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε
this to you known let be and give ear to

began to wonder and
say: "See here, all
these who are speak-
ing are Gal·i·le′ans,
are they not? 8 And
yet how is it we are
hearing, each one of
us, his own lan-
guage in which we
were born? 9 Par′-
thi·ans and Medes
and E′lam·ites, and
the inhabitants of
Mes·o·po·ta′mi·a, and
Ju·de′a and Cap-
pa·do′ci·a, Pon′tus
and the [district of]
Asia, 10 and Phryg′i·a
and Pam·phyl′i·a,
Egypt and the parts
of Lib′y·a, which is
toward Cy·re′ne, and
sojourners from Rome,
both Jews and pros-
elytes, 11 Cre′tans and
Arabians, we hear
them speaking in our
tongues about the
magnificent things of
God." 12 Yes, they
were all astonished
and were in perplex-
ity, saying one to
another: "What does
this thing purport to
be?" 13 However, dif-
ferent ones mocked
at them and began
to say: "They are
full of sweet wine."
14 But Peter stood
up with the eleven
and raised his voice
and made this utter-
ance to them: "Men
of Ju·de′a and all
YOU inhabitants of
Jerusalem, let this
be known to YOU
and give ear to

τὰ ῥήματά μου. 15 οὐ γὰρ ὡς ὑμεῖς
the sayings of me. Not for as you

ὑπολαμβάνετε οὗτοι μεθύουσιν, ἔστιν γὰρ
are supposing these are being drunk, it is for

ὥρα τρίτη τῆς ἡμέρας, 16 ἀλλὰ τοῦτό
hour third of the day, but this

ἐστιν τὸ εἰρημένον διὰ τοῦ
is the (thing) having been said through the

προφήτου Ἰωήλ 17 Καὶ ἔσται ἐν ταῖς
prophet Joel And it will be in the

ἐσχάταις ἡμέραις, λέγει ὁ θεός,
last days, is saying the God,

ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ
I shall pour out from the spirit of me upon

πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ
all flesh, and will prophesy the sons

ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ
of you and the daughters of you, and the

νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ
young men of you visions will see, and the

πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται·
older men of you dreams will dream;

18 καί γε ἐπὶ τοὺς δούλους μου καὶ
and in fact upon the slaves of me and

ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις
upon the female slaves of me in the days

ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός
those I will pour out from the spirit

μου, καὶ προφητεύσουσιν. 19 Καὶ δώσω
of me, and they will prophesy. And I shall give

τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ
portents in the heaven above and signs upon

τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα
the earth below, blood and fire and mist

καπνοῦ· 20 ὁ ἥλιος μεταστραφήσεται εἰς
of smoke; the sun will be turned across into

σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν
darkness and the moon into blood before

ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ
to come day of Lord the great and

ἐπιφανῆ. 21 Καὶ ἔσται πᾶς ὃς ἐὰν
illustrious. And it will be everyone who if ever

ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται.
should call upon the name of Lord he will be saved.

22 Ἄνδρες Ἰσραηλεῖται, ἀκούσατε τοὺς
Male persons Israelites, hear you the

λόγους τούτους. Ἰησοῦν τὸν Ναζωραῖον,
words these. Jesus the Nazarene,

my sayings. 15 These
[people] are, in fact,
not drunk, as YOU
suppose, for it is the
third hour of the day.
16 On the contrary,
this is what was said
through the prophet
Joel, 17 '"And in the
last days," God says,
"I shall pour out
some of my spirit up-
on every sort of flesh,
and YOUR sons and
YOUR daughters will
prophesy and YOUR
young men will see
visions and YOUR
old men will dream
dreams; 18 and even
upon my men slaves
and upon my women
slaves I will pour
out some of my spirit
in those days, and
they will prophesy.
19 And I will give
portents in heaven
above and signs on
earth below, blood
and fire and smoke
mist; 20 the sun will
be turned into dark-
ness and the moon
into blood before the
great and illustrious
day of Jehovah[a] ar-
rives. 21 And every-
one who calls on the
name of Jehovah[a]
will be saved."'
22 "Men of Israel,
hear these words:
Jesus the Naz·a·rene′,

20, 21[a] Jehovah, $J^{7,8,11-18,20}$; the Lord, $ℵ^{(-vs.21)}$BA.

ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ
male person having been shown forth from the
θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ
God into you to powers and to portents and
σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ
to signs to which did through him the
θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ
God in midst of you, according as very ones
οἴδατε, 23 τοῦτον τῇ
you have known, this (one) to the
ὡρισμένῃ βουλῇ καὶ προγνώσει
having been determined counsel and foreknowledge
τοῦ θεοῦ ἔκδοτον διὰ χειρὸς
of the God given out through hand
ἀνόμων προσπήξαντες ἀνείλατε,
of lawless (ones) having fastened you took up,
24 ὃν ὁ θεὸς ἀνέστησεν λύσας
whom the God resurrected having loosened
τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ
the pangs of the death, according to which not
ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ·
it was possible to be held fast him by it;
25 Δαυεὶδ γὰρ λέγει εἰς αὐτὸν
David for is saying into him
Προορώμην τὸν κύριον ἐνώπιόν
I was seeing before myself the Lord in sight
μου διὰ παντός, ὅτι ἐκ δεξιῶν
of me through all, because out of right [parts]
μού ἐστιν ἵνα μὴ σαλευθῶ.
of me he is in order that not I should be shaken.
26 διὰ τοῦτο ηὐφράνθη μου ἡ
Through this was cheered up of me the
καρδία καὶ ἠγαλλιάσατο ἡ γλῶσσά μου,
heart and exulted the tongue of me,
ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ'
yet but also the flesh of me will tent down upon
ἐλπίδι· 27 ὅτι οὐκ ἐνκαταλείψεις τὴν
hope; because not you will forsake the
ψυχήν μου εἰς ᾅδην, οὐδὲ δώσεις τὸν
soul of me into hades, neither you will give the
ὅσιόν σου ἰδεῖν διαφθοράν.
loyal one of you to see corruption.
28 ἐγνώρισάς μοι ὁδοὺς ζωῆς,
You made known to me ways of life,
πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου
you will fill me of good cheer with the face
σου.
of you.

a man publicly shown by God to YOU through powerful works and portents and signs that God did through him in YOUR midst, just as YOU yourselves know, 23 this [man], as one delivered up by the determined counsel and foreknowledge of God, YOU fastened to a stake by the hand of lawless men and did away with. 24 But God resurrected him by loosing the pangs of death, because it was not possible for him to continue to be held fast by it. 25 For David says respecting him, 'I had Jehovah[a] constantly before my eyes; because he is at my right hand that I may never be shaken. 26 On this account my heart became cheerful and my tongue rejoiced greatly. Moreover, even my flesh will reside in hope; 27 because you will not leave my soul in Ha'des,[b] neither will you allow your loyal one to see corruption. 28 You have made life's ways known to me, you will fill me with good cheer with your face.'

25[a] Jehovah, J[7,8,11-18,20]; the Lord, ℵ[(-vs.21)]BA. 27[b] Ha'des, ℵBAJ[21]; She'ol, J[7,8,11-18,20].

29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ
Male persons brothers, allowable to say with
παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου
outspokenness toward you about the patriarch
Δαυείδ, ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη
David, that and he deceased and he was buried
καὶ τὸ μνῆμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς
and the tomb of him is in us until the
ἡμέρας ταύτης· 30 προφήτης οὖν
day this; prophet therefore
ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν
being, and having known that to oath swore
αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος
to him the God out of fruit of the loin
αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ,
of him to seat upon the throne of him,
31 προιδὼν ἐλάλησεν περὶ τῆς
having foreseen he spoke about the
ἀναστάσεως τοῦ χριστοῦ ὅτι οὔτε
resurrection of the Christ that neither
ἐνκατελείφθη εἰς ᾅδην οὔτε ἡ σὰρξ αὐτοῦ
he was forsaken into hades nor the flesh of him
εἶδεν διαφθοράν. 32 τοῦτον τὸν Ἰησοῦν
saw corruption. This the Jesus
ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς
resurrected the God, of which all we
ἐσμὲν μάρτυρες. 33 τῇ δεξιᾷ
are witnesses. To the right [hand]
οὖν τοῦ θεοῦ ὑψωθεὶς
therefore of the God having been put on high
τήν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου
the and promise of the spirit the holy
λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν
having received beside of the Father he poured out
τοῦτο ὃ ὑμεῖς καὶ βλέπετε καὶ
this which you and you are looking at and
ἀκούετε. 34 οὐ γὰρ Δαυεὶδ ἀνέβη
you are hearing. Not for David went up
εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός Εἶπεν
into the heavens, he is saying but he Said
Κύριος τῷ κυρίῳ μου Κάθου ἐκ
Lord to the Lord of me Be sitting out of
δεξιῶν μου 35 ἕως ἂν θῶ
right [parts] of me until likely I should put
τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν
the enemies of you footstool of the feet
σου. 36 ἀσφαλῶς οὖν γινωσκέτω
of you. Certainly therefore let be knowing

29 "Brothers, it is allowable to speak with freeness of speech to YOU concerning the family head David, that he both deceased and was buried and his tomb is among us to this day. 30 Therefore, because he was a prophet and knew that God[a] had sworn to him with an oath that he would seat one from the fruitage of his loins upon his throne, 31 he saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Ha'des[b] nor did his flesh see corruption. 32 This Jesus God resurrected, of which fact we are all witnesses. 33 Therefore because he was exalted to the right hand of God and received the promised holy spirit from the Father, he has poured out this which YOU see and hear. 34 Actually David did not ascend to the heavens, but he himself says, 'Jehovah[c] said to my Lord: "Sit at my right hand, 35 until I place your enemies as a stool for your feet."' 36 Therefore let all the house of Israel know for a certainty

30[a] God, ℵBA; Jehovah, J[7,8]. 31[b] Ha'des, ℵBAJ[21]; She'ol, J[7,8,11-18,20]. 34[c] Jehovah, J[7,8,11-18,20,21]; The Lord, ℵBA.

πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν καὶ
all house of Israel that and Lord him and

χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν
Christ made the God, this the Jesus

ὃν ὑμεῖς ἐσταυρώσατε.
whom you put on stake.

37 Ἀκούσαντες δὲ κατενύγησαν
Having heard but they were pierced down

τὴν καρδίαν, εἶπάν τε πρὸς τὸν Πέτρον
the heart, they said and toward the Peter

καὶ τοὺς λοιποὺς ἀποστόλους Τί
and the leftover (ones) apostles What

ποιήσωμεν, ἄνδρες ἀδελφοί; 38 Πέτρος
should we do, male persons brothers? Peter

δὲ πρὸς αὐτούς Μετανοήσατε, καὶ
but toward them Repent YOU, and

βαπτισθήτω ἕκαστος ὑμῶν ἐν τῷ ὀνόματι
let him be baptized each of YOU in the name

Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν
of Jesus Christ into letting go off of the

ἁμαρτιῶν ὑμῶν, καὶ λήμψεσθε τὴν δωρεὰν
sins of YOU, and YOU will receive the free gift

τοῦ ἁγίου πνεύματος· 39 ὑμῖν γάρ ἐστιν
of the holy spirit; to YOU for is

ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ
the promise and to the children of YOU and

πᾶσι τοῖς εἰς μακρὰν ὅσους ἂν
to all the (ones) into long [way] as many as likely

προσκαλέσηται Κύριος ὁ θεὸς ἡμῶν.
might call toward self Lord the God of us.

40 ἑτέροις τε λόγοις πλείοσιν
To different and words more

διεμαρτύρατο, καὶ
he was thoroughly bearing witness, and

παρεκάλει αὐτοὺς λέγων Σώθητε ἀπὸ
he was exhorting them saying Be YOU saved from

τῆς γενεᾶς τῆς σκολιᾶς ταύτης.
the generation of the crooked this.

41 Οἱ μὲν οὖν ἀποδεξάμενοι
The (ones) indeed therefore having received

τὸν λόγον αὐτοῦ ἐβαπτίσθησαν, καὶ
the word of him they were baptized, and

προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ
were added in the day that souls as if

τρισχίλιαι. 42 ἦσαν δὲ
three thousand. They were but

προσκαρτεροῦντες τῇ διδαχῇ τῶν
persevering to the teaching of the

that God made him
both Lord and Christ,
this Jesus whom YOU
impaled."
37 Now when they
heard this they were
stabbed to the heart,
and they said to
Peter and the rest of
the apostles: "Broth-
ers, what shall we
do?" 38 Peter [said]
to them: "Repent,
and let each one of
YOU be baptized in
the name of Jesus
Christ for forgiveness
of YOUR sins, and YOU
will receive the free
gift of the holy spir-
it. 39 For the promise
is to YOU and to
YOUR children and
to all those afar
off, just as many
as Jehovah[a] our
God may call to
him." 40 And with
many other words he
bore thorough wit-
ness and kept ex-
horting them, saying:
"Get saved from this
crooked generation."
41 Therefore those
who embraced his
word heartily were
baptized, and on that
day about three thou-
sand souls were added.
42 And they continued
devoting themselves
to the teaching of the

39[a] Jehovah, $J^{7,8,17,18}$; the Lord, ℵBA.

ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ
apostles and to the common participation, to the

κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.
breaking of the bread and to the prayers.

43 Ἐγίνετο δὲ πάσῃ ψυχῇ φόβος,
Was occurring but to every soul fear,

πολλὰ δὲ τέρατα καὶ σημεῖα διὰ τῶν
many but portents and signs through the

ἀποστόλων ἐγίνετο. 44 πάντες δὲ
apostles was occurring. All but

οἱ πιστεύσαντες ἐπὶ τὸ αὐτὸ
the (ones) having believed upon the very [place]

εἶχον ἅπαντα κοινά, 45 καὶ τὰ
were having all (things) common, and the

κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον
possessions and the properties they were selling

καὶ διεμέριζον αὐτὰ πᾶσιν
and they were distributing them to all

καθότι ἄν τις χρείαν εἶχεν·
according as likely anyone need was having;

46 καθ' ἡμέραν τε προσκαρτεροῦντες
according to day and persevering

ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε
like-mindedly in the temple, breaking and

κατ' οἶκον ἄρτον, μετελάμβανον
according to house bread, they were partaking

τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι
of food in exultation and simplicity

καρδίας, 47 αἰνοῦντες τὸν θεὸν καὶ ἔχοντες
of heart, praising the God and having

χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος
favor toward whole the people. The but Lord

προσετίθει τοὺς σωζομένους καθ'
was adding the (ones) being saved according to

ἡμέραν ἐπὶ τὸ αὐτό.
day upon the very [time].

3 Πέτρος δὲ καὶ Ἰωάνης ἀνέβαινον εἰς
Peter but and John were going up into

τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς
the temple upon the hour of the prayer

τὴν ἐνάτην, 2 καί τις ἀνὴρ χωλὸς ἐκ
the ninth, and some man lame out of

κοιλίας μητρὸς αὐτοῦ ὑπάρχων
cavity of mother of him being

ἐβαστάζετο, ὃν ἐτίθουν
he was being carried, whom they were putting

καθ' ἡμέραν πρὸς τὴν θύραν τοῦ
according to day toward the door of the

apostles and to shar-
ing [with one an-
other], to taking of
meals and to prayers.
43 Indeed, fear be-
gan to fall upon
every soul, and many
portents and signs be-
gan to occur through
the apostles. 44 All
those who became
believers were togeth-
er in having all
things in common,
45 and they went sell-
ing their possessions
and properties and
distributing the [pro-
ceeds] to all, just as
anyone would have
the need. 46 And day
after day they were
in constant atten-
dance at the temple
with one accord, and
they took their meals
in private homes and
partook of food with
great rejoicing and
sincerity of heart,
47 praising God and
finding favor with all
the people. At the
same time Jehovah[a]
continued to join to
them daily those be-
ing saved.

3 Now Peter and
John were going
up into the temple
for the hour of
prayer, the ninth
hour, 2 and a certain
man that was lame
from his mother's
womb was being
carried, and they
would daily put him
near the temple door

47[a] Jehovah, $J^{7,8}$; the Lord, ℵBA.

ἱεροῦ τὴν λεγομένην Ὡραίαν τοῦ
temple the being said Beautiful of the

αἰτεῖν ἐλεημοσύνην παρὰ τῶν
to be asking gift of mercy beside of the (ones)

εἰσπορευομένων εἰς τὸ ἱερόν, 3 ὃς
going their way inside into the temple, who

ἰδὼν Πέτρον καὶ Ἰωάνην μέλλοντας
having seen Peter and John being about

εἰσιέναι εἰς τὸ ἱερὸν ἠρώτα
to be going in into the temple he was requesting

ἐλεημοσύνην λαβεῖν. 4 ἀτενίσας δὲ
gift of mercy to receive. Having gazed but

Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάνῃ
Peter into him together with the John

εἶπεν Βλέψον εἰς ἡμᾶς. 5 ὁ δὲ
he said Look into us. The (one) but

ἐπεῖχεν αὐτοῖς προσδοκῶν
was having [eyes] upon to them expecting

τι παρ' αὐτῶν λαβεῖν. 6 εἶπεν δὲ
something beside of them to receive. Said but

Πέτρος Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει
Peter Silver and gold not is existing

μοι, ὃ δὲ ἔχω τοῦτό σοι
to me, which but I am having this to you

δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ
I am giving; in the name of Jesus Christ

τοῦ Ναζωραίου περιπάτει. 7 καὶ
the Nazarene be walking. And

πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς
having taken hold of him of the right hand

ἤγειρεν αὐτόν· παραχρῆμα δὲ ἐστερεώθησαν
he raised up him; instantly but were made firm

αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά, 8 καὶ
the soles of him and the ankle bones, and

ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ
leaping out he stood and he was walking, and

εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν
he entered together with them into the temple

περιπατῶν καὶ ἁλλόμενος καὶ αἰνῶν τὸν
walking and leaping and praising the

θεόν. 9 καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν
God. And saw all the people him

περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν,
walking and praising the God,

10 ἐπεγίνωσκον δὲ αὐτὸν ὅτι οὗτος
they were recognizing but him that this

ἦν ὁ πρὸς τὴν ἐλεημοσύνην
was the (one) toward the gift of mercy

καθήμενος ἐπὶ τῇ Ὡραίᾳ Πύλῃ τοῦ
sitting upon the Beautiful Gate of the

that was called Beau-
tiful, in order to ask
gifts of mercy from
those entering into the
temple. 3 When he
caught sight of Peter
and John about to go
into the temple he
began requesting to
get gifts of mercy.
4 But Peter, together
with John, gazed at
him and said: "Take
a look at us." 5 So he
fixed his attention
upon them, expecting
to get something from
them. 6 However, Pe-
ter said: "Silver and
gold I do not possess,
but what I do have
is what I give you:
In the name of Je-
sus Christ the Naz-
a·rene', walk!" 7 With
that he took hold of
him by the right
hand and raised him
up. Instantly the soles
of his feet and his
ankle bones were
made firm; 8 and,
leaping up, he stood
up and began walking,
and he entered with
them into the temple,
walking and leaping
and praising God.
9 And all the people
got sight of him
walking and prais-
ing God. 10 More-
over, they began to
recognize him, that
this was the man
that used to sit for
gifts of mercy at the
Beautiful Gate of the

ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ
temple, and they were filled of astonishment and

ἐκστάσεως ἐπὶ τῷ συμβεβηκότι
of ecstasy upon the (thing) having come together

αὐτῷ.
to him.

11 Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ
Holding fast but of him the Peter and

τὸν Ἰωάνην συνέδραμεν πᾶς ὁ λαὸς πρὸς
the John ran together all the people toward

αὐτοὺς ἐπὶ τῇ στοᾷ τῇ
them upon the colonnade the

καλουμένῃ Σολομῶντος ἔκθαμβοι.
being called of Solomon astonished out.

12 ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο
Having seen but the Peter answered

πρὸς τὸν λαόν Ἄνδρες Ἰσραηλεῖται,
toward the people Male persons Israelites,

τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί
why are YOU wondering upon this, or to us why

ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ
are YOU gazing as to own power or

εὐσεβείᾳ πεποιηκόσιν τοῦ
to well-reverentialness to (ones) having made of the

περιπατεῖν αὐτόν; 13 ὁ θεὸς Ἀβραὰμ
to be walking him? The God of Abraham

καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων
and of Isaac and of Jacob, the God of the fathers

ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν,
of us, glorified the boy of him Jesus,

ὃν ὑμεῖς μὲν παρεδώκατε καὶ
whom YOU indeed gave beside and

ἠρνήσασθε κατὰ πρόσωπον Πειλάτου,
YOU disowned down face of Pilate,

κρίναντος ἐκείνου ἀπολύειν·
having judged of that (one) to be releasing;

14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον
YOU but the holy and righteous (one)

ἠρνήσασθε, καὶ ᾐτήσασθε ἄνδρα
YOU disowned, and YOU asked for male person

φονέα χαρισθῆναι ὑμῖν, 15 τὸν δὲ
murderer to be kindly given to YOU, the but

ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε, ὃν ὁ
chief leader of the life YOU killed, whom the

θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς
God raised up out of dead (ones), of which we

μάρτυρές ἐσμεν. 16 καὶ τῇ πίστει τοῦ
witnesses we are. And to the faith of the

ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε
name of him this (one) whom YOU are beholding

temple, and they
became filled with as-
tonishment and ecsta-
sy at what had
happened to him.
11 Well, as the man
was holding onto Pe-
ter and John, all the
people ran together
to them at what was
called Sol'o·mon's
colonnade, surprised
out of their wits.
12 When Peter saw
this, he said to the
people: "Men of Is-
rael, why are YOU
wondering over this,
or why are YOU gaz-
ing at us as though by
personal power or
godly devotion we
have made him walk?
13 The God of Abra-
ham and of Isaac and
of Jacob, the God of
our forefathers, has
glorified his Servant,
Jesus, whom YOU, for
YOUR part, delivered
up and disowned be-
fore Pilate's face,
when he had decided
to release him. 14 Yes,
YOU disowned that
holy and righteous
one, and YOU asked
for a man, a mur-
derer, to be free-
ly granted to YOU,
15 whereas YOU killed
the Chief Agent of
life. But God raised
him up from the
dead, of which fact
we are witnesses.
16 Consequently his
name, by [our] faith
in his name, has
made this man strong
whom YOU behold

καὶ οἴδατε ἐστερέωσεν τὸ ὄνομα
and you have known made firm the name
αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ
of him, and the faith the (one) through him
ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην
gave to him the whole allotment this
ἀπέναντι πάντων ὑμῶν. 17 καὶ νῦν,
from in front of all of you. And now,
ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν
brothers, I have known that down ignorance
ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν·
you acted, as-even also the rulers of you;
18 ὁ δὲ θεὸς ἃ
the but God which (things)
προκατήγγειλεν διὰ στόματος
he published beforehand through mouth
πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν
of all the prophets to suffer the Christ
αὐτοῦ ἐπλήρωσεν οὕτως.
of him he fulfilled thus.
19 μετανοήσατε οὖν καὶ ἐπιστρέψατε
Repent you therefore and turn you around
πρὸς τὸ ἐξαλιφθῆναι ὑμῶν τὰς ἁμαρτίας,
toward the to be blotted out of you the sins,
ὅπως ἂν ἔλθωσιν καιροὶ
so that likely should come appointed times
ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου
of refreshing from face of the Lord
20 καὶ ἀποστείλῃ τὸν
and he should send forth the
προκεχειρισμένον ὑμῖν χριστὸν
having been beforehand appointed to you Christ
Ἰησοῦν, 21 ὃν δεῖ οὐρανὸν
Jesus, whom it is necessary heaven
μὲν δέξασθαι ἄχρι χρόνων
indeed to receive until times
ἀποκαταστάσεως πάντων ὧν
of restoration of all (things) of which (things)
ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν
spoke the God through mouth of the
ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.
holy from age of him of prophets.
22 Μωυσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν
Moses indeed said that Prophet to you
ἀναστήσει Κύριος ὁ θεὸς ἐκ τῶν
will make stand up Lord the God out of the
ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε
brothers of you as me; of him you will hear

and know, and the
faith that is through
him has given the
man this complete
soundness in the
sight of all of YOU.
17 And now, brothers,
I know that YOU
acted in ignorance,
just as YOUR rulers
also did. 18 But in
this way God has
fulfilled the things
he announced before-
hand through the
mouth of all the
prophets, that his
Christ would suffer.

19 "Repent, there-
fore, and turn around
so as to get YOUR
sins blotted out, that
seasons of refreshing
may come from the
person of Jehovah[a]
20 and that he may
send forth the Christ
appointed for YOU,
Jesus, 21 whom heav-
en, indeed, must
hold within itself un-
til the times of
restoration of all
things of which God
spoke through the
mouth of his holy
prophets of old time.
22 In fact, Moses
said, 'Jehovah[b] God
will raise up for YOU
from among YOUR
brothers a proph-
et like me. YOU
must listen to him

19[a] Jehovah, J^{13-18}; the Lord, ℵBA. 22[b] Jehovah, $J^{7,8,11-18,20}$; the Lord, ℵBA.

κατὰ πάντα ὅσα ἂν
according to all (things) as many as likely
λαλήσῃ πρὸς ὑμᾶς. 23 ἔσται δὲ
he might speak toward you. It will be but
πᾶσα ψυχὴ ἥτις ἂν μὴ ἀκούσῃ τοῦ
every soul which likely not should hear of the
προφήτου ἐκείνου ἐξολοθρευθήσεται
prophet that will be completely destroyed
ἐκ τοῦ λαοῦ. 24 καὶ πάντες δὲ οἱ
out of the people. And all but the
προφῆται ἀπὸ Σαμουὴλ καὶ τῶν
prophets from Samuel and of the (ones)
καθεξῆς ὅσοι ἐλάλησαν καὶ
of succession as many as spoke and
κατήγγειλαν τὰς ἡμέρας ταύτας. 25 ὑμεῖς
announced down the days these. You
ἐστὲ οἱ υἱοὶ τῶν προφητῶν καὶ τῆς
are the sons of the prophets and of the
διαθήκης ἧς ὁ θεὸς διέθετο πρὸς τοὺς
covenant which the God covenanted toward the
πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ Καὶ ἐν
fathers of you, saying toward Abraham And in
τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ
the seed of you will be blessed all the
πατριαὶ τῆς γῆς. 26 ὑμῖν πρῶτον
families of the earth. To you first
ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ
having made stand up the God the boy of him
ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ
he sent forth him blessing you in the
ἀποστρέφειν ἕκαστον ἀπὸ τῶν
to be turning away each (one) from the
πονηριῶν ὑμῶν.
wicked deeds of you.

4 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν
Speaking but of them toward the people
ἐπέστησαν αὐτοῖς οἱ ἀρχιερεῖς καὶ ὁ
stood upon them the chief priests and the
στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,
captain of the temple and the Sadducees,
2 διαπονούμενοι διὰ τὸ διδάσκειν
being annoyed through the to be teaching
αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν
them the people and to be announcing down in
τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ
the Jesus the resurrection the (one) out of
νεκρῶν, 3 καὶ ἐπέβαλον αὐτοῖς τὰς
dead (ones), and they thrust upon them the
χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν
hands and they put into observation into the

according to all the
things he speaks to
YOU. 23 Indeed, any
soul that does not
listen to that Proph-
et will be complete-
ly destroyed from
among the people.'
24 And all the proph-
ets, in fact, from
Samuel on and those
in succession, just as
many as have spoken,
have also plainly de-
clared these days.
25 YOU are the sons
of the prophets and
of the covenant which
God covenanted with
YOUR forefathers, say-
ing to Abraham, 'And
in your seed all the
families of the earth
will be blessed.' 26 To
YOU first God, after
raising up his Ser-
vant, sent him forth
to bless YOU by turn-
ing each one away
from YOUR wicked
deeds."

4 Now while the
[two] were speak-
ing to the people, the
chief priests and the
captain of the temple
and the Sadducees
came upon them,
2 being annoyed be-
cause they were
teaching the people
and were plainly de-
claring the resurrec-
tion from the dead
in the case of Je-
sus; 3 and they laid
their hands upon
them and put them
in custody till the

αὔριον, ἦν γὰρ ἑσπέρα ἤδη. 4 πολλοὶ
morrow, it was for evening already. Many
δὲ τῶν ἀκουσάντων τὸν λόγον
but of the (ones) having heard the word
ἐπίστευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν
they believed, and became number of the
ἀνδρῶν ὡς χιλιάδες πέντε.
male persons as thousands five.

5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον
It occurred but upon the morrow
συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ
to be led together of them the rulers and
τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν
the older men and the scribes in
Ἰερουσαλὴμ 6 καὶ Ἅννας ὁ ἀρχιερεὺς
Jerusalem and Annas the chief priest
καὶ Καιάφας καὶ Ἰωάννης καὶ Ἀλέξανδρος καὶ
and Caiaphas and John and Alexander and
ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ,
as many as were out of race chief priestly,
7 καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ
and having made stand them in the midst
ἐπυνθάνοντο Ἐν ποίᾳ δυνάμει ἢ
they were inquiring In what sort of power or
ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;
in what sort of name did you do this you?
8 τότε Πέτρος πλησθεὶς πνεύματος
Then Peter having been filled of spirit
ἁγίου εἶπεν πρὸς αὐτούς
holy said toward them

Ἄρχοντες τοῦ λαοῦ
Rulers of the people
καὶ πρεσβύτεροι, 9 εἰ ἡμεῖς
and older men, if we
σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ
today are being examined upon good deed
ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος
of man infirm, in whom this (one)
σέσωσται, 10 γνωστὸν ἔστω πᾶσιν
has been saved, known let it be to all
ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ἐν
to you and to all the people of Israel that in
τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου,
the name of Jesus Christ of the Nazarene,
ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς
whom you put on stake, whom the God
ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ
raised up out of dead (ones), in this (one)
οὗτος παρέστηκεν ἐνώπιον ὑμῶν
this [man] has stood alongside in sight of you

next day, for it
was already evening.
4 However, many of
those who had lis-
tened to the speech
believed, and the
number of the men
became about five
thousand.

5 The next day there
took place in Jerusa-
lem the gathering to-
gether of their rulers
and older men and
scribes 6 (also An′nas
the chief priest and
Ca′ia·phas and John
and Alexander and as
many as were of the
chief priest's kins-
folk), 7 and they
stood them in their
midst and began to
inquire: "By what
power or in whose
name did YOU do
this?" 8 Then Peter,
filled with holy spirit,
said to them:

"Rulers of the peo-
ple and older men,
9 if we are this day
being examined, on
the basis of a good
deed to an ailing
man, as to by whom
this man has been
made well, 10 let it
be known to all of
YOU and to all the
people of Israel, that
in the name of Je-
sus Christ the Naz-
a·rene′, whom YOU
impaled but whom
God raised up from
the dead, by this one
does this man stand
here sound in front of

ὑγιής. 11 οὗτός ἐστιν ὁ λίθος ὁ
sound. This is the stone the (one)
ἐξουθενηθεὶς ὑφ᾽ ὑμῶν τῶν
having been treated as nothing by you the
οἰκοδόμων, ὁ γενόμενος εἰς
builders, the (one) having come to be into
κεφαλὴν γωνίας. 12 καὶ οὐκ ἔστιν ἐν ἄλλῳ
head of corner. And not is in other
οὐδενὶ ἡ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν
no one the salvation, neither for name is
ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον
different under the heaven the having been given
ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι
in men in which it is necessary to be saved
ἡμᾶς.
us.

13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου
Beholding but the of the Peter
παρρησίαν καὶ Ἰωάνου, καὶ καταλαβόμενοι
outspokenness and of John, and having perceived
ὅτι ἄνθρωποι ἀγράμματοί εἰσιν
that men unlettered they are
καὶ ἰδιῶται, ἐθαύμαζον,
and ordinary, they were wondering,
ἐπεγίνωσκόν τε αὐτοὺς ὅτι
they were recognizing and them that
σὺν τῷ Ἰησοῦ ἦσαν, 14 τόν τε
together with the Jesus they were, the and
ἄνθρωπον βλέποντες σὺν αὐτοῖς
man looking at together with them
ἑστῶτα τὸν τεθεραπευμένον οὐδὲν
having stood the (one) having been cured nothing
εἶχον ἀντειπεῖν.
they were having to say against.
15 κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ
Having commanded but them outside of the
συνεδρίου ἀπελθεῖν συνέβαλλον
Sanhedrin [hall] to go forth they were consulting
πρὸς ἀλλήλους 16 λέγοντες Τί
toward one another saying What
ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι
should we do to the men these? Because
μὲν γὰρ γνωστὸν σημεῖον γέγονεν
indeed for known sign has occurred
δι᾽ αὐτῶν πᾶσιν τοῖς κατοικοῦσιν
through them to all the (ones) inhabiting
Ἰερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα
Jerusalem manifest, and not we are able
ἀρνεῖσθαι· 17 ἀλλ᾽ ἵνα μὴ ἐπὶ
to deny; but in order that not upon

YOU. 11 This is 'the
stone that was treated
by YOU builders as
of no account that
has become the head
of the corner.' 12 Fur-
thermore, there is no
salvation in anyone
else, for there is not
another name under
heaven that has been
given among men by
which we must get
saved."

13 Now when they
beheld the outspoken-
ness of Peter and
John, and perceived
that they were men
unlettered and ordi-
nary, they got to
wondering. And they
began to recognize
about them that they
used to be with Je-
sus; 14 and as they
were looking at the
man that had been
cured standing with
them, they had noth-
ing to say in re-
buttal. 15 So they
commanded them to
go outside the San′-
he·drin hall, and
they began consult-
ing with one anoth-
er, 16 saying: "What
shall we do with
these men? Because,
for a fact, a note-
worthy sign has
occurred through
them, one manifest
to all the inhabi-
tants of Jerusalem;
and we cannot deny
it. 17 Nevertheless, in
order that it may not

πλεῖον διανεμηθῇ εἰς τὸν λαόν,
more it should be dealt out through into the people,
ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν
let us threaten to them not yet to be speaking
ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.
upon the name this to no one of men.
18 καὶ καλέσαντες αὐτοὺς παρήγγειλαν
And having called them they charged
καθόλου μὴ φθέγγεσθαι μηδὲ
down (the) whole not to be uttering nor
διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.
to be teaching upon the name of the Jesus.
19 ὁ δὲ Πέτρος καὶ Ἰωάνης ἀποκριθέντες
The but Peter and John having answered
εἶπαν πρὸς αὐτούς Εἰ δίκαιόν ἐστιν
said toward them If righteous it is
ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μᾶλλον
in sight of the God of you to be hearing rather
ἢ τοῦ θεοῦ κρίνατε, 20 οὐ δυνάμεθα
than of the God judge you, not we are able
γὰρ ἡμεῖς ἃ εἴδαμεν καὶ ἠκούσαμεν
for we what (things) we saw and we heard
μὴ λαλεῖν. 21 οἱ δὲ
not to be speaking. They but
προσαπειλησάμενοι ἀπέλυσαν αὐτούς,
having further threatened they released them,
μηδὲν εὑρίσκοντες τὸ πῶς κολάσωνται
nothing finding the how they might lop off
αὐτούς, διὰ τὸν λαόν, ὅτι πάντες
them, through the people, because all
ἐδόξαζον τὸν θεὸν ἐπὶ τῷ
they were glorifying the God upon the (thing)
γεγονότι· 22 ἐτῶν γὰρ ἦν πλειόνων
having occurred; of years for was of more
τεσσεράκοντα ὁ ἄνθρωπος ἐφ' ὃν
forty the man upon whom
ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.
had occurred the sign this of the healing.
23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς
Having been released but they came toward the
ἰδίους καὶ ἀπήγγειλαν ὅσα
own and they reported back as many (things) as
πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ
toward them the chief priests and the
πρεσβύτεροι εἶπαν. 24 οἱ δὲ
older men said. The (ones) but
ἀκούσαντες ὁμοθυμαδὸν ἦραν φωνὴν
having heard like-mindedly they lifted up voice
πρὸς τὸν θεὸν καὶ εἶπαν
toward the God and they said

be spread abroad further among the people, let us tell them with threats not to speak any more upon the basis of this name to any man at all."
18 With that they called them and charged them, nowhere to make any utterance or to teach upon the basis of the name of Jesus.
19 But in reply Peter and John said to them: "Whether it is righteous in the sight of God to listen to you rather than to God, judge for yourselves.
20 But as for us, we cannot stop speaking about the things we have seen and heard."
21 So, when they had further threatened them, they released them, since they did not find any ground on which to punish them and on account of the people, because they were all glorifying God over what had occurred;
22 for the man upon whom this sign of healing had occurred was more than forty years old.
23 After being released they went to their own people and reported what things the chief priests and the older men had said to them.
24 Upon hearing this they with one accord raised their voices to God and said:

Δέσποτα, σὺ ὁ ποιήσας τὸν
Sovereign, you the (one) having made the
οὐρανὸν καὶ τὴν γῆν καὶ
heaven and the earth and
τὴν θάλασσαν καὶ πάντα τὰ ἐν
the sea and all the (things) in
αὐτοῖς, 25 ὁ τοῦ πατρὸς ἡμῶν
them, the (one) of the father of us
διὰ πνεύματος ἁγίου στόματος Δαυεὶδ
through spirit holy of mouth of David
παιδός σου εἰπών Ἵνα τί
boy of you having said In order that what
ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν
made noise nations and peoples they meditated upon
κενά; 26 παρέστησαν οἱ βασιλεῖς
empty (things)? Stood alongside the kings
τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν
of the earth and the rulers were led together
ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ
upon the very [place] down on the Lord and
κατὰ τοῦ χριστοῦ αὐτοῦ.
down on the Christ of him.
27 συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ
Were led together for upon truth in the
πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου
city this upon the holy boy of you
Ἰησοῦν, ὃν ἔχρισας, Ἡρῴδης τε καὶ
Jesus, whom you anointed, Herod and and
Πόντιος Πειλᾶτος σὺν ἔθνεσιν καὶ
Pontius Pilate together with nations and
λαοῖς Ἰσραήλ, 28 ποιῆσαι
peoples of Israel, to do
ὅσα ἡ χείρ σου καὶ ἡ
as many (things) as the hand of you and the
βουλὴ προώρισεν γενέσθαι. 29 καὶ
counsel predetermined to occur. And
τὰ νῦν, κύριε, ἔπιδε ἐπὶ τὰς
the (things) now, Lord, see you on upon the
ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου
threats of them, and give to the slaves of you
μετὰ παρρησίας πάσης λαλεῖν τὸν
with outspokenness all to be speaking the
λόγον σου, 30 ἐν τῷ τὴν χεῖρα
word of you, in the the hand
ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα
to be stretching out you into healing and signs
καὶ τέρατα γίνεσθαι διὰ τοῦ
and portents to be occurring through the

"Sovereign Lord, you are the One who made the heaven and the earth and the sea and all the things in them,
25 and who through holy spirit said by the mouth of our forefather David, your servant, 'Why did nations become tumultuous and peoples meditate upon empty things?
26 The kings of the earth took their stand and the rulers massed together as one against Jehovah[a] and against his anointed one.'
27 Even so, both Herod and Pontius Pilate with men of nations and with peoples of Israel were in actuality gathered together in this city against your holy servant Jesus, whom you anointed,
28 in order to do what things your hand and counsel had foreordained to occur.
29 And now, Jehovah,[b] give attention to their threats, and grant your slaves to keep speaking your word with all boldness,
30 while you stretch out your hand for healing and while signs and portents occur through the

26[a] Jehovah, $J^{7,8,11-18,20}$; the Lord, ℵBA. 29[b] Jehovah, $J^{7,8}$; Lord, ℵBA.

ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.
name of the holy boy of you of Jesus.

31 καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ
And having supplicated of them was shaken the

τόπος ἐν ᾧ ἦσαν συνηγμένοι,
place in which they were having been led together,

καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου
and they were filled all of the holy

πνεύματος, καὶ ἐλάλουν τὸν λόγον
spirit, and they were speaking the word

τοῦ θεοῦ μετὰ παρρησίας.
of the God with outspokenness.

32 Τοῦ δὲ πλήθους τῶν
Of the but of multitude of the (ones)

πιστευσάντων ἦν καρδία καὶ ψυχὴ μία, καὶ
having believed was heart and soul one, and

οὐδὲ εἷς τι τῶν ὑπαρχόντων
not-but one anything of the things belonging

αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν
to him he was saying own to be, but was

αὐτοῖς πάντα κοινά. 33 καὶ δυνάμει
to them all (things) common. And to power

μεγάλῃ ἀπεδίδουν τὸ μαρτύριον οἱ
great were giving back the witness the

ἀπόστολοι τοῦ κυρίου Ἰησοῦ τῆς
apostles of the Lord Jesus of the

ἀναστάσεως, χάρις τε μεγάλη ἦν ἐπὶ
resurrection, favor and great was upon

πάντας αὐτούς. 34 οὐδὲ γὰρ ἐνδεής
all them. Not-but for needy

τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες
anyone was in them; as many as for possessors

χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες
of pieces of ground or houses they were, selling

ἔφερον τὰς τιμὰς τῶν
they were bearing the values of the (things)

πιπρασκομένων 35 καὶ ἐτίθουν παρὰ
being sold and they were placing beside

τοὺς πόδας τῶν ἀποστόλων·
the feet of the apostles;

διεδίδετο δὲ ἑκάστῳ
it was being distributed but to each (one).

καθότι ἄν τις χρείαν εἶχεν.
according as likely anyone need was having.

36 Ἰωσὴφ δὲ ὁ ἐπικληθεὶς
Joseph but the (one) having been surnamed

Βαρνάβας ἀπὸ τῶν ἀποστόλων, ὅ ἐστιν
Barnabas from the apostles, which is

μεθερμηνευόμενον Υἱὸς Παρακλήσεως,
being translated Son of Comfort,

name of your holy
servant Jesus."
31 And when they
had made supplication,
the place in which
they were gathered to-
gether was shaken;
and they were one and
all filled with the holy
spirit and were speak-
ing the word of God
with boldness.
32 Moreover, the
multitude of those
who had believed had
one heart and soul,
and not even one
would say that any
of the things he pos-
sessed was his own;
but they had all
things in common.
33 Also, with great
power the apostles
continued giving forth
the witness concern-
ing the resurrection
of the Lord Jesus;
and undeserved kind-
nesss in large measure
was upon them all.
34 In fact, there was
not one in need among
them; for all those
who were possessors of
fields or houses would
sell them and bring
the values of the
things sold 35 and
they would depos-
it them at the
feet of the apostles.
In turn distribution
would be made to each
one, just as he would
have the need. 36 So
Joseph, who was sur-
named Bar'na·bas by
the apostles, which
means, when trans-
lated, Son of Comfort,

Λευείτης, Κύπριος τῷ γένει,
Levite, Cyprian to the race,

37 ὑπάρχοντος αὐτῷ ἀγροῦ πωλήσας
existing to him of field having sold

ἤνεγκεν τὸ χρῆμα καὶ ἔθηκεν παρὰ τοὺς πόδας
brought the money and put beside the feet

τῶν ἀποστόλων.
of the apostles.

5 Ἀνὴρ δέ τις Ἁνανίας ὀνόματι
Male person but some Ananias to name

σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ
together with Sapphira the woman of him

ἐπώλησεν κτῆμα 2 καὶ ἐνοσφίσατο
he sold possession and he put apart for self

ἀπὸ τῆς τιμῆς, συνειδυίης καὶ τῆς
from the value, having known together also of the

γυναικός, καὶ ἐνέγκας μέρος τι παρὰ
woman, and having brought part some beside

τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 3 εἶπεν
the feet of the apostles he put. Said

δὲ ὁ Πέτρος Ἁνανία, διὰ τί
but the Peter Ananias, through what

ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου
filled the Satan the heart of you

ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ
to lie to you the spirit the holy and

νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ
to put apart for self from the value of the

χωρίου; 4 οὐχὶ μένον σοὶ
piece of ground? Not remaining to you

ἔμενεν καὶ πραθὲν ἐν τῇ σῇ
it was remaining and having been sold in the your

ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ
authority it was existing? Why that you put in the

καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ
heart of you the thing this? Not

ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ.
you played false to men but to the God.

5 ἀκούων δὲ ὁ Ἁνανίας τοὺς λόγους τούτους
Hearing but the Ananias the words these

πεσὼν ἐξέψυξεν· καὶ ἐγένετο φόβος
having fallen he let out soul; and occurred fear

μέγας ἐπὶ πάντας τοὺς ἀκούοντας.
great upon all the (ones) hearing.

6 ἀναστάντες δὲ οἱ νεώτεροι
Having stood up but the younger (ones)

συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες
set together him and having borne out

ἔθαψαν.
they buried.

a Levite, a native of
Cy'prus, 37 possessing
a piece of land, sold
it and brought the
money and deposited
it at the feet of the
apostles.
5 However, a certain
man, An·a·ni'as
by name, together
with Sap·phi'ra his
wife, sold a possession
2 and secretly held
back some of the
price, his wife also
knowing about it, and
he brought just a
part and deposited it
at the feet of the
apostles. 3 But Peter
said: "An·a·ni'as,
why has Satan em-
boldened you to play
false to the holy spirit
and to hold back se-
cretly some of the
price of the field?
4 As long as it re-
mained with you did
it not remain yours,
and after it was sold
did it not continue
in your control?
Why was it that you
purposed such a deed
as this in your heart?
You have played false,
not to men, but to
God." 5 On hearing
these words An·a·ni'-
as fell down and
expired. And great
fear came over all
those hearing of it.
6 But the younger
men rose, wrapped
him in cloths, and
carried him out and
buried him.

7 Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα
It occurred but as of hours three interval
καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ
and the woman of him not having known the (thing)
γεγονὸς εἰσῆλθεν. 8 ἀπεκρίθη δὲ
having occurred entered. Answered but
πρὸς αὐτὴν Πέτρος Εἰπέ μοι, εἰ τοσούτου
toward her Peter Say to me, if of so much
τὸ χωρίον ἀπέδοσθε;
the piece of ground YOU gave from yourselves?
ἡ δὲ εἶπεν Ναί, τοσούτου. 9 ὁ δὲ
The (one) but said Yes, of so much. The but
Πέτρος πρὸς αὐτήν Τί ὅτι
Peter toward her Why that
συνεφωνήθη ὑμῖν πειράσαι τὸ
it was sounded together to YOU to test the
πνεῦμα Κυρίου; ἰδοὺ οἱ πόδες τῶν
spirit of Lord? Look! The feet of the (ones)
θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ
having buried the male person of you upon the
θύρᾳ καὶ ἐξοίσουσίν σε. 10 ἔπεσεν δὲ
door and they will bear out you. She fell but
παραχρῆμα πρὸς τοὺς πόδας αὐτοῦ καὶ
instantly toward the feet of him and
ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι
she let out soul; having entered but the young men
εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες
found her dead, and having borne out
ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.
they buried toward the male person of her.
11 Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην
And occurred fear great upon whole
τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς
the ecclesia and upon all the (ones)
ἀκούοντας ταῦτα.
hearing these (things).

12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων
Through but the hands of the apostles
ἐγίνετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ
was occurring signs and portents many in the
λαῷ· καὶ ἦσαν ὁμοθυμαδὸν πάντες ἐν
people; and they were like-mindedly all in
τῇ Στοᾷ Σολομῶντος· 13 τῶν δὲ
the Colonnade of Solomon; of the but
λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι
leftover (ones) no one was daring to glue himself
αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός,
to them, but was magnifying them the people,

7 Now after an interval of about three
hours his wife came
in, not knowing what
had happened. 8 Peter said to her: "Tell
me, did YOU [two]
sell the field for so
much?" She said:
"Yes, for so much."
9 So Peter said to her:
"Why was it agreed
upon between YOU
[two] to make a test
of the spirit of Jehovah?[a] Look! The
feet of those who
buried your husband
are at the door, and
they will carry you
out." 10 Instantly she
fell down at his feet
and expired. When
the young men came
in they found her
dead, and they carried
her out and buried
her alongside her
husband. 11 Consequently great fear
came over the whole
congregation and over
all those hearing
about these things.

12 Moreover, through
the hands of the apostles many signs and
portents continued to
occur among the people; and they were
all with one accord
in Sol'o·mon's colonnade. 13 True, not a
one of the others had
the courage to join
himself to them; nevertheless, the people
were extolling them.

9[a] Jehovah, J[7,8,13,15-18]; the Lord, ℵBA.

14 μᾶλλον δὲ προσετίθεντο πιστεύοντες
rather but were being added believing (ones)
τῷ κυρίῳ πλήθη ἀνδρῶν τε καὶ
to the Lord multitudes of male persons and and
γυναικῶν· 15 ὥστε καὶ εἰς τὰς πλατείας
women; as-and also into the broad ways
ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι
to be bearing out the sick and to be putting
ἐπὶ κλιναρίων καὶ κραβάττων, ἵνα
upon little beds and cots, in order that
ἐρχομένου Πέτρου κἂν ἡ σκιὰ
coming of Peter also if ever the shadow
ἐπισκιάσει τινὶ αὐτῶν.
might overshadow to someone of them.
16 συνήρχετο δὲ καὶ τὸ πλῆθος
Was coming together but also the multitude
τῶν πέριξ πόλεων Ἰερουσαλήμ,
of the roundabout cities of Jerusalem,
φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ
bearing sick (ones) and (ones) disturbed by
πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο
spirits unclean, who were being cured
ἅπαντες.
all.

17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ
Having stood up but the chief priest and
πάντες οἱ σὺν αὐτῷ, ἡ οὖσα
all the (ones) together with him, the being
αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν
sect of the Sadducees, were filled
ζήλου 18 καὶ ἐπέβαλον τὰς χεῖρας
of jealousy and they thrust upon the hands
ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν
upon the apostles and put them in
τηρήσει δημοσίᾳ. 19 Ἄγγελος δὲ
observation public. Angel but
Κυρίου διὰ νυκτὸς ἤνοιξε τὰς θύρας τῆς
of Lord through night opened the doors of the
φυλακῆς ἐξαγαγών τε αὐτοὺς εἶπεν
prison having led out and them he said
20 Πορεύεσθε καὶ σταθέντες λαλεῖτε
Be YOU going and having stood be YOU speaking
ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα
in the temple to the people all the sayings
τῆς ζωῆς ταύτης. 21 ἀκούσαντες δὲ
of the life this. Having heard but
εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς
they entered under the daybreak into

14 More than that, believers in the Lord
kept on being added,
multitudes both of
men and of women; 15 so that they
brought the sick out
even into the broad
ways and laid them
there upon little beds
and cots, in order
that, as Peter would
go by, at least his
shadow might fall
upon some one of
them. 16 Also, the
multitude from the
cities around Jerusalem kept coming together, bearing sick
people and those troubled with unclean
spirits, and they would
one and all be cured.

17 But the high
priest and all those
with him, the then
existing sect of the
Sadducees, rose and
became filled with
jealousy, 18 and they
laid hands upon
the apostles and
put them in the
public place of custody. 19 But during
the night Jehovah's[a]
angel opened the
doors of the prison,
brought them out
and said: 20 "Be on
YOUR way, and, having taken a stand
in the temple, keep
on speaking to the
people all the sayings about this life."
21 After hearing this,
they entered into

19[a] Jehovah's, J[7,8,13,15-18]; the Lord's, ℵBA.

τὸ ἱερὸν καὶ ἐδίδασκον.
the temple and they were teaching.
Παραγενόμενος δὲ ὁ
Having come to be alongside but the
ἀρχιερεὺς καὶ οἱ σὺν
chief priest and the (ones) together with
αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ
him they called together the Sanhedrin and
πᾶσαν τὴν γερουσίαν τῶν υἱῶν
all the assembly of old men of the sons
Ἰσραήλ, καὶ ἀπέστειλαν εἰς τὸ
of Israel, and they sent out into the
δεσμωτήριον ἀχθῆναι αὐτούς. 22 οἱ
place of bound ones to be led them. The
δὲ παραγενόμενοι ὑπηρέται οὐχ
but having come to be alongside subordinates not
εὗρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ
found them in the prison, having returned but
ἀπήγγειλαν 23 λέγοντες ὅτι Τὸ
they reported back saying that The
δεσμωτήριον εὕρωμεν κεκλεισμένον ἐν
place of bound ones we found having been locked in
πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἑστῶτας
all security and the guards having stood
ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα
upon the doors, having opened but inside no one
εὕρομεν. 24 ὡς δὲ ἤκουσαν τοὺς λόγους
we found. As but they heard the words
τούτους ὅ τε στρατηγὸς τοῦ ἱεροῦ καὶ
these the and captain of the temple and
οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν
the chief priests, were in a quandary about them
τί ἂν γένοιτο τοῦτο.
what likely would become this.
25 Παραγενόμενος δέ τις
Having come to be alongside but someone
ἀπήγγειλεν αὐτοῖς ὅτι Ἰδοὺ οἱ ἄνδρες
reported back to them that Look! The male persons
οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ
whom you put in the prison are in the temple
ἑστῶτες καὶ διδάσκοντες τὸν λαόν.
having stood and teaching the people.
26 τότε ἀπελθὼν ὁ στρατηγὸς
Then having gone off the captain
σὺν τοῖς ὑπηρέταις ἦγεν
together with the subordinates was leading
αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ
them, not with violence, they were fearing for
τὸν λαόν, μὴ λιθασθῶσιν.
the people, not they might be stoned.

the temple at day-
break and began to
teach.
Now when the high
priest and those with
him arrived, they
called together the
San′he·drin and the
assembly of older men
of the sons of Israel,
and they sent out
to the jail to have
them brought. 22 But
when the officers got
there they did not
find them in the
prison. So they re-
turned and made re-
port, 23 saying: "The
jail we found locked
with all security and
the guards stand-
ing at the doors, but
on opening up we
found no one inside."
24 Well, when both
the captain of the
temple and the chief
priests heard these
words, they fell into
a quandary over these
matters as to what
this would come to.
25 But a certain man
arrived and reported
to them: "Look! The
men YOU put in the
prison are in the
temple, standing and
teaching the people."
26 Then the captain
went off with his
officers and proceed-
ed to bring them,
but without violence,
as they were afraid
of being stoned by
the people.

27 ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν
Having led but them they made stand in
τῷ συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ
the Sanhedrin. And inquired upon them the
ἀρχιερεὺς 28 λέγων Παραγγελίᾳ
chief priest saying To charge
παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ
we charged to you not to be teaching upon the
ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν
name this, and look! you have filled the
Ἰερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ
Jerusalem of the teaching of you, and
βούλεσθε ἐπαγαγεῖν ἐφ᾽ ἡμᾶς τὸ
you are wishing to lead on upon us the
αἷμα τοῦ ἀνθρώπου τούτου.
blood of the man this.
29 ἀποκριθεὶς δὲ Πέτρος καὶ οἱ
Having answered but Peter and the
ἀπόστολοι εἶπαν Πειθαρχεῖν
apostles said To be obeying as ruler
δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.
it is necessary to God rather than to men.
30 ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν
The God of the fathers of us raised up
Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε
Jesus, whom you manhandled
κρεμάσαντες ἐπὶ ξύλου· 31 τοῦτον ὁ
having hanged upon wood; this (one) the
θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν
God Chief Leader and Savior he put high up
τῇ δεξιᾷ αὐτοῦ, τοῦ δοῦναι
to the right [hand] of him, of the to give
μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν
repentance to the Israel and letting go off
ἁμαρτιῶν· 32 καὶ ἡμεῖς ἐσμὲν μάρτυρες τῶν
of sins; and we are witnesses of the
ῥημάτων τούτων, καὶ τὸ πνεῦμα τὸ ἅγιον
sayings these, and the spirit the holy
ὃ ἔδωκεν ὁ θεὸς τοῖς
which gave the God to the (ones)
πειθαρχοῦσιν αὐτῷ.
obeying as ruler to him.
33 οἱ δὲ ἀκούσαντες
The (ones) but having heard
διεπρίοντο καὶ ἐβούλοντο
were being sawn through and they were wishing
ἀνελεῖν αὐτούς. 34 Ἀναστὰς δέ
to take up them. Having stood up but
τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι
someone in the Sanhedrin Pharisee to name

27 So they brought
them and stood them
in the San′he·drin
hall. And the high
priest questioned
them 28 and said:
"We positively ordered
YOU not to keep
teaching upon the
basis of this name,
and yet, look! YOU
have filled Jerusalem
with YOUR teaching,
and YOU are deter-
mined to bring the
blood of this man
upon us." 29 In an-
swer Peter and the
[other] apostles said:
"We must obey God
as ruler rather than
men. 30 The God of
our forefathers raised
up Jesus, whom YOU
slew, hanging him
upon a stake. 31 God
exalted this one as
Chief Agent and Sav-
ior to his right hand,
to give repentance
to Israel and forgive-
ness of sins. 32 And
we are witnesses of
these matters, and
so is the holy spirit,
which God has giv-
en to those obeying
him as ruler."
33 When they heard
this, they felt deep-
ly cut and were
wanting to do away
with them. 34 But
a certain man rose
in the San′he·drin,
a Pharisee named

Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ
Gamaliel, law teacher honorable to all the
λαῷ, ἐκέλευσεν ἔξω βραχὺ τοὺς
people, he commanded outside short [while] the
ἀνθρώπους ποιῆσαι, 35 εἶπέν τε πρὸς
men to make, he said and toward
αὐτούς Ἄνδρες Ἰσραηλεῖται,
them Male persons Israelites,
προσέχετε ἑαυτοῖς ἐπὶ τοῖς
be you paying attention to selves upon the
ἀνθρώποις τούτοις τί μέλλετε
men these what you are about
πράσσειν. 36 πρὸ γὰρ τούτων τῶν ἡμερῶν
to be performing. Before for these the days
ἀνέστη Θευδᾶς, λέγων εἶναί τινα ἑαυτόν,
stood up Theudas, saying to be someone himself,
ᾧ προσεκλίθη ἀνδρῶν
to whom was made to incline toward of male persons
ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνῃρέθη,
number as of four hundred; who was taken up,
καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ
and all as many as were obeying to him
διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.
were dispersed and they came to be into nothing.
37 μετὰ τοῦτον ἀνέστη Ἰούδας ὁ
After this (one) stood up Judas the
Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς
Galilean in the days of the registration
καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ·
and made stand off people behind him;
κἀκεῖνος ἀπώλετο, καὶ πάντες
also that (one) destroyed himself, and all
ὅσοι ἐπείθοντο αὐτῷ
as many as were obeying to him
διεσκορπίσθησαν. 38 καὶ τὰ νῦν
were scattered abroad. And the (things) now
λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν
I am saying to you, Stand you away from the
ἀνθρώπων τούτων καὶ ἄφετε αὐτούς·
men these and let go off you them;
ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων ἡ
because if ever it may be out of men the
βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο,
counsel this or the work this,
καταλυθήσεται· 39 εἰ δὲ ἐκ θεοῦ
it will be loosed down; if but out of God
ἐστίν, οὐ δυνήσεσθε καταλῦσαι αὐτούς·
it is, not you will be able to loose down them;
μή ποτε καὶ θεομάχοι
not sometime also fighters against God

Ga·ma′li·el, a Law
teacher esteemed by
all the people, and
gave the command to
put the men out-
side for a little while.
35 And he said to
them: "Men of Is-
rael, pay attention to
yourselves as to what
YOU intend to do re-
specting these men.
36 For instance, be-
fore these days Theu′-
das rose, saying he
himself was some-
body, and a number
of men, about four
hundred, joined his
party. But he was
done away with, and
all those who were
obeying him were
dispersed and came
to nothing. 37 After
him Judas the Gal-
i·le′an rose in the
days of the registra-
tion, and he drew
off people after him.
And yet that man
perished, and all
those who were obey-
ing him were scat-
tered abroad. 38 And
so, under the pres-
ent circumstances, I
say to YOU, Do not
meddle with these
men, but let them
alone; (because, if
this scheme or this
work is from men,
it will be overthrown;
39 but if it is from
God, YOU will not
be able to overthrow
them;) otherwise, YOU
may perhaps be found

εὑρεθῆτε. 40 ἐπείσθησαν δὲ
you might be found. They were persuaded but
αὐτῷ, καὶ προσκαλεσάμενοι τοὺς
to him, and having called toward themselves the
ἀποστόλους δείραντες παρήγγειλαν μὴ
apostles having flayed they charged not
λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ
to be speaking upon the name of the Jesus
καὶ ἀπέλυσαν.
and they released.
41 Οἱ μὲν οὖν ἐπορεύοντο
The (ones) indeed therefore were going
χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου
rejoicing from face of the Sanhedrin
ὅτι κατηξιώθησαν ὑπὲρ τοῦ
because they were counted worthy over the
ὀνόματος ἀτιμασθῆναι· 42 πᾶσάν τε
name to be dishonored; all and
ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ
day in the temple and according to house not
ἐπαύοντο διδάσκοντες καὶ
they were ceasing teaching and
εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.
declaring good news about the Christ Jesus.
6 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων
In but the days these multiplying
τῶν μαθητῶν ἐγένετο γογγυσμὸς τῶν
of the disciples occurred murmuring of the
Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους ὅτι
Hellenists toward the Hebrews because
παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ
they were being overlooked in the service the
καθημερινῇ αἱ χῆραι αὐτῶν.
daily the widows of them.
2 προσκαλεσάμενοι δὲ οἱ δώδεκα
Having called toward themselves but the twelve
τὸ πλῆθος τῶν μαθητῶν εἶπαν Οὐκ ἀρεστόν
the multitude of the disciples said Not pleasing
ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ
it is us having abandoned the word of the
θεοῦ διακονεῖν τραπέζαις· 3 ἐπισκέψασθε
God to be serving to tables; look you upon
δέ, ἀδελφοί, ἄνδρας ἐξ ὑμῶν
but, brothers, male persons out of you
μαρτυρουμένους ἑπτὰ πλήρεις πνεύματος καὶ
being witnessed to seven full of spirit and
σοφίας, οὓς καταστήσομεν ἐπὶ τῆς
of wisdom, whom we will appoint upon the
χρείας ταύτης· 4 ἡμεῖς δὲ τῇ προσευχῇ
need this; we but to the prayer

fighters actually
against God." 40 At
this they gave heed
to him, and they sum-
moned the apostles,
flogged them, and
ordered them to stop
speaking upon the
basis of Jesus' name,
and let them go.
41 These, therefore,
went their way from
before the San′he-
drin, rejoicing because
they had been count-
ed worthy to be
dishonored in behalf
of his name. 42 And
every day in the tem-
ple and from house
to house they con-
tinued without letup
teaching and declar-
ing the good news
about the Christ,
Jesus.
6 Now in these
days, when the
disciples were increas-
ing, a murmuring
arose on the part of
the Greek-speaking
Jews against the He-
brew-speaking Jews,
because their widows
were being overlooked
in the daily distribu-
tion. 2 So the twelve
called the multitude
of the disciples to
them and said: "It is
not pleasing for us to
leave the word of God
to distribute [food]
to tables. 3 So, broth-
ers, search out for
yourselves seven certi-
fied men from among
YOU, full of spirit and
wisdom, that we may
appoint them over
this necessary busi-
ness; 4 but we shall

καὶ τῇ διακονίᾳ τοῦ λόγου
and to the service of the word

προσκαρτερήσομεν. 5 καὶ ἤρεσεν ὁ
we shall persevere. And pleased the

λόγος ἐνώπιον παντὸς τοῦ πλήθους, καὶ
word in sight of all the multitude, and

ἐξελέξαντο Στέφανον, ἄνδρα πλήρη
they selected Stephen, male person full

πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον
of faith and of spirit holy, and Philip

καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ
and Prochorus and Nicanor and Timon and

Παρμενᾶν καὶ Νικόλαον προσήλυτον
Parmenas and Nicolaus proselyte

Ἀντιοχέα, 6 οὓς ἔστησαν ἐνώπιον
Antiochian, whom they made stand in sight

τῶν ἀποστόλων, καὶ προσευξάμενοι
of the apostles, and having prayed

ἐπέθηκαν αὐτοῖς τὰς χεῖρας.
they put upon them the hands.

7 Καὶ ὁ λόγος τοῦ θεοῦ ηὔξανεν,
And the word of the God was growing,

καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν
and was multiplying the number of the disciples

ἐν Ἰερουσαλὴμ σφόδρα, πολύς τε ὄχλος
in Jerusalem very much, much and crowd

τῶν ἱερέων ὑπήκουον τῇ
of the priests were hearing submissively to the

πίστει.
faith.

8 Στέφανος δὲ πλήρης χάριτος καὶ
Stephen but full of graciousness and

δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα
power was doing portents and signs great

ἐν τῷ λαῷ. 9 Ἀνέστησαν δέ τινες
in the people. Stood up but some ones

τῶν ἐκ τῆς συναγωγῆς τῆς
of the (ones) out of the synagogue the (one)

λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ
being said of Libertines and of Cyrenians and

Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ
of Alexandrians and of the (ones) from Cilicia and

Ἀσίας συνζητοῦντες τῷ Στεφάνῳ, 10 καὶ
of Asia seeking together with the Stephen, and

οὐκ ἴσχυον ἀντιστῆναι τῇ
not they were strong enough to withstand to the

σοφίᾳ καὶ τῷ πνεύματι ᾧ
wisdom and to the spirit to which

ἐλάλει. 11 τότε ὑπέβαλον
he was speaking. Then they thrust under

devote ourselves to
prayer and to the
ministry of the word."
5 And the thing spo-
ken was pleasing to
the whole multitude,
and they selected
Stephen, a man full
of faith and holy
spirit, and Philip and
Proch'o·rus and Ni-
ca'nor and Ti'mon and
Par'me·nas and Ni-
co·la'us, a proselyte
of Antioch; 6 and they
placed them before
the apostles, and, af-
ter having prayed,
these laid their hands
upon them.

7 Consequently the
word of God went on
growing, and the
number of the disci-
ples kept multiplying
in Jerusalem very
much; and a great
crowd of priests be-
gan to be obedient to
the faith.

8 Now Stephen, full
of graciousness and
power, was perform-
ing great portents and
signs among the peo-
ple. 9 But certain men
rose up of those from
the so-called Syna-
gogue of the Freed-
men, and of the
Cy·re'ni·ans and Al-
exandrians and of
those from Ci·li'cia
and Asia, to dispute
with Stephen; 10 and
yet they could not
hold their own against
the wisdom and the
spirit with which he
was speaking. 11 Then
they secretly induced

ἄνδρας λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ
male persons saying that We have heard of him

λαλοῦντος ῥήματα βλάσφημα εἰς Μωυσῆν
speaking sayings blasphemous into Moses

καὶ τὸν θεόν· 12 συνεκίνησάν τε τὸν λαὸν
and the God; they stirred up and the people

καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς,
and the older men and the scribes,

καὶ ἐπιστάντες συνήρπασαν αὐτὸν
and having stood upon they jointly snatched him

καὶ ἤγαγον εἰς τὸ συνέδριον,
and they led into the Sanhedrin,

13 ἔστησάν τε μάρτυρας ψευδεῖς
they made stand and witnesses false

λέγοντας Ὁ ἄνθρωπος οὗτος οὐ παύεται
saying The man this not is ceasing

λαλῶν ῥήματα κατὰ τοῦ τόπου τοῦ ἁγίου
speaking sayings down on the place the holy

τούτου καὶ τοῦ νόμου, 14 ἀκηκόαμεν
this and of the Law, we have heard

γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ
for of him saying that Jesus the

Ναζωραῖος οὗτος καταλύσει τὸν τόπον
Nazarene this will loose down the place

τοῦτον καὶ ἀλλάξει τὰ ἔθη ἃ
this and he will change the customs which

παρέδωκεν ἡμῖν Μωυσῆς.
gave beside to us Moses.

15 Καὶ ἀτενίσαντες εἰς αὐτὸν πάντες
And having gazed into him all

οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδαν
the (ones) sitting in the Sanhedrin they saw

τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.
the face of him as if face of angel.

7 Εἶπεν δὲ ὁ ἀρχιερεύς Εἰ ταῦτα
Said but the chief priest If these (things)

οὕτως ἔχει; 2 ὁ δὲ ἔφη
thus is having? The (one) but said

Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε.
Male persons brothers and fathers, hear you.

Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ
The God of the glory became seen to the father

ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν
of us Abraham being in the Mesopotamia before

ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, 3 καὶ
than to reside him in Haran, and

εἶπεν πρὸς αὐτὸν Ἔξελθε ἐκ τῆς
he said toward him Go you forth out of the

γῆς σου καὶ τῆς συγγενείας σου, καὶ
earth of you and of the relationship of you, and

men to say: "We have
heard him speaking
blasphemous sayings
against Moses and
God." 12 And they
stirred up the people
and the older men
and the scribes, and,
coming upon him sud-
denly, they took him
by force and led him
to the San'he·drin.
13 And they brought
forward false wit-
nesses, who said:
"This man does not
stop speaking things
against this holy place
and against the Law.
14 For instance, we
have heard him say
that this Jesus the
Naz·a·rene' will throw
down this place and
change the customs
that Moses handed
down to us."

15 And as all those
sitting in the San'he-
drin gazed at him,
they saw that his face
was as an angel's
face.

7 The high priest
said: "Are these
things so?" 2 He said:
"Men, brothers and
fathers, hear. The God
of glory appeared to
our forefather Abra-
ham while he was in
Mes·o·po·ta'mi·a, be-
fore he took up resi-
dence in Ha'ran,
3 and he said to
him, 'Go out from
your land and from
your relatives and

δεῦρο εἰς τὴν γῆν ἣν ἄν σοι
hither into the earth which likely to you

δείξω· 4 τότε ἐξελθὼν ἐκ
I should show; then having gone forth out of

γῆς Χαλδαίων κατῴκησεν ἐν Χαρράν.
earth of Chaldeans he resided in Haran.

κἀκεῖθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα
And from there after the to die the father

αὐτοῦ μετῴκισεν αὐτὸν εἰς
of him he caused to change residence him into

τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν
the earth this into which you now

κατοικεῖτε, 5 καὶ οὐκ ἔδωκεν αὐτῷ
are residing, and not gave to him

κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός,
inheritance in it not-but stepping of foot,

καὶ ἐπηγγείλατο δοῦναι αὐτῷ εἰς κατάσχεσιν
and he promised to give to him into having down

αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν,
it and to the seed of him after him,

οὐκ ὄντος αὐτῷ τέκνου. 6 ἐλάλησεν δὲ
not being to him of child. Spoke but

οὕτως ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ
thus the God that will be the seed of him

πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ
dweller beside in earth foreign, and

δουλώσουσιν αὐτὸ καὶ κακώσουσιν
they will enslave it and they will treat badly

ἔτη τετρακόσια· 7 καὶ τὸ ἔθνος ᾧ
years four hundred; and the nation to which

ἂν δουλεύσουσιν κρινῶ ἐγώ, ὁ
likely they will be slaves I will judge I, the

θεὸς εἶπεν, καὶ μετὰ ταῦτα
God said, and after these (things)

ἐξελεύσονται καὶ
they will come out and

λατρεύσουσίν μοι ἐν τῷ τόπῳ
they will render sacred service to me in the place

τούτῳ.
this.

8 Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς·
And he gave to him covenant of circumcision;

καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ
and thus he generated the Isaac and

περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ,
he circumcised him to the day the eighth,

καὶ Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακὼβ τοὺς
and Isaac the Jacob, and Jacob the

δώδεκα πατριάρχας. 9 Καὶ οἱ πατριάρχαι
twelve patriarchs. And the patriarchs

come on into the land
I shall show you.'
4 Then he went out
from the land of the
Chal·de'ans and took
up residence in Ha'-
ran. And from there,
after his father died,
[God] caused him to
change his residence
to this land in which
you now dwell. 5 And
yet he did not give
him any inheritable
possession in it, no,
not a footbreadth;
but he promised to
give it to him as a
possession, and after
him to his seed,
while as yet he had
no child. 6 More-
over, God spoke to
this effect, that his
seed would be alien
residents in a foreign
land and [the people]
would enslave them
and afflict [them]
for four hundred
years. 7 'And that na-
tion for which they
will slave I shall
judge,' God said, 'and
after these things they
will come out and will
render sacred service
to me in this place.'
8 "He also gave
him a covenant of cir-
cumcision; and thus
he became the fa-
ther of Isaac and
circumcised him on
the eighth day, and
Isaac of Jacob, and
Jacob of the twelve
family heads. 9 And
the family heads

ζηλώσαντες τὸν Ἰωσὴφ ἀπέδοντο
having become jealous of the Joseph they gave off

εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ' αὐτοῦ,
into Egypt; and was the God with him,

10 καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν
and he took up out him out of all the

θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν
tribulations of him, and he gave to him graciousness

καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως
and wisdom in front of Pharaoh of king

Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον
of Egypt, and he appointed him governing (one)

ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.
upon Egypt and whole the house of him.

11 Ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον
Came but famine upon whole the Egypt

καὶ Χανάαν καὶ θλίψις μεγάλη, καὶ οὐχ
and Canaan and tribulation great, and not

ηὕρισκον χορτάσματα οἱ πατέρες ἡμῶν·
were finding foodstuffs the fathers of us;

12 ἀκούσας δὲ Ἰακὼβ ὄντα σιτία εἰς
having heard but Jacob being grains into

Αἴγυπτον ἐξαπέστειλεν τοὺς πατέρας ἡμῶν
Egypt he sent forth out the fathers of us

πρῶτον· 13 καὶ ἐν τῷ δευτέρῳ
first [time]; and in the second [time]

ἐγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ,
was made known Joseph to the brothers of him,

καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ
and manifest became to the Pharaoh the

γένος Ἰωσήφ. 14 ἀποστείλας
race of Joseph. Having sent forth

δὲ Ἰωσὴφ μετεκαλέσατο Ἰακὼβ τὸν πατέρα
but Joseph thence called for Jacob the father

αὐτοῦ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς
of him and all the relationship in souls

ἑβδομήκοντα πέντε, 15 κατέβη δὲ Ἰακὼβ
seventy- five, went down but Jacob

εἰς Αἴγυπτον. καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ
into Egypt. And he deceased he and the

πατέρες ἡμῶν, 16 καὶ μετετέθησαν
fathers of us, and they were transferred

εἰς Συχὲμ καὶ ἐτέθησαν ἐν τῷ μνήματι
into Shechem and they were put in the tomb

ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου
to which bought Abraham of price of silver

παρὰ τῶν υἱῶν Ἑμμὼρ ἐν Συχέμ.
beside of the sons of Hamor in Shechem.

became jealous of Jo-
seph and sold him into
Egypt. But God was
with him, 10 and he
delivered him out of
all his tribulations
and gave him gra-
ciousness and wisdom
in the sight of Phar'-
aoh king of Egypt.
And he appointed him
to govern Egypt and
his whole house.
11 But a famine came
upon the whole of
Egypt and Ca'naan,
even a great tribula-
tion; and our fore-
fathers were not
finding any provi-
sions. 12 But Jacob
heard there were food-
stuffs in Egypt and he
sent our forefathers
out the first time.
13 And during the sec-
ond time Joseph was
made known to his
brothers; and the
family stock of Joseph
became manifest to
Phar'aoh. 14 So Jo-
seph sent out and
called Jacob his fa-
ther and all his rela-
tives from that place,
to the number of
seventy-five souls.
15 Jacob went down
into Egypt. And he de-
ceased; and so did
our forefathers, 16 and
they were transferred
to She'chem[a] and were
laid in the tomb that
Abraham had bought
for a price with silver
money from the sons
of Ha'mor in She'chem.

16[a] She'chem, J[17,18]; "Sy'chem," אBA.

17 Καθὼς δὲ ἤγγιζεν ὁ χρόνος
According as but was nearing the time
τῆς ἐπαγγελίας ἧς ὡμολόγησεν ὁ
of the promise of which confessed the
θεὸς τῷ Ἀβραάμ, ηὔξησεν ὁ λαὸς καὶ
God to the Abraham, grew the people and
ἐπληθύνθη ἐν Αἰγύπτῳ, 18 ἄχρι
it was multiplied in Egypt, until
οὗ ἀνέστη βασιλεὺς ἕτερος ἐπ'
which [time] stood up king different upon
Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.
Egypt, who not had known the Joseph.
19 οὗτος κατασοφισάμενος τὸ γένος
This (one) having used craft against the race
ἡμῶν ἐκάκωσεν τοὺς πατέρας τοῦ
of us treated badly the fathers of the
ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν εἰς τὸ
to be making the infants exposed of them into the
μὴ ζωογονεῖσθαι. 20 ἐν ᾧ
not to be generated alive. In which
καιρῷ ἐγεννήθη Μωυσῆς, καὶ ἦν
appointed time was generated Moses, and he was
ἀστεῖος τῷ θεῷ· ὃς ἀνετράφη μῆνας
beautiful to the God; who was nursed months
τρεῖς ἐν τῷ οἴκῳ τοῦ πατρός·
three in the house of the father;
21 ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο
having been exposed but of him took up
αὐτὸν ἡ θυγάτηρ Φαραὼ καὶ ἀνεθρέψατο
him the daughter of Pharaoh and she reared
αὐτὸν ἑαυτῇ εἰς υἱόν. 22 καὶ
him to herself into son. And
ἐπαιδεύθη Μωυσῆς πάσῃ σοφίᾳ Αἰγυπτίων,
was instructed Moses to all wisdom of Egyptians,
ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις
he was but powerful in words and to works
αὐτοῦ.
of him.
23 Ὡς δὲ ἐπληροῦτο αὐτῷ
As but was being fulfilled to him
τεσσερακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν
of forty years' time, it came up upon the
καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς
heart of him to look upon the brothers
αὐτοῦ τοὺς υἱοὺς Ἰσραήλ. 24 καὶ ἰδών
of him the sons of Israel. And having seen
τινα ἀδικούμενον ἠμύνατο καὶ
someone being unjustly treated he defended and
ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ
did vengeance to the (one) being abused

17 "Just as the time
was approaching for
[fulfillment of] the
promise that God had
openly declared to
Abraham, the people
grew and multiplied in
Egypt, 18 until there
rose a different king
over Egypt, who did
not know of Joseph.
19 This one used state-
craft against our race
and wrongfully forced
the fathers to expose
their infants, that
they might not be
preserved alive. 20 In
that particular time
Moses was born, and
he was divinely beauti-
ful. And he was nursed
three months in [his]
father's home. 21 But
when he was exposed,
the daughter of
Phar'aoh picked him
up and brought him
up as her own son.
22 Consequently Moses
was instructed in all
the wisdom of the
Egyptians. In fact, he
was powerful in his
words and deeds.
23 "Now when the
time of his fortieth
year was being ful-
filled, it came into
his heart to make
an inspection of his
brothers, the sons of
Israel. 24 And when
he caught sight of
a certain one being
unjustly treated, he
defended him and
executed vengeance for
the one being abused

πατάξας τὸν Αἰγύπτιον.
having smitten the Egyptian.
25 ἐνόμιζεν δὲ συνιέναι τοὺς
He was of the opinion but to comprehend the
ἀδελφοὺς ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ
brothers that the God through hand of him
δίδωσιν σωτηρίαν αὐτοῖς, οἱ δὲ οὐ
is giving salvation to them, the (ones) but not
συνῆκαν. 26 τῇ τε ἐπιούσῃ ἡμέρᾳ
comprehended. To the and being upon day
ὤφθη αὐτοῖς μαχομένοις καὶ
he became seen to them fighting and
συνήλλασσεν αὐτοὺς εἰς εἰρήνην εἰπών
he was reconciling them into peace having said
Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί
Male persons, brothers you are; in order that what
ἀδικεῖτε ἀλλήλους;
are you treating unjustly one another?
27 ὁ δὲ ἀδικῶν τὸν πλησίον
The (one) but treating unjustly the neighbor
ἀπώσατο αὐτὸν εἰπών Τίς σε
pushed away him having said Who you
κατέστησεν ἄρχοντα καὶ δικαστὴν ἐπ' ἡμῶν;
appointed ruler and judge upon us?
28 μὴ ἀνελεῖν με σὺ θέλεις ὃν τρόπον
Not to take up me you are willing what manner
ἀνεῖλες ἐχθὲς τὸν Αἰγύπτιον;
you took up yesterday the Egyptian?
29 ἔφυγεν δὲ Μωυσῆς ἐν τῷ λόγῳ τούτῳ,
Fled but Moses in the word this,
καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ,
and he became dweller beside in earth of Midian,
οὗ ἐγέννησεν υἱοὺς δύο.
where he generated sons two.
30 Καὶ πληρωθέντων ἐτῶν
And having been fulfilled of years
τεσσεράκοντα ὤφθη αὐτῷ ἐν τῇ
forty he became seen to him in the
ἐρήμῳ τοῦ ὄρους Σινὰ ἄγγελος ἐν
desolate [place] of the Mount Sinai angel in
φλογὶ πυρὸς βάτου· 31 ὁ δὲ Μωυσῆς
flame of fire of thornbush; the but Moses
ἰδὼν ἐθαύμασεν τὸ ὅραμα·
having seen he wondered at the sight;
προσερχομένου δὲ αὐτοῦ κατανοῆσαι ἐγένετο
coming toward but of him to mind down occurred
φωνὴ Κυρίου 32 Ἐγὼ ὁ θεὸς τῶν
voice of Lord I the God of the

by striking the Egyp-
tian down. 25 He was
supposing his brothers
would grasp that God
was giving them sal-
vation by his hand,
but they did not grasp
[it]. 26 And the next
day he appeared to
them as they were
fighting, and he tried
to bring them togeth-
er again in peace,
saying, 'Men, you are
brothers. Why do you
treat each other un-
justly?' 27 But the one
that was treating his
neighbor unjustly
thrust him away, say-
ing, 'Who appointed
you ruler and judge
over us? 28 You do
not want to do away
with me in the same
manner that you did
away with the Egyp-
tian yesterday, do
you?' 29 At this speech
Moses took to flight
and became an alien
resident in the land
of Mid'i·an, where he
became the father of
two sons.
30 "And when forty
years were fulfilled,
there appeared to him
in the wilderness of
Mount Si'nai an angel[a]
in the fiery flame of
a thornbush. 31 Now
when Moses saw it he
marveled at the sight.
But as he was ap-
proaching to investi-
gate, Jehovah's[b] voice
came, 32 'I am the God

30[a] An angel, ℵBAC; Jehovah's angel, J7,8,11-17margin; an angel of the Lord, DSyp. 31[b] Jehovah's, J11-18; the Lord's, ℵBA.

πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ
fathers of you, the God of Abraham and
Ἰσαὰκ καὶ Ἰακώβ. ἔντρομος δὲ γενόμενος
of Isaac and of Jacob. Atremble but having become
Μωυσῆς οὐκ ἐτόλμα κατανοῆσαι. 33 εἶπεν
Moses not was daring to mind down. Said
δὲ αὐτῷ ὁ κύριος Λῦσον τὸ ὑπόδημα τῶν
but to him the Lord Loosen the sandal of the
ποδῶν σου, ὁ γὰρ τόπος ἐφ' ᾧ
feet of you, the for place upon which
ἕστηκας γῆ ἁγία ἐστίν.
you have stood earth holy is.
34 ἰδὼν εἶδον τὴν κάκωσιν τοῦ
Having seen I saw the bad treatment of the
λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ
people of me of the (one) in Egypt, and of the
στεναγμοῦ αὐτοῦ ἤκουσα, καὶ κατέβην
groaning of it I heard, and I came down
ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω
to take out them; and now hither I shall send off
σε εἰς Αἴγυπτον. 35 Τοῦτον τὸν Μωυσῆν,
you into Egypt. This the Moses,
ὃν ἠρνήσαντο εἰπόντες Τίς σὲ
whom they disowned (ones) having said Who you
κατέστησεν ἄρχοντα καὶ δικαστήν, τοῦτον
appointed ruler and judge, this (one)
ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν
the God and ruler and deliverer has sent off
σὺν χειρὶ ἀγγέλου τοῦ
together with hand of angel of the (one)
ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.
having become seen to him in the thornbush.
36 οὗτος ἐξήγαγεν αὐτοὺς ποιήσας
This (one) led out them having done
τέρατα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ καὶ ἐν
portents and signs in the Egypt and in
Ἐρυθρᾷ Θαλάσσῃ καὶ ἐν τῇ ἐρήμῳ
Red Sea and in the desolate [place]
ἔτη τεσσεράκοντα.
years forty.
37 οὗτός ἐστιν ὁ Μωυσῆς ὁ
This is the Moses the (one)
εἴπας τοῖς υἱοῖς Ἰσραὴλ Προφήτην
having said to the sons of Israel Prophet
ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν
to YOU will make stand up the God out of the
ἀδελφῶν ὑμῶν ὡς ἐμέ. 38 οὗτός ἐστιν
brothers of YOU as me. This is

of your forefathers, the God of Abraham and of Isaac and of Jacob.' Seized with trembling, Moses did not dare to investigate further.
33 Jehovah[a] said to him, 'Take the sandals off your feet, for the place on which you are standing is holy ground.
34 I have certainly seen the wrongful treatment of my people who are in Egypt, and I have heard their groaning and have come down to deliver them. And now come, I will send you off to Egypt.'
35 This Moses, whom they disowned, saying, 'Who appointed you ruler and judge?' this man God sent off as both ruler and deliverer by the hand of the angel that appeared to him in the thornbush.
36 This man led them out after doing portents and signs in Egypt and in the Red Sea and in the wilderness for forty years.
37 "This is the Moses that said to the sons of Israel, 'God[b] will raise up for YOU from among YOUR brothers a prophet like me.'
38 This is

33[a] Jehovah, J11-14,16-18; The Lord, ℵBA. 37[b] God, ℵBAVg; Jehovah YOUR God, J7,8,11-14,16,17; The Lord God, CSyp.

ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν
the (one) having come to be in the ecclesia in
τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ
the desolate [place] with the angel the (one)
λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινὰ καὶ τῶν
speaking to him in the Mount Sinai and of the
πατέρων ἡμῶν, ὃς ἐδέξατο λόγια
fathers of us, which one received little words
ζῶντα δοῦναι ὑμῖν, 39 ᾧ οὐκ
living to give to YOU, to which (one) not
ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν
they willed obedient to become the fathers of us
ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν ἐν
but they pushed away and they turned back in
ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,
the hearts of them into Egypt,
40 εἰπόντες τῷ Ἀαρών Ποίησον ἡμῖν
having said to the Aaron Make to us
θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ
gods who will go ahead of us; the for
Μωυσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς
Moses this, who led out us out of earth
Αἰγύπτου, οὐκ οἴδαμεν τί ἐγένετο
of Egypt, not we have known what occurred
αὐτῷ. 41 καὶ ἐμοσχοποίησαν ἐν ταῖς
to him. And they made calf in the
ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ
days those and they led up sacrifice to the
εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς
idol, and they were being well-minded in the
ἔργοις τῶν χειρῶν αὐτῶν. 42 ἔστρεψεν δὲ
works of the hands of them. Turned but
ὁ θεὸς καὶ παρέδωκεν αὐτοὺς
the God and gave beside them
λατρεύειν τῇ στρατιᾷ τοῦ
to be rendering sacred service to the army of the
οὐρανοῦ, καθὼς γέγραπται ἐν
heaven, according as it has been written in
Βίβλῳ τῶν προφητῶν Μὴ σφάγια καὶ
Book of the prophets Not victims and
θυσίας προσηνέγκατέ μοι ἔτη
sacrifices YOU bore toward to me years
τεσσεράκοντα ἐν τῇ ἐρήμῳ, οἶκος
forty in the desolate [place], house
Ἰσραήλ; 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ
of Israel? And YOU took up the tent of the
Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ Ῥομφά, τοὺς
Moloch and the star of the god Rompha, the
τύπους οὓς ἐποιήσατε προσκυνεῖν
types which YOU made to be worshiping

he that came to be among the congregation in the wilderness with the angel that spoke to him on Mount Si'nai and with our forefathers, and he received living sacred pronouncements to give YOU.
39 To him our forefathers refused to become obedient, but they thrust him aside and in their hearts they turned back to Egypt,
40 saying to Aaron, 'Make gods for us to go ahead of us. For this Moses, who led us out of the land of Egypt, we do not know what has happened to him.'
41 So they made a calf in those days and brought up a sacrifice to the idol and began to enjoy themselves in the works of their hands.
42 So God turned and handed them over to render sacred service to the army of heaven, just as it is written in the book of the prophets, 'It was not to me that YOU offered victims and sacrifices for forty years in the wilderness, was it, O house of Israel?
43 But it was the tent of Mo'loch and the star of the god Re'phan that YOU took up, the figures which YOU made to worship

αὐτοῖς. καὶ μετοικιῶ ὑμᾶς ἐπέκεινα
to them. And I shall deport YOU beyond
Βαβυλῶνος.
Babylon.
44 Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς
The tent of the witness was to the
πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς
fathers of us in the desolate [place], according as
διετάξατο ὁ λαλῶν τῷ Μωυσῇ
ordered the (one) speaking to the Moses
ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν
to make it according to the type which
ἑωράκει, 45 ἣν καὶ εἰσήγαγον
he had seen, which also they led in
διαδεξάμενοι οἱ πατέρες ἡμῶν
having throughout received the fathers of us
μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν
with Jesus in the having down of the nations
ὧν ἐξῶσεν ὁ θεὸς ἀπὸ
of which (ones) pushed out the God from
προσώπου τῶν πατέρων ἡμῶν ἕως τῶν
face of the fathers of us until the
ἡμερῶν Δαυείδ· 46 ὃς εὗρεν χάριν ἐνώπιον
days of David; who found favor in sight
τοῦ θεοῦ καὶ ᾐτήσατο εὑρεῖν σκήνωμα
of the God and he asked to find tenting place
τῷ θεῷ Ἰακώβ. 47 Σολομῶν δὲ
to the God of Jacob. Solomon but
οἰκοδόμησεν αὐτῷ οἶκον. 48 ἀλλ' οὐχ ὁ
built to him house. But not the
ὕψιστος ἐν χειροποιήτοις κατοικεῖ·
Most High in handmade (ones) is inhabiting;
καθὼς ὁ προφήτης λέγει 49 Ὁ
according as the prophet is saying The
οὐρανός μοι θρόνος, καὶ ἡ γῆ ὑποπόδιον
heaven to me throne, and the earth footstool
τῶν ποδῶν μου· ποῖον οἶκον
of the feet of me; what sort of house
οἰκοδομήσετέ μοι, λέγει Κύριος, ἢ τίς
will YOU build to me, is saying Lord, or what
τόπος τῆς καταπαύσεώς μου; 50 οὐχὶ
place of the resting of me? Not
ἡ χείρ μου ἐποίησεν ταῦτα πάντα;
the hand of me made these (things) all?
51 Σκληροτράχηλοι καὶ
Hard-necked (ones) and
ἀπερίτμητοι καρδίαις καὶ τοῖς ὠσίν,
uncircumcised (ones) to hearts and to the ears,

them. Consequently I
will deport YOU be-
yond Babylon.'
44 "Our forefathers
had the tent of the
witness in the wilder-
ness, just as he gave
orders when speaking
to Moses to make it
according to the pat-
tern he had seen.
45 And our forefathers
who succeeded to it
also brought it in with
Joshua[a] into the land
possessed by the na-
tions, whom God
thrust out from be-
fore our forefathers.
Here it remained un-
til the days of David.
46 He found favor in
the sight of God and
asked for [the priv-
ilege of] providing a
habitation for the
God of Jacob. 47 How-
ever, Sol'o·mon built
a house for him.
48 Nevertheless, the
Most High does not
dwell in houses made
with hands; just as
the prophet says,
49 'The heaven is my
throne, and the earth
is my footstool. What
sort of house will YOU
build for me? Jeho-
vah[b] says. Or what is
the place for my rest-
ing? 50 My hand made
all these things, did
it not?'
51 "Obstinate men
and uncircumcised
in hearts and ears,

45[a] Je·hosh'u·a, J[17,18]; Jesus, ℵBA. 49[b] Jehovah, J[11-14,16-18]; the Lord, ℵBA.

ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ
YOU always to the spirit the holy
ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν καὶ
YOU are falling against, as the fathers of YOU also
ὑμεῖς. 52 τίνα τῶν προφητῶν οὐκ
YOU. Which (one) of the prophets not
ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν
persecuted the fathers of YOU? And they killed
τοὺς προκαταγγείλαντας περὶ τῆς
the (ones) having announced beforehand about the
ἐλεύσεως τοῦ δικαίου οὗ νῦν
coming of the righteous (one) of whom now
ὑμεῖς προδόται καὶ φονεῖς ἐγένεσθε,
YOU betrayers and murderers YOU became,
53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς
who YOU received the law into orders
ἀγγέλων, καὶ οὐκ ἐφυλάξατε.
of angels, and not YOU guarded.
54 Ἀκούοντες δὲ ταῦτα
Hearing but these (things)
διεπρίοντο ταῖς καρδίαις
they were being sawn through to the hearts
αὐτῶν καὶ ἔβρυχον τοὺς ὀδόντας
of them and they were gnashing the teeth
ἐπ' αὐτόν. 55 ὑπάρχων δὲ πλήρης
upon him. Being but full
πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν
of spirit holy having gazed into the heaven
εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἑστῶτα
he saw glory of God and Jesus having stood
ἐκ δεξιῶν τοῦ θεοῦ, 56 καὶ
out of right [parts] of the God, and
εἶπεν Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς
he said Look! I am beholding the heavens
διηνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου
having been opened and the Son of the man
ἐκ δεξιῶν ἑστῶτα τοῦ θεοῦ.
out of right [parts] having stood of the God.
57 κράξαντες δὲ φωνῇ μεγάλῃ
Having cried out but to voice great
συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν
they held together the ears of them, and they rushed
ὁμοθυμαδὸν ἐπ' αὐτόν, 58 καὶ
like-mindedly upon him, and

YOU are always re-
sisting the holy spirit;
as YOUR forefathers
did, so YOU do.
52 Which one of the
prophets did YOUR
forefathers not perse-
cute? Yes, they killed
those who made an-
nouncement in ad-
vance concerning the
coming of the righ-
teous One, whose be-
trayers and murderers
YOU have now become,
53 YOU who received
the Law as transmit-
ted by angels[a] but
have not kept it."
54 Well, at hearing
these things they felt
cut to their hearts
and began to gnash
their teeth at him.
55 But he, being full
of holy spirit, gazed
into heaven and
caught sight of God's
glory and of Jesus
standing at God's
right hand, 56 and he
said: "Look! I behold
the heavens opened
up and the Son of
man standing at God's
right hand." 57 At
this they cried out at
the top of the voice
and put their hands
over their ears and
rushed upon him with
one accord. 58 And

53[a] More literally, "the Law as transmissions of angels." J[17] reads: "the Law at the hands of angels." Vg reads: "legem in dispositione(m) angelorum," or, "the Law by the disposition of angels." Compare Vg and *LXX* at 2 Chronicles 23:18, where Vg uses "dispositionem" to translate "by the hand of."

ἐκβαλόντες ἔξω τῆς πόλεως
having ejected outside the city
ἐλιθοβόλουν. καὶ οἱ μάρτυρες
they were throwing stones. And the witnesses
ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς
put off the outer garments of them beside the
πόδας νεανίου καλουμένου Σαύλου.
feet of young man being called Saul.
59 καὶ ἐλιθοβόλουν τὸν Στέφανον
And they were throwing stones at the Stephen
ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ,
calling upon and saying Lord Jesus,
δέξαι τὸ πνεῦμά μου· 60 θεὶς δὲ
receive the spirit of me; having put but
τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ Κύριε,
the knees he cried out to voice great Lord,
μὴ στήσῃς αὐτοῖς ταύτην τὴν
not you should make to stand to them this the
ἁμαρτίαν· καὶ τοῦτο εἰπὼν
sin; and this (thing) having said
ἐκοιμήθη.
he fell asleep.

8 Σαῦλος δὲ ἦν συνευδοκῶν τῇ
Saul but was thinking well together to the
ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ
lifting up of him. Occurred but in that the
ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν
day persecution great upon the ecclesia
τὴν ἐν Ἱεροσολύμοις· πάντες δὲ
the (one) in Jerusalem; all but
διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας
were dispersed down the regions of the Judea
καὶ Σαμαρίας πλὴν τῶν ἀποστόλων.
and of Samaria besides the apostles.
2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες
Carried together but the Stephen male persons
εὐλαβεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ'
well-holding and they made lamentation great upon
αὐτῷ. 3 Σαῦλος δὲ ἐλυμαίνετο τὴν
him. Saul but was outraging the
ἐκκλησίαν κατὰ τοὺς οἴκους
ecclesia down on the houses
εἰσπορευόμενος, σύρων τε ἄνδρας καὶ
going in, dragging and male persons and
γυναῖκας παρεδίδου εἰς φυλακήν.
women he was giving beside into prison.
4 Οἱ μὲν οὖν
The (ones) indeed therefore

after throwing him
outside the city, they
began casting stones
at him. And the wit-
nesses laid down their
outer garments at the
feet of a young man
called Saul. 59 And
they went on casting
stones at Stephen as
he made appeal and
said: "Lord Jesus, re-
ceive my spirit."
60 Then, bending his
knees, he cried out
with a strong voice:
"Jehovah,[a] do not
charge this sin against
them." And after say-
ing this he fell asleep
[in death].

8 Saul, for his part,
was approving of
the murder of him.
On that day great
persecution arose
against the congrega-
tion that was in
Jerusalem; all except
the apostles were
scattered throughout
the regions of Ju-
de'a and Sa·mar'-
i·a. 2 But reverent
men carried Stephen
to the burial, and
they made a great
lamentation over him.
3 Saul, though, began
to deal outrageous-
ly with the congre-
gation. Invading one
house after another
and, dragging out
both men and wom-
en, he would turn
them over to prison.
4 However, those who

60[a] Jehovah, $J^{17,18}$; Lord, ℵBA.

διασπαρέντες διῆλθον
having been dispersed went through
εὐαγγελιζόμενοι τὸν λόγον. 5 Φίλιππος
declaring as good news the word. Philip
δὲ κατελθὼν εἰς τὴν πόλιν τῆς
but having gone down into the city of the
Σαμαρίας ἐκήρυσσεν αὐτοῖς τὸν χριστόν.
Samaria he was preaching to them the Christ.
6 προσεῖχον δὲ οἱ ὄχλοι τοῖς
Were attentive but the crowds to the (things)
λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν
being said by the Philip like-mindedly in
τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ
the to be hearing them and to be looking at the
σημεῖα ἃ ἐποίει· 7 πολλοὶ γὰρ
signs which he was doing; many for
τῶν ἐχόντων πνεύματα ἀκάθαρτα
of the (ones) having spirits unclean
βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο,
crying aloud to voice great they were coming out,
πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ
many but having been paralyzed and lame
ἐθεραπεύθησαν· 8 ἐγένετο δὲ πολλὴ χαρὰ
they were cured; occurred but much joy
ἐν τῇ πόλει ἐκείνῃ.
in the city that.
9 Ἀνὴρ δέ τις ὀνόματι Σίμων
Male person but some to name Simon
προυπῆρχεν ἐν τῇ πόλει μαγεύων καὶ
was before in the city practicing magic and
ἐξιστάνων τὸ ἔθνος τῆς Σαμαρίας, λέγων
astonishing the nation of the Samaria, saying
εἶναί τινα ἑαυτὸν μέγαν, 10 ᾧ
to be somebody himself great, to whom
προσεῖχον πάντες ἀπὸ μικροῦ
they were being attentive all from small (one)
ἕως μεγάλου λέγοντες Οὗτός ἐστιν ἡ
until great (one) saying This (one) is the
Δύναμις τοῦ θεοῦ ἡ καλουμένη Μεγάλη.
Power of the God the being called Great.
11 προσεῖχον δὲ αὐτῷ διὰ τὸ
They were attentive but to him through the
ἱκανῷ χρόνῳ ταῖς μαγίαις ἐξεστακέναι
sufficient time to the magical acts to have amazed
αὐτούς. 12 ὅτε δὲ ἐπίστευσαν τῷ
them. When but they believed to the
Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς
Philip declaring good news about the
βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος
kingdom of the God and of the name

had been scattered
went through the land
declaring the good
news of the word.
5 Philip, for one, went
down to the city of
Sa·mar'i·a and began
to preach the Christ
to them. 6 With one
accord the crowds
were paying attention
to the things said
by Philip while they
listened and looked at
the signs he was per-
forming. 7 For there
were many that had
unclean spirits, and
these would cry out
with a loud voice and
come out. Moreover,
many that were para-
lyzed and lame were
cured. 8 So there came
to be a great deal
of joy in that city.
9 Now in the city
there was a certain
man named Simon,
who, prior to this, had
been practicing mag-
ical arts and amazing
the nation of Sa·mar'-
i·a, saying he himself
was somebody great.
10 And all of them,
from the least to the
greatest, would pay
attention to him and
say: "This man is the
Power of God, which
can be called Great."
11 So they would pay
attention to him
because of his hav-
ing amazed them for
quite a while by his
magical arts. 12 But
when they believed
Philip, who was de-
claring the good news
of the kingdom of
God and of the name

Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο
of Jesus Christ, they were being baptized
ἄνδρες τε καὶ γυναῖκες. 13 ὁ δὲ
male persons and and women. The but
Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ
Simon also he believed, and
βαπτισθεὶς ἦν προσκαρτερῶν
having been baptized he was persevering
τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ
to the Philip, beholding and signs and
δυνάμεις μεγάλας γινομένας
powers great occurring
ἐξίστατο.
he was being astonished.
14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις
Having heard but the in Jerusalem
ἀπόστολοι ὅτι δέδεκται ἡ Σαμαρία τὸν
apostles that has accepted the Samaria the
λόγον τοῦ θεοῦ ἀπέστειλαν πρὸς αὐτοὺς
word of the God they sent off toward them
Πέτρον καὶ Ἰωάνην, 15 οἵτινες
Peter and John, who
καταβάντες προσηύξαντο περὶ αὐτῶν
having gone down prayed about them
ὅπως λάβωσιν πνεῦμα ἅγιον·
so that they might receive spirit holy;
16 οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν
not but yet for it was upon no one of them
ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι
having fallen on, only but having been baptized
ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
they were into the name of the Lord Jesus.
17 τότε ἐπετίθεσαν τὰς χεῖρας ἐπ'
Then they were putting the hands upon
αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον.
them, and they were receiving spirit holy.
18 Ἰδὼν δὲ ὁ Σίμων ὅτι διὰ
Having seen but the Simon that through
τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων
the putting upon of the hands of the apostles
δίδοται τὸ πνεῦμα προσήνεγκεν αὐτοῖς
is being given the spirit he offered to them
χρήματα 19 λέγων Δότε κἀμοὶ τὴν
monies saying Give YOU also to me the
ἐξουσίαν ταύτην ἵνα ᾧ ἐὰν
authority this in order that to whom if ever
ἐπιθῶ τὰς χεῖρας λαμβάνῃ πνεῦμα
I should place the hands he may receive spirit
ἅγιον. 20 Πέτρος δὲ εἶπεν πρὸς αὐτόν
holy. Peter but said toward him

of Jesus Christ, they
proceeded to be bap-
tized, both men and
women. 13 Simon him-
self also became a
believer, and, after
being baptized, he
was in constant at-
tendance upon Philip;
and he was amazed
at beholding great
signs and powerful
works taking place.
14 When the apos-
tles in Jerusalem
heard that Sa·mar′-
i·a had accepted the
word of God, they
dispatched Peter and
John to them; 15 and
these went down
and prayed for them
to get holy spirit.
16 For it had not yet
fallen upon any one
of them, but they had
only been baptized in
the name of the
Lord Jesus. 17 Then
they went laying their
hands upon them, and
they began to receive
holy spirit.
18 Now when Simon
saw that through
the laying on of
the hands of the
apostles the spir-
it was given, he
offered them mon-
ey, 19 saying: "Give
me also this au-
thority, that anyone
upon whom I lay
my hands may receive
holy spirit." 20 But
Peter said to him:

Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς
The silver of you together with you let be into
ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ θεοῦ
destruction, because the free gift of the God
ἐνόμισας διὰ χρημάτων κτᾶσθαι.
you opined through monies to acquire.
21 οὐκ ἔστιν σοι μερὶς οὐδὲ κλῆρος ἐν τῷ
Not is to you part nor lot in the
λόγῳ τούτῳ, ἡ γὰρ καρδία σου οὐκ ἔστιν
word this, the for heart of you not is
εὐθεῖα ἔναντι τοῦ θεοῦ. 22 μετανόησον
straight in against the God. Repent
οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ
therefore from the badness of you of this, and
δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεταί
supplicate of the Lord if really will be let go off
σοι ἡ ἐπίνοια τῆς καρδίας σου·
to you the device of the heart of you;
23 εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον
into for bile of bitterness and joint-bond
ἀδικίας ὁρῶ σε ὄντα.
of unrighteousness I am seeing you being.
24 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν
Having answered but the Simon said
Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον
Supplicate YOU over me toward the Lord
ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ
so that nothing should come on upon me
ὧν εἰρήκατε.
of which (things) YOU have said.
25 Οἱ μὲν οὖν
The (ones) indeed therefore
διαμαρτυράμενοι καὶ λαλήσαντες
having given thorough witness and having spoken
τὸν λόγον τοῦ κυρίου ὑπέστρεφον
the word of the Lord they were turning back
εἰς Ἱεροσόλυμα, πολλάς τε κώμας τῶν
into Jerusalem, many and villages of the
Σαμαρειτῶν εὐηγγελίζοντο.
Samaritans they were addressing with good news.
26 Ἄγγελος δὲ Κυρίου ἐλάλησεν πρὸς
Angel but of Lord spoke toward
Φίλιππον λέγων Ἀνάστηθι καὶ πορεύου κατὰ
Philip saying Stand up and be going down
μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν
south upon the way the (one)

"May your silver per-
ish with you, because
you thought through
money to get posses-
sion of the free gift
of God. 21 You have
neither part nor lot
in this matter, for
your heart is not
straight in the sight
of God. 22 Repent,
therefore, of this
baseness of yours, and
supplicate Jehovah[a]
that, if possible, the
device of your heart
may be forgiven you;
23 for I see you are
a poisonous gall and
a bond of unrigh-
teousness." 24 In an-
swer Simon said:
"YOU men, make sup-
plication for me to
Jehovah[b] that none
of the things YOU
have said may come
upon me."
25 Therefore, when
they had given the
witness thoroughly
and had spoken the
word of Jehovah,[c]
they turned back to
Jerusalem, and they
went declaring the
good news to many
villages of the Sa-
mar′i·tans.
26 However, Jeho-
vah's[d] angel spoke to
Philip, saying: "Rise
and go to the south
to the road that

22[a] Jehovah, J^{18}; God, J^{17}VgSy^{p}; the Lord, ℵBA. 24[b] Jehovah, $J^{7,8,13,15-18}$; the Lord, ℵBA; God, Sy^{p}. 25[c] Jehovah, $J^{7,8,17,18}$; the Lord, ℵB; God, ASy^{p}. 26[d] Jehovah's, $J^{7,8,13,15-18}$; the Lord's, ℵBA.

καταβαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν·
going down from Jerusalem into Gaza;
αὕτη ἐστὶν ἔρημος. 27 καὶ ἀναστὰς
this is desolate [place]. And having stood up
ἐπορεύθη, καὶ ἰδοὺ ἀνὴρ Αἰθίοψ
he went, and look! male person Ethiopian
εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης
eunuch man of power of Candace queen
Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης
of Ethiopians, who was upon all the treasure
αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς
of her, who had come going to worship into
Ἰερουσαλήμ, 28 ἦν δὲ ὑποστρέφων
Jerusalem, he was but returning
καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ
and sitting upon the chariot of him and
ἀνεγίνωσκεν τὸν προφήτην Ἠσαΐαν.
he was reading the prophet Isaiah.
29 εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ
Said but the spirit to the Philip
Πρόσελθε καὶ κολλήθητι τῷ ἅρματι
Come you toward and be glued to the chariot
τούτῳ. 30 προσδραμὼν δὲ ὁ
this. Having run toward but the
Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος
Philip heard of him reading
Ἠσαΐαν τὸν προφήτην, καὶ εἶπεν Ἆρά
Isaiah the prophet, and he said Really
γε γινώσκεις ἃ
in fact are you knowing what (things)
ἀναγινώσκεις; 31 ὁ δὲ εἶπεν Πῶς
you are reading? The (one) but said How
γὰρ ἂν δυναίμην ἐὰν μή τις
for likely I would be able if ever not someone
ὁδηγήσει με; παρεκάλεσέν τε τὸν Φίλιππον
should guide me? He entreated and the Philip
ἀναβάντα καθίσαι σὺν αὐτῷ.
having come up to sit down together with him.
32 ἡ δὲ περιοχὴ τῆς γραφῆς ἣν
The but passage of the scripture which
ἀνεγίνωσκεν ἦν αὕτη Ὡς πρόβατον ἐπὶ
he was reading was this As sheep upon
σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον
slaughter he was led, and as lamb in against
τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ
the (one) shearing him voiceless, thus not
ἀνοίγει τὸ στόμα αὐτοῦ. 33 Ἐν τῇ
he is opening up the mouth of him. In the
ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη·
humiliation the judgment of him was lifted away;

runs down from Jerusalem to Ga′za.” (This is a desert road.)
27 With that he rose and went, and, look! an Ethiopian eunuch, a man in power under Can·da′ce queen of the Ethiopians, and who was over all her treasure. He had gone to Jerusalem to worship,
28 but he was returning and was sitting in his chariot and reading aloud the prophet Isaiah.
29 So the spirit said to Philip: “Approach and join yourself to this chariot.”
30 Philip ran alongside and heard him reading aloud Isaiah the prophet, and he said: “Do you actually know what you are reading?”
31 He said: “Really, how could I ever do so, unless someone guided me?” And he entreated Philip to get on and sit down with him.
32 Now the passage of Scripture that he was reading aloud was this: “As a sheep he was brought to the slaughter, and as a lamb that is voiceless before its shearer, so he does not open his mouth.
33 During his humiliation the judgment was taken away from him.

τὴν γενεὰν αὐτοῦ τίς διηγήσεται;
the generation of him who will thoroughly relate?
ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ
Because is being lifted up from the earth the
ζωὴ αὐτοῦ.
life of him.
34 Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ
Having answered but the eunuch to the
Φιλίππῳ εἶπεν Δέομαί σου, περὶ
Philip said I am supplicating of you, about
τίνος ὁ προφήτης λέγει τοῦτο; περὶ
whom the prophet is saying this? About
ἑαυτοῦ ἢ περὶ ἑτέρου τινός;
himself or about different someone?
35 ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα
Having opened up but the Philip the mouth
αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς
of him and having started from the scripture
ταύτης εὐηγγελίσατο αὐτῷ τὸν
this he declared as good news to him the
Ἰησοῦν. 36 ὡς δὲ ἐπορεύοντο κατὰ τὴν
Jesus. As but they were going down the
ὁδόν, ἦλθον ἐπί τι ὕδωρ, καί φησιν
way, they came upon some water, and says
ὁ εὐνοῦχος Ἰδοὺ ὕδωρ· τί κωλύει
the eunuch Look! Water; what is preventing
με βαπτισθῆναι; 38 καὶ ἐκέλευσεν
me to be baptized? And he commanded
στῆναι τὸ ἅρμα, καὶ κατέβησαν
to stand the chariot, and they went down
ἀμφότεροι εἰς τὸ ὕδωρ ὅ τε Φίλιππος καὶ
both into the water the and Philip and
ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. 39 ὅτε
the eunuch, and he baptized him. When
δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα
but they came up out of the water, spirit
Κυρίου ἥρπασεν τὸν Φίλιππον, καὶ οὐκ
of Lord snatched away the Philip, and not
εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο
he saw him not yet the eunuch, he was going
γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. 40 Φίλιππος
for the way of him rejoicing. Philip
δὲ εὑρέθη εἰς Ἄζωτον, καὶ διερχόμενος
but was found into Ashdod, and going through
εὐηγγελίζετο τὰς πόλεις πάσας
he was declaring good news to the cities all
ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισαρίαν.
until the to come him into Caesarea.

Who will tell the details of his generation? Because his life is taken away from the earth.”
34 In answer the eunuch said to Philip: “I beg you, About whom does the prophet say this? About himself or about some other man?”
35 Philip opened his mouth and, starting with this Scripture, he declared to him the good news about Jesus.
36 Now as they were going over the road, they came to a certain body of water, and the eunuch said: “Look! A body of water; what prevents me from getting baptized?”
37 ——[a] 38 With that he commanded the chariot to halt, and they both went down into the water, both Philip and the eunuch; and he baptized him.
39 When they had come up out of the water, Jehovah’s[b] spirit quickly led Philip away, and the eunuch did not see him any more, for he kept going on his way rejoicing.
40 But Philip was found to be in Ash′dod,[c] and he went through the territory and kept on declaring the good news to all the cities until he got to Caes·a·re′a.

37[a] This verse is omitted in the Westcott and Hort Greek text. 39[b] Jehovah’s, J7,13,16-18; the Lord’s, אBA. 40[c] Ash′dod, J17,18; A·zo′tus, אBA.

9 Ὁ δὲ Σαῦλος, ἔτι ἐνπνέων ἀπειλῆς καὶ
The but Saul, yet breathing in of threat and
φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου,
of murder into the disciples of the Lord,
προσελθὼν τῷ ἀρχιερεῖ 2 ᾐτήσατο
having come toward to the chief priest he asked
παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς
beside of him letters into Damascus toward
τὰς συναγωγάς, ὅπως ἐάν τινας
the synagogues, so that if ever any
εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε
he might find of the way being, male persons and
καὶ γυναῖκας, δεδεμένους ἀγάγῃ
and women, having been bound he might lead
εἰς Ἰερουσαλήμ.
into Jerusalem.

3 Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν
In but the to be going it occurred him
ἐγγίζειν τῇ Δαμασκῷ, ἐξέφνης τε
to be nearing to the Damascus, suddenly and
αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ,
him flashed around light out of the heaven,
4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν
and having fallen upon the earth he heard
φωνὴν λέγουσαν αὐτῷ Σαοὺλ Σαούλ, τί
voice saying to him Saul Saul, why
με διώκεις; 5 εἶπεν δέ Τίς
me are you persecuting? He said but Who
εἶ, κύριε; ὁ δέ Ἐγώ εἰμι Ἰησοῦς
are you, Lord? The (one) but I am Jesus
ὃν σὺ διώκεις· 6 ἀλλὰ ἀνάστηθι
whom you are persecuting; but stand up you
καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταί
and enter you into the city, and it will be spoken
σοι ὅτι σε δεῖ ποιεῖν.
to you what you it is necessary to be doing.
7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες
The but male persons the (ones) journeying with
αὐτῷ ἱστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς
him had stood dumb, hearing indeed of the
φωνῆς μηδένα δὲ θεωροῦντες. 8 ἠγέρθη δὲ
voice no one but beholding. Got up but
Σαῦλος ἀπὸ τῆς γῆς, ἀνεῳγμένων
Saul from the earth, having been opened up
δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν·
but of the eyes of him nothing he was seeing;
χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς
leading by the hand but him they led in into
Δαμασκόν. 9 καὶ ἦν ἡμέρας τρεῖς μὴ
Damascus. And he was days three not

9 But Saul, still
breathing threat
and murder against
the disciples of the
Lord, went to the high
priest 2 and asked
him for letters to the
synagogues in Damas-
cus, in order that
he might bring bound
to Jerusalem any
whom he found who
belonged to The Way,
both men and women.
3 Now as he was
traveling he ap-
proached Damascus,
when suddenly a
light from heaven
flashed around him,
4 and he fell to the
ground and heard a
voice say to him:
"Saul, Saul, why are
you persecuting me?"
5 He said: "Who are
you, Lord?" He said:
"I am Jesus, whom
you are persecuting.
6 Nevertheless, rise
and enter into the
city, and what you
must do will be told
you." 7 Now the men
that were journeying
with him were stand-
ing speechless, hear-
ing, indeed, the sound
of a voice, but not
beholding any man.
8 But Saul got up
from the ground, and
though his eyes were
opened he was seeing
nothing. So they led
him by the hand and
conducted him into
Damascus. 9 And for
three days he did not

βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.
seeing, and not he ate neither he drank.
10 Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ
Was but some disciple in Damascus
ὀνόματι Ἀνανίας, καὶ εἶπεν πρὸς αὐτὸν ἐν
to name Ananias, and said toward him in
ὁράματι ὁ κύριος Ἀνανία. ὁ δὲ
vision the Lord Anania. The (one) but
εἶπεν Ἰδοὺ ἐγώ, κύριε. 11 ὁ δὲ κύριος
said Look! I, Lord. The but Lord
πρὸς αὐτόν Ἀνάστα πορεύθητι ἐπὶ τὴν
toward him Stand up you go upon the
ῥύμην τὴν καλουμένην Εὐθεῖαν καὶ ζήτησον
street the being called Straight and seek
ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα,
in house of Judas Saul to name Tarsian,
ἰδοὺ γὰρ προσεύχεται, 12 καὶ εἶδεν
look! for he is praying, and he saw
ἄνδρα ἐν ὁράματι Ἀνανίαν ὀνόματι
male person in vision Anania to name
εἰσελθόντα καὶ ἐπιθέντα αὐτῷ τὰς
having come in and having put upon him the
χεῖρας ὅπως ἀναβλέψῃ. 13 ἀπεκρίθη
hands so that he might look again. Answered
δὲ Ἀνανίας Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ
but Ananias Lord, I heard from many about
τοῦ ἀνδρὸς τούτου, ὅσα κακὰ
the male person this, as many as bad (things)
τοῖς ἁγίοις σου ἐποίησεν ἐν Ἰερουσαλήμ·
to the holy ones of you he did in Jerusalem;
14 καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν
and here he is having authority beside of the
ἀρχιερέων δῆσαι πάντας τοὺς
chief priests to bind all the (ones)
ἐπικαλουμένους τὸ ὄνομά σου. 15 εἶπεν δὲ
calling upon the name of you. Said but
πρὸς αὐτὸν ὁ κύριος Πορεύου, ὅτι
toward him the Lord Be you going, because
σκεῦος ἐκλογῆς ἐστίν μοι οὗτος τοῦ
vessel of choice is to me this (one) of the
βαστάσαι τὸ ὄνομά μου ἐνώπιον τῶν
to carry the name of me in sight of the
ἐθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσραήλ,
nations and and of kings of sons and of Israel,
16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα
I for shall show to him as many (things) as
δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου
it is necessary him over the name of me
παθεῖν.
to suffer.

see anything, and he
neither ate nor drank.
10 There was in Da-
mascus a certain
disciple named An·a-
ni'as, and the Lord
said to him in a vi-
sion: "An·a·ni'as!"
He said: "Here I am,
Lord." 11 The Lord
said to him: "Rise, go
to the street called
Straight, and at the
house of Judas look
for a man named
Saul, from Tarsus.
For, look! he is pray-
ing, 12 and in a vision
he has seen a man
named An·a·ni'as
come in and lay his
hands upon him that
he might recover
sight." 13 But An·a-
ni'as answered: "Lord,
I have heard from
many about this man,
how many injurious
things he did to your
holy ones in Jerusa-
lem. 14 And here he
has authority from
the chief priests to
put in bonds all those
calling upon your
name." 15 But the
Lord said to him:
"Be on your way, be-
cause this man is a
chosen vessel to me to
bear my name to the
nations as well as to
kings and the sons of
Israel. 16 For I shall
show him plainly how
many things he must
suffer for my name."

17 Ἀπῆλθεν δὲ Ἁνανίας καὶ
Went off but Ananias and
εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς
he entered into the house, and having imposed
ἐπ' αὐτὸν τὰς χεῖρας εἶπεν Σαοὺλ
upon him the hands he said Saul
ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς
brother, the Lord has sent off me, Jesus
ὁ ὀφθείς σοι ἐν τῇ ὁδῷ
the (one) having become seen to you in the way
ᾗ ἤρχου, ὅπως
in which you were coming, so that
ἀναβλέψῃς καὶ πλησθῇς
you might look again and you might be filled
πνεύματος ἁγίου. 18 καὶ εὐθέως
of spirit holy. And immediately
ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς
they fell off of him from the eyes as
λεπίδες, ἀνέβλεψέν τε, καὶ ἀναστὰς
scales, he looked again and, and having stood up
ἐβαπτίσθη, 19 καὶ λαβὼν τροφὴν
he was baptized, and having received food
ἐνισχύθη.
he was strengthened within.

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ
He came to be but with the in Damascus
μαθητῶν ἡμέρας τινάς, 20 καὶ εὐθέως ἐν
disciples days some, and immediately in
ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Ἰησοῦν
the synagogues he was preaching the Jesus
ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
that this is the Son of the God.
21 ἐξίσταντο δὲ πάντες οἱ
Were being astonished but all the (ones)
ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν
hearing and they were saying Not this is
ὁ πορθήσας ἐν Ἰερουσαλὴμ
the (one) having laid waste in Jerusalem
τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο,
the (ones) calling upon the name this,
καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα
and here into this he had come in order that
δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ
having been bound them he might lead upon
τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον
the chief priests? Saul but rather
ἐνεδυναμοῦτο καὶ συνέχυννεν
was being empowered and he was confounding
Ἰουδαίους τοὺς κατοικοῦντας ἐν
Jews the (ones) inhabiting in

17 So An·a·ni′as
went off and entered
into the house, and
he laid his hands up-
on him and said:
"Saul, brother, the
Lord, the Jesus that
appeared to you on
the road over which
you were coming, has
sent me forth, in or-
der that you may re-
cover sight and be
filled with holy spirit."
18 And immediately
there fell from his
eyes what looked like
scales, and he re-
covered sight; and he
rose and was baptized,
19 and he took food
and gained strength.

He got to be for
some days with the
disciples in Damascus,
20 and immediately in
the synagogues he
began to preach Je-
sus, that this One is
the Son of God. 21 But
all those hearing him
gave way to astonish-
ment and would say:
"Is this not the man
that ravaged those in
Jerusalem who call
upon this name, and
that had come here
for this very purpose,
that he might lead
them bound to the
chief priests?" 22 But
Saul kept on ac-
quiring power all
the more and was
confounding the
Jews that dwelt in

Δαμασκῷ, συνβιβάζων ὅτι οὗτός ἐστιν ὁ
Damascus, making go with that this is the
χριστός.
Christ.
23 Ὡς δὲ ἐπληροῦντο ἡμέραι
As but were being fulfilled days
ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι
sufficient, consulted together the Jews
ἀνελεῖν αὐτόν· ἐγνώσθη δὲ τῷ
to take up him; it became known but to the
Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν.
Saul the counsel upon of them.
24 παρετηροῦντο δὲ καὶ τὰς
They were closely observing but and the
πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν
gates of day and and of night so that him
ἀνέλωσιν· 25 λαβόντες δὲ οἱ
they might take up; having taken but the
μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους
disciples of him of night through the wall
καθῆκαν αὐτὸν χαλάσαντες ἐν σφυρίδι.
they let down him having lowered in basket.
26 Παραγενόμενος δὲ εἰς
Having come to be alongside but into
Ἰερουσαλὴμ ἐπείραζεν κολλᾶσθαι τοῖς
Jerusalem he was trying to glue himself to the
μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν,
disciples; and all they were fearing him,
μὴ πιστεύοντες ὅτι ἐστὶν μαθητής.
not believing that he is disciple.
27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν
Barnabas but having taken hold of him
ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ
he led toward the apostles, and
διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ
he thoroughly related to them how in the way
εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ,
he saw the Lord and that he spoke to him,
καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ
and how in Damascus he spoke boldly in the
ὀνόματι Ἰησοῦ. 28 καὶ ἦν μετ' αὐτῶν
name of Jesus. And he was with them
εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς
going in and going out into
Ἰερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι
Jerusalem, speaking boldly in the name
τοῦ κυρίου, 29 ἐλάλει τε καὶ
of the Lord, he was speaking and and

Damascus as he proved
logically that this is
the Christ.
23 Now when a good
many days were com-
ing to a close, the
Jews took counsel to-
gether to do away
with him. However,
their plot against him
became known to
Saul. 24 But they were
closely watching also
the gates both day
and night in order to
do away with him.
25 So his disciples
took him and let
him down by night
through an opening
in the wall, lowering
him in a basket.
26 On arriving in
Jerusalem he made ef-
forts to join himself
to the disciples; but
they were all afraid
of him, because they
did not believe he
was a disciple. 27 So
Bar′na·bas came to his
aid and led him to
the apostles, and he
told them in detail
how on the road he
had seen the Lord
and that he had spo-
ken to him, and
how in Damascus
he had spoken bold-
ly in the name
of Jesus. 28 And he
continued with them,
walking in and out
at Jerusalem, speak-
ing boldly in the name
of the Lord; 29 and
he was talking and

συνεζήτει πρὸς τοὺς Ἑλληνιστάς·
he was seeking together toward the Hellenists;
οἱ δὲ ἐπεχείρουν ἀνελεῖν
the (ones) but were taking in hand to take up
αὐτόν. 30 ἐπιγνόντες δὲ οἱ
him. Having accurately known but the
ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισαρίαν καὶ
brothers led down him into Caesarea and
ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.
they sent off out him into Tarsus.

31 Ἡ μὲν οὖν ἐκκλησία καθ'
The indeed therefore ecclesia down
ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ
whole the Judea and of Galilee and
Σαμαρίας εἶχεν εἰρήνην οἰκοδομουμένη,
of Samaria was having peace being built up,
καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ
and going to the fear of the Lord and
τῇ παρακλήσει τοῦ ἁγίου πνεύματος
to the comfort of the holy spirit
ἐπληθύνετο.
it was being multiplied.

32 Ἐγένετο δὲ Πέτρον διερχόμενον
It occurred but Peter traversing
διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς
through all [parts] to come down and toward the
ἁγίους τοὺς κατοικοῦντας Λύδδα.
holy (ones) the (ones) inhabiting Lydda.
33 εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι
He found but there man some to name
Αἰνέαν ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ
Aeneas out of years eight lying down upon
κραβάττου, ὃς ἦν παραλελυμένος.
cot, who was having been paralyzed.
34 καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα,
And said to him the Peter Aeneas,
ἰᾶταί σε Ἰησοῦς Χριστός· ἀνάστηθι
is healing you Jesus Christ; stand up you
καὶ στρῶσον σεαυτῷ· καὶ εὐθέως
and do the spreading to yourself; and immediately
ἀνέστη. 35 καὶ εἶδαν αὐτὸν πάντες
he stood up. And saw him all
οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα,
the (ones) inhabiting Lydda and the Sharon,
οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.
who turned upon the Lord.

disputing with the
Greek-speaking Jews,[a]
But these made at-
tempts to do away
with him. 30 When the
brothers detected this,
they brought him
down to Caes·a·re'a
and sent him off to
Tarsus.

31 Then, indeed, the
congregation through-
out the whole of Ju-
de'a and Gal'i·lee and
Sa·mar'i·a entered in-
to a period of peace,
being built up; and
as it walked in the
fear of Jehovah[b] and
in the comfort of the
holy spirit it kept on
multiplying.

32 Now as Peter was
going through all
[parts] he came down
also to the holy ones
that dwelt in Lyd'da.
33 There he found a
certain man named
Ae·ne'as, who had
been lying flat on his
cot for eight years,
as he was paralyzed.
34 And Peter said to
him: "Ae·ne'as, Je-
sus Christ heals you.
Rise and make up
your bed." And he
rose immediately.
35 And all those who
inhabited Lyd'da
and the [plain of]
Shar'on[c] saw him,
and these turned to
the Lord.

29[a] Literally, "the Hellenists." J[17] reads "the Grecian Jews." 31[b] Jehovah, J[7,8,13,15,16,18]; the Lord, ℵBA. 35[c] Shar'on, J[17,18]; Sa'ron, ℵBA.

36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια
In Joppa but some was female disciple
ὀνόματι Ταβειθά, ἣ διερμηνευομένη
to name Tabitha, who being translated
λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων
is being said Dorcas; this was full of works
ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει.
good and gifts of mercy of which she was doing.
37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις
It occurred but in the days those
ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες
having fallen sick her to die; having washed
δὲ ἔθηκαν ἐν ὑπερῴῳ. 38 ἐγγὺς δὲ
but they put in upper room. Near but
οὔσης Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ
being of Lydda to the Joppa the disciples
ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ
having heard that Peter is in it
ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν
they sent off two male persons toward him
παρακαλοῦντες Μὴ ὀκνήσῃς
entreating Not you should be motionless
διελθεῖν ἕως ἡμῶν· 39 ἀναστὰς
to come through until to us; having stood up
δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν
but Peter went with them; whom
παραγενόμενον ἀνήγαγον εἰς τὸ
having come to be alongside they led up into the
ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι
upper room, and they stood alongside to him all
αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι
the widows weeping and exhibiting
χιτῶνας καὶ ἱμάτια ὅσα
inner garments and outer garments as many as
ἐποίει μετ' αὐτῶν οὖσα ἡ Δορκάς.
she was making with them being the Dorcas.
40 ἐκβαλὼν δὲ ἔξω πάντας ὁ
Having thrust out but outside all (them) the
Πέτρος καὶ θεὶς τὰ γόνατα
Peter and having placed the knees
προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ
he prayed, and having turned toward the
σῶμα εἶπεν Ταβειθά, ἀνάστηθι. ἡ
body he said Tabitha, stand up. The (one)
δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς, καὶ
but opened up the eyes of her, and
ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.
having seen the Peter she sat up.
41 δοὺς δὲ αὐτῇ χεῖρα
Having given but to her hand

36 But in Jop'pa
there was a certain
disciple named Tab'i-
tha, which, when
translated, means
Dor'cas. She abounded
in good deeds and
gifts of mercy that
she was rendering.
37 But in those days
she happened to fall
sick and die. So they
bathed her and laid
her in an upper cham-
ber. 38 Now as Lyd'da
was near Jop'pa, when
the disciples heard
that Peter was in
this city they dis-
patched two men to
him to entreat [him]:
"Please do not hesi-
tate to come on as far
as us." 39 At that Pe-
ter rose and went with
them. And when he
arrived, they led him
up into the upper
chamber; and all the
widows presented
themselves to him
weeping and exhibit-
ing many inner gar-
ments and outer gar-
ments that Dor'cas
used to make while
she was with them.
40 But Peter put
everybody outside
and, bending his
knees, he prayed,
and, turning to the
body, he said: "Tab'i-
tha, rise!" She opened
her eyes and, as she
caught sight of Peter,
she sat up. 41 Giv-
ing her his hand,

ἀνέστησεν αὐτήν, φωνήσας δὲ
he made stand up her, having sounded for but
τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν
the holy (ones) and the widows he presented
αὐτὴν ζῶσαν. 42 γνωστὸν δὲ ἐγένετο καθ'
her living. Known but it became down
ὅλης Ἰόππης, καὶ ἐπίστευσαν πολλοὶ ἐπὶ
whole Joppa, and believed many upon
τὸν κύριον. 43 Ἐγένετο δὲ ἡμέρας ἱκανὰς
the Lord. It occurred but days sufficient
μεῖναι ἐν Ἰόππῃ παρά τινι Σίμωνι
to remain in Joppa beside some Simon
βυρσεῖ.
tanner.

10 Ἀνὴρ δέ τις ἐν Καισαρίᾳ
Male person but some in Caesarea
ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ
to name Cornelius, centurion out of
σπείρης τῆς καλουμένης Ἰταλικῆς,
band of the (one) being called Italian,
2 εὐσεβὴς καὶ φοβούμενος τὸν
well-reverential and fearing the
θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ,
God together with all the household of him,
ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ
doing gifts of mercy many to the people and
δεόμενος τοῦ θεοῦ διὰ παντός,
supplicating of the God through all [time],
3 εἶδεν ἐν ὁράματι φανερῶς ὡσεὶ περὶ
he saw in vision manifestly as if about
ὥραν ἐνάτην τῆς ἡμέρας ἄγγελον τοῦ θεοῦ
hour ninth of the day angel of the God
εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα
having come in toward him and having said
αὐτῷ Κορνήλιε. 4 ὁ δὲ ἀτενίσας
to him Cornelius. The (one) but having gazed
αὐτῷ καὶ ἔμφοβος γενόμενος εἶπεν Τί
to him and in fear having become he said What
ἐστιν, κύριε; εἶπεν δὲ αὐτῷ Αἱ προσευχαί
is it, Lord? He said but to him The prayers
σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν
of you and the gifts of mercy of you went up
εἰς μνημόσυνον ἔμπροσθεν τοῦ θεοῦ·
into remembrance from-in-toward of the God;
5 καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην
and now send male persons into Joppa
καὶ μετάπεμψαι Σίμωνά τινα ὅς
and send across Simon some who
ἐπικαλεῖται Πέτρος· 6 οὗτος
is being surnamed Peter; this (one)

he raised her up, and
he called the holy
ones and the widows
and presented her
alive. 42 This became
known throughout all
Jop′pa, and many be-
came believers on the
Lord. 43 For quite a
few days he remained
in Jop′pa with a cer-
tain Simon, a tanner.

10 Now in Caes·a-
re′a there was a
certain man named
Cornelius, an army
officer of the Ital-
ian band, as it was
called, 2 a devout
man and one fearing
God together with
all his household,
and he made many
gifts of mercy to
the people and made
supplication to God
continually. 3 Just
about the ninth hour
of the day he saw
plainly in a vision
an angel of God
come in to him and
say to him: "Cor-
nelius!" 4 The man
gazed at him and,
becoming frightened,
said: "What is it,
Lord?" He said to
him: "Your prayers
and gifts of mercy
have ascended as a
remembrance before
God. 5 So now send
men to Jop′pa and
summon a certain Si-
mon who is surnamed
Peter. 6 This man

ξενίζεται παρά τινι Σίμωνι
is being treated as stranger beside some Simon
βυρσεῖ, ᾧ ἐστιν οἰκία παρὰ θάλασσαν.
tanner, to whom is house beside sea.
7 ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ
As but went away the angel the (one)
λαλῶν αὐτῷ, φωνήσας δύο
speaking to him, having sounded for two
τῶν οἰκετῶν καὶ
of the house servants and
στρατιώτην εὐσεβῆ τῶν
soldier well-reverential of the (ones)
προσκαρτερούντων αὐτῷ 8 καὶ ἐξηγησάμενος
persevering to him and having explained
ἅπαντα αὐτοῖς ἀπέστειλεν αὐτοὺς εἰς
all (things) to them he sent away them into
τὴν Ἰόππην.
the Joppa.
9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων
To the but morrow journeying
ἐκείνων καὶ τῇ πόλει ἐγγιζόντων
of those (ones) and to the city nearing
ἀνέβη Πέτρος ἐπὶ τὸ δῶμα
went up Peter upon the housetop
προσεύξασθαι περὶ ὥραν ἕκτην.
to pray about hour sixth.
10 ἐγένετο δὲ πρόσπεινος καὶ
He became but very hungry and
ἤθελεν γεύσασθαι· παρασκευαζόντων
he was willing to taste; preparing
δὲ αὐτῶν ἐγένετο ἐπ' αὐτὸν ἔκστασις,
but of them occurred upon him ecstasy,
11 καὶ θεωρεῖ τὸν οὐρανὸν
and he is beholding the heaven
ἀνεῳγμένον καὶ καταβαῖνον σκεῦός
having been opened up and coming down vessel
τι ὡς ὀθόνην μεγάλην τέσσαρσιν
some as linen piece great to four
ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς, 12 ἐν
starts being let down upon the earth, in
ᾧ ὑπῆρχεν πάντα τὰ τετράποδα
which was all the four-footed (things)
καὶ ἑρπετὰ τῆς γῆς καὶ πετεινὰ
and creeping (things) of the earth and birds
τοῦ οὐρανοῦ. 13 καὶ ἐγένετο φωνὴ πρὸς
of the heaven. And occurred voice toward
αὐτόν Ἀναστάς, Πέτρε, θῦσον καὶ
him Having stood up, Peter, sacrifice and
φάγε. 14 ὁ δὲ Πέτρος εἶπεν Μηδαμῶς,
eat. The but Peter said By no means,

is being entertained
by a certain Simon,
a tanner, who has
a house by the sea."
7 As soon as the an-
gel that spoke to
him had left, he
called two of his
house servants and
a devout soldier from
among those who
were in constant at-
tendance upon him,
8 and he related
everything to them
and dispatched them
to Jop′pa.
9 The next day as
they were pursuing
their journey and
were approaching the
city, Peter went up
to the housetop about
the sixth hour to
pray. 10 But he be-
came very hungry
and wanted to eat.
While they were pre-
paring, he fell into
a trance 11 and be-
held heaven opened
and some sort of
vessel descending like
a great linen sheet
being let down by
its four extremi-
ties upon the earth;
12 and in it there
were all sorts of
four-footed creatures
and creeping things
of the earth and
birds of heaven.
13 And a voice came
to him: "Rise, Pe-
ter, slaughter and
eat!" 14 But Peter
said: "Not at all,

κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν
Lord, because never I ate everything
κοινὸν καὶ ἀκάθαρτον. 15 καὶ φωνὴ πάλιν
common and unclean. And voice again
ἐκ δευτέρου πρὸς αὐτόν ῞Α
out of second [time] toward him What (things)
ὁ θεὸς ἐκαθάρισεν σὺ μὴ
the God cleansed you not
κοίνου. 16 τοῦτο δὲ ἐγένετο
be you making common. This but occurred
ἐπὶ τρίς, καὶ εὐθὺς ἀνελήμφθη
upon three times, and immediately was taken up
τὸ σκεῦος εἰς τὸν οὐρανόν.
the vessel into the heaven.
17 Ὡς δὲ ἐν ἑαυτῷ
As but in himself
διηπόρει ὁ Πέτρος τί
was being thoroughly perplexed the Peter what
ἂν εἴη τὸ ὅραμα ὃ εἶδεν, ἰδοὺ
likely would be the vision which he saw, look!
οἱ ἄνδρες οἱ ἀπεσταλμένοι
the male persons the (ones) having been sent off
ὑπὸ τοῦ Κορνηλίου
by the Cornelius
διερωτήσαντες τὴν οἰκίαν
having thoroughly questioned about the house
τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα,
of the Simon stood upon the gate,
18 καὶ φωνήσαντες ἐπύθοντο εἰ Σίμων
and having sounded they inquired if Simon
ὁ ἐπικαλούμενος Πέτρος ἐνθάδε
the (one) being surnamed Peter there
ξενίζεται. 19 Τοῦ δὲ Πέτρου
is being treated as stranger. Of the but Peter
διενθυμουμένου περὶ τοῦ ὁράματος εἶπεν
going through in mind about the vision said
τὸ πνεῦμα Ἰδοὺ ἄνδρες δύο ζητοῦντές
the spirit Look! Male persons two seeking
σε· 20 ἀλλὰ ἀναστὰς κατάβηθι καὶ
you; but having stood up step you down and
πορεύου σὺν αὐτοῖς μηδὲν
be going together with them nothing
διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα
doubting, because I have sent off
αὐτούς. 21 καταβὰς δὲ Πέτρος
them. Having stepped down but Peter
πρὸς τοὺς ἄνδρας εἶπεν Ἰδοὺ ἐγώ εἰμι
toward the male persons said Look! I am

Lord, because never have I eaten anything defiled and unclean." 15 And the voice [spoke] again to him, the second time: "You stop calling defiled the things God has cleansed." 16 This occurred a third time, and immediately the vessel was taken up into heaven.

17 Now while Peter was in great perplexity inwardly over what the vision he had seen might mean, look! the men dispatched by Cornelius had made inquiries for Simon's house and stood there at the gate. 18 And they called out and inquired whether Simon who was surnamed Peter was being entertained there. 19 As Peter was going over in his mind about the vision, the spirit said: "Look! Three[a] men are seeking you. 20 However, rise, go downstairs and be on your way with them, not doubting at all, because I have dispatched them." 21 So Peter went downstairs to the men and said: "Look! I am the

19[a] Three, ℵAVgSyp; two, B.

ὃν ζητεῖτε· τίς ἡ αἰτία δι'
whom you are seeking; what the cause through
ἣν πάρεστε; 22 οἱ δὲ εἶπαν
which you are alongside? The (ones) but said
Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος
Cornelius centurion, male person righteous
καὶ φοβούμενος τὸν θεὸν μαρτυρούμενός
and fearing the God being witnessed about
τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων,
and by whole the nation of the Jews,
ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου
was divinely instructed by angel holy
μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ
to send across you into the house of him and
ἀκοῦσαι ῥήματα παρὰ σοῦ.
to hear sayings beside of you.
23 εἰσκαλεσάμενος οὖν αὐτοὺς
Having called in therefore them
ἐξένισεν.
he treated as strangers.
Τῇ δὲ ἐπαύριον ἀναστὰς
To the but morrow having stood up
ἐξῆλθεν σὺν αὐτοῖς, καί τινες
he went out together with them, and some
τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης
of the brothers of the (ones) from Joppa
συνῆλθαν αὐτῷ. 24 τῇ δὲ ἐπαύριον
went with him. To the but morrow
εἰσῆλθεν εἰς τὴν Καισαρίαν· ὁ δὲ
he entered into the Caesarea; the but
Κορνήλιος ἦν προσδοκῶν αὐτοὺς
Cornelius was expecting them
συνκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ
having called together the relatives of him and
τοὺς ἀναγκαίους φίλους. 25 Ὡς δὲ
the necessary friends. As but
ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον,
occurred of the to enter the Peter,
συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν
having met to him the Cornelius having fallen
ἐπὶ τοὺς πόδας προσεκύνησεν. 26 ὁ δὲ
upon the feet did obeisance. The but
Πέτρος ἤγειρεν αὐτὸν λέγων Ἀνάστηθι· καὶ
Peter raised up him saying Stand up; and
ἐγὼ αὐτὸς ἄνθρωπός εἰμι. 27 καὶ
I very (one) man I am. And
συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὑρίσκει
conversing with him he entered, and he is finding

one YOU are seeking. What is the cause for which YOU are present?" 22 They said: "Cornelius, an army officer, a man righteous and fearing God and well reported by the whole nation of the Jews, was given divine instructions[a] by a holy angel to send for you to come to his house and to hear the things you have to say." 23 Therefore he invited them in and entertained them.

The next day he rose and went off with them, and some of the brothers that were from Jop′pa went with him. 24 On the day after that he entered into Caes·a·re′a. Cornelius, of course, was expecting them and had called together his relatives and intimate friends. 25 As Peter entered, Cornelius met him, fell down at his feet and did obeisance to him. 26 But Peter lifted him up, saying: "Rise; I myself am also a man." 27 And as he conversed with him he went in and found

22[a] Was given divine instructions, ℵBA; was given a command of Jehovah, J[18].

συνεληλυθότας πολλούς, 28 ἔφη τε
having come together many, said and
πρὸς αὐτούς Ὑμεῖς ἐπίστασθε ὡς
toward them YOU are well knowing as
ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ
unlawful it is to male person Jew
κολλᾶσθαι ἢ προσέρχεσθαι
to glue himself or to be coming toward
ἀλλοφύλῳ· κἀμοὶ ὁ θεὸς ἔδειξεν
one of another tribe; and to me the God showed
μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν
no one common or unclean to be saying
ἄνθρωπον· 29 διὸ καὶ ἀναντιρήτως
man; wherefore and without contradiction
ἦλθον μεταπεμφθείς. πυνθάνομαι
I came having been sent across. I am inquiring
οὖν τίνι λόγῳ μετεπέμψασθέ με.
therefore to what word YOU sent across me.

30 Καὶ ὁ Κορνήλιος ἔφη Ἀπὸ τετάρτης
And the Cornelius said From fourth
ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην τὴν
day until this the hour I was the
ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου,
ninth [hour] praying in the house of me,
καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν
and look! male person stood in sight of me in
ἐσθῆτι λαμπρᾷ 31 καί φησι Κορνήλιε,
raiment bright and he is saying Cornelius,
εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ
was heard within of you the prayer and the
ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον
gifts of mercy of you were remembered in sight
τοῦ θεοῦ· 32 πέμψον οὖν εἰς Ἰόππην
of the God; send therefore into Joppa
καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται
and call across Simon who is being surnamed
Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ
Peter; this (one) is treated as stranger in house
Σίμωνος βυρσέως παρὰ θάλασσαν.
of Simon tanner beside sea.
33 ἐξαυτῆς οὖν ἔπεμψα πρὸς σέ, σύ
At once therefore I sent toward you, you
τε καλῶς ἐποίησας παραγενόμενος.
and finely did having come to be alongside.
νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ
Now therefore all we in sight of the God
πάρεσμεν ἀκοῦσαι πάντα τὰ
are alongside to hear all the (things)

many people assem-
bled, 28 and he said
to them: "YOU well
know how unlawful it
is for a Jew to join
himself to or approach
a man of another
race; and yet God
has shown me I should
call no man defiled
or unclean. 29 Hence
I came, really with-
out objection, when I
was sent for. There-
fore I inquire the
reason that YOU have
sent for me."

30 Accordingly Cor-
nelius said: "Four days
ago counting from
this hour I was pray-
ing in my house at
the ninth hour, when,
look! a man in bright
raiment stood before
me 31 and said, 'Cor-
nelius, your prayer
has been favorably
heard and your gifts
of mercy have been
remembered before
God. 32 Send, there-
fore, to Jop′pa and
call for Simon, who
is surnamed Peter.
This man is being
entertained in the
house of Simon, a
tanner, by the sea.'
33 Therefore I at
once sent to you,
and you did well
in coming here. And
so at this time we are
all present before God
to hear all the things

προστεταγμένα σοι ὑπὸ τοῦ κυρίου.
having been commanded to you by the Lord.
34 ἀνοίξας δὲ Πέτρος τὸ στόμα
Having opened up but Peter the mouth
εἶπεν Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι
said Upon truth I am receiving down that
οὐκ ἔστιν προσωπολήμπτης ὁ θεός, 35 ἀλλ'
not is taker of faces the God, but
ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν
in every nation the (one) fearing him
καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ
and working righteousness acceptable to him
ἐστίν. 36 τὸν λόγον ἀπέστειλεν τοῖς υἱοῖς
is. The word he sent forth to the sons
Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ
of Israel declaring as good news peace through
Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων
Jesus Christ; this is of all (them)
κύριος. 37 ὑμεῖς οἴδατε τὸ
Lord. YOU have known the
γενόμενον ῥῆμα καθ' ὅλης τῆς
having occurred saying down whole the
Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς
Judea, (he) having started from the
Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν
Galilee after the baptism which preached
Ἰωάνης, 38 Ἰησοῦν τὸν ἀπὸ Ναζαρέθ,
John, Jesus the (one) from Nazareth,
ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ
as anointed him the God to spirit holy
καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν
and to power, who went through working well
καὶ ἰώμενος πάντας τοὺς
and healing all the (ones)
καταδυναστευομένους ὑπὸ τοῦ διαβόλου,
being ruled down by the Devil,
ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ. 39 καὶ
because the God was with him. And
ἡμεῖς μάρτυρες πάντων ὧν
we witnesses of all (things) of which
ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων
he did in and the country of the Jews
καὶ Ἰερουσαλήμ· ὃν καὶ ἀνεῖλαν
and Jerusalem; whom also they took up
κρεμάσαντες ἐπὶ ξύλου. 40 τοῦτον ὁ
having hung upon wood. This (one) the
θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν
God raised up to the third day and he gave

you have been com-
manded by Jehovah[a]
to say."

34 At this Peter
opened his mouth and
said: "For a certainty
I perceive that God
is not partial, 35 but
in every nation the
man that fears him
and works righteous-
ness is acceptable to
him. 36 He sent out
the word to the sons
of Israel to declare to
them the good news
of peace through Je-
sus Christ: this One
is Lord of all [others].
37 YOU know the sub-
ject that was talked
about throughout the
whole of Ju·de′a,
starting from Gal′i·lee
after the baptism
that John preached,
38 namely, Jesus who
was from Naz′a·reth,
how God anointed him
with holy spirit and
power, and he went
through the land do-
ing good and healing
all those oppressed by
the Devil; because
God was with him.
39 And we are wit-
nesses of all the
things he did both in
the country of the
Jews and in Jerusa-
lem; but they also did
away with him by
hanging him on a
stake. 40 God raised
this One up on the
third day and granted

33[a] Jehovah, J[17,18]; the Lord, ℵBAVg; God, DSy[p].

αὐτὸν ἐμφανῆ γενέσθαι, 41 οὐ παντὶ τῷ
him manifest to become, not to all the

λαῷ ἀλλὰ μάρτυσι τοῖς
people but to witnesses the (ones)

προκεχειροτονημένοις
having been previously appointed [by extended hand]

ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ
by the God, to us, who ate together and

συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν
we drank with him after the to stand up him

ἐκ νεκρῶν· 42 καὶ παρήγγειλεν ἡμῖν
out of dead (ones); and he ordered to us

κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι
to preach to the people and to bear thorough witness

ὅτι οὗτός ἐστιν ὁ ὡρισμένος
that this is the (one) having been defined

ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ
by the God judge of living (ones) and

νεκρῶν. 43 τούτῳ πάντες οἱ προφῆται
dead (ones). To this one all the prophets

μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν
are bearing witness, letting go off of sins to receive

διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν
through the name of him everyone the

πιστεύοντα εἰς αὐτόν.
believing into him.

44 Ἔτι λαλοῦντος τοῦ Πέτρου τὰ
Yet speaking of the Peter the

ῥήματα ταῦτα ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον
sayings these fell upon the spirit the holy

ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.
upon all the (ones) hearing the word.

45 καὶ ἐξέστησαν οἱ ἐκ περιτομῆς
And were amazed the (ones) out of circumcision

πιστοὶ οἳ συνῆλθαν τῷ Πέτρῳ, ὅτι
faithful who came with the Peter, because

καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ
also upon the nations the free gift of the

πνεύματος τοῦ ἁγίου ἐκκέχυται·
spirit the holy has been poured out;

46 ἤκουον γὰρ αὐτῶν λαλούντων
they were hearing for of them speaking

γλώσσαις καὶ μεγαλυνόντων τὸν θεόν.
to tongues and magnifying the God.

τότε ἀπεκρίθη Πέτρος 47 Μήτι τὸ ὕδωρ
Then answered Peter Not what the water

δύναται κωλῦσαί τις τοῦ μὴ βαπτισθῆναι
is able to forbid anyone of the not to be baptized

τούτους οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον
these who the spirit the holy received

him to become manifest, 41 not to all the people, but to witnesses appointed beforehand by God, to us, who ate and drank with him after his rising from the dead. 42 Also, he ordered us to preach to the people and to give a thorough witness that this is the One decreed by God to be judge of the living and the dead. 43 To him all the prophets bear witness, that everyone putting faith in him gets forgiveness of sins through his name."

44 While Peter was yet speaking about these matters the holy spirit fell upon all those hearing the word. 45 And the faithful ones that had come with Peter who were of those circumcised were amazed, because the free gift of the holy spirit was being poured out also upon people of the nations. 46 For they heard them speaking with tongues and glorifying God. Then Peter responded: 47 "Can anyone forbid water so that these might not be baptized who have received the holy spirit

ὡς καὶ ἡμεῖς; 48 προσέταξεν δὲ αὐτοὺς
as also we? He commanded but them

ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι.
in the name of Jesus Christ to be baptized.

τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας
Then they requested him to remain upon days

τινάς.
some.

11 Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ
Heard but the apostles and the

ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν
brothers the (ones) being down the Judea

ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ
that also the nations accepted the word of the

θεοῦ. 2 Ὅτε δὲ ἀνέβη Πέτρος εἰς
God. When but went up Peter into

Ἰερουσαλήμ, διεκρίνοντο πρὸς αὐτὸν
Jerusalem, were contending toward him

οἱ ἐκ περιτομῆς 3 λέγοντες ὅτι
the (ones) out of circumcision saying that

εἰσῆλθεν πρὸς ἄνδρας ἀκροβυστίαν
he went in toward male persons uncircumcision

ἔχοντας καὶ συνέφαγεν αὐτοῖς.
having and he ate with them.

4 ἀρξάμενος δὲ Πέτρος ἐξετίθετο
Having started but Peter was setting out

αὐτοῖς καθεξῆς λέγων
to them according to order saying

5 Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ
I was in city Joppa

προσευχόμενος καὶ εἶδον ἐν
praying and I saw in

ἐκστάσει ὅραμα, καταβαῖνον σκεῦός
ecstasy vision, coming down vessel

τι ὡς ὀθόνην μεγάλην τέσσαρσιν
some as linen piece great to four

ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ
starts being let down out of the heaven, and

ἦλθεν ἄχρι ἐμοῦ· 6 εἰς ἣν
came until me; into which

ἀτενίσας κατενόουν καὶ εἶδον τὰ
having gazed I was minding down and I saw the

τετράποδα τῆς γῆς καὶ τὰ
four-footed (things) of the earth and the

θηρία καὶ τὰ ἑρπετὰ καὶ τὰ
wild beasts and the creeping things and the

πετεινὰ τοῦ οὐρανοῦ· 7 ἤκουσα δὲ καὶ
birds of the heaven; I heard but also

φωνῆς λεγούσης μοι Ἀναστάς, Πέτρε,
of voice saying to me Having stood up, Peter,

even as we have? 48 With that he commanded them to be baptized in the name of Jesus Christ. Then they requested him to remain for some days.

11 Now the apostles and the brothers that were in Ju·de′a heard that people of the nations had also received the word of God. 2 So when Peter came up to Jerusalem, the [supporters] of circumcision began to contend with him, 3 saying he had gone into the house of men that were not circumcised and had eaten with them. 4 At this Peter commenced and went on to explain the particulars to them, saying:

5 "I was in the city of Jop′pa praying, and in a trance I saw a vision, some sort of vessel descending like a great linen sheet being let down by its four extremities from heaven, and it came clear to me. 6 Gazing into it, I made observations and saw four-footed creatures of the earth and wild beasts and creeping things and birds of heaven. 7 I also heard a voice say to me, 'Rise, Peter,

θῦσον καὶ φάγε. 8 εἶπον δέ Μηδαμῶς,
sacrifice and eat. I said but By no means,
κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε
Lord, because common or unclean never
εἰσῆλθεν εἰς τὸ στόμα μου. 9 ἀπεκρίθη
entered into the mouth of me. Answered
δὲ ἐκ δευτέρου φωνὴ ἐκ τοῦ
but out of second [time] voice out of the
οὐρανοῦ Ἃ ὁ θεὸς ἐκαθάρισεν
heaven What (things) the God cleansed
σὺ μὴ κοίνου. 10 τοῦτο δὲ
you not be you making common. This but
ἐγένετο ἐπὶ τρίς, καὶ ἀνεσπάσθη
occurred upon three times, and was drawn up
πάλιν ἅπαντα εἰς τὸν οὐρανόν. 11 καὶ
again all (things) into the heaven. And
ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες
look! out of that [hour] three male persons
ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμεν,
stood upon the house in which we were,
ἀπεσταλμένοι ἀπὸ Καισαρίας πρός
having been sent forth from Caesarea toward
με. 12 εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν
me. Said but the spirit to me to go with
αὐτοῖς μηδὲν διακρίναντα. ἦλθον δὲ
them nothing having doubted. Came but
σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι,
together with me also the six brothers these,
καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ
and we entered into the house of the
ἀνδρός.
male person.

13 Ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν τὸν
He reported back but to us how he saw the
ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ
angel in the house of him having stood and
εἰπόντα Ἀπόστειλον εἰς Ἰόππην καὶ
having said Send you forth into Joppa and
μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον
send across Simon the (one) being surnamed
Πέτρον, 14 ὃς λαλήσει ῥήματα πρὸς σὲ
Peter, who will speak sayings toward you
ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός
in which will be saved you and all the house
σου. 15 ἐν δὲ τῷ ἄρξασθαί με
of you. In but to the to start me
λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον
to be speaking fell upon the spirit the holy
ἐπ' αὐτοὺς ὥσπερ καὶ ἐφ' ἡμᾶς ἐν
upon them as-even also upon us in

slaughter and eat!'
8 But I said, 'Not
at all, Lord, because
a defiled or unclean
thing has never en-
tered into my mouth.'
9 The second time
the voice from heav-
en answered, 'You
stop calling defiled
the things God has
cleansed.' 10 This oc-
curred for a third
time, and everything
was pulled up again
into heaven. 11 Also,
look! at that instant
there were three men
standing at the house
in which we were,
they having been dis-
patched from Caes-
a·re'a to me. 12 So
the spirit told me
to go with them,
not doubting at all.
But these six broth-
ers also went with
me, and we entered
into the house of
the man.

13 "He reported to
us how he saw the
angel stand in his
house and say, 'Dis-
patch men to Jop'pa
and send for Simon
who is surnamed Pe-
ter, 14 and he will
speak those things to
you by which you
and all your house-
hold may get saved.'
15 But when I started
to speak, the holy
spirit fell upon them
just as it did also
upon us in [the]

ἀρχῇ. 16 ἐμνήσθην δὲ τοῦ ῥήματος
beginning. I remembered but of the saying
τοῦ κυρίου ὡς ἔλεγεν Ἰωάνης μὲν
of the Lord as he was saying John indeed
ἐβάπτισεν ὕδατι ὑμεῖς δὲ βαπτισθήσεσθε
baptized to water you but will be baptized
ἐν πνεύματι ἁγίῳ. 17 εἰ οὖν τὴν ἴσην
in spirit holy. If therefore the equal
δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν
free gift gave to them the God as also to us
πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν
having believed upon the Lord Jesus
Χριστόν, ἐγὼ τίς ἤμην δυνατὸς κωλῦσαι
Christ, I who was I powerful to hinder
τὸν θεόν;
the God?

18 Ἀκούσαντες δὲ ταῦτα
Having heard but these (things)
ἡσύχασαν καὶ ἐδόξασαν τὸν θεὸν
they got quiet and they glorified the God
λέγοντες Ἄρα καὶ τοῖς ἔθνεσιν ὁ
saying Really also to the nations the
θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.
God the repentance into life gave.

19 Οἱ μὲν οὖν
The (ones) indeed therefore
διασπαρέντες ἀπὸ τῆς θλίψεως
having been dispersed from the tribulation
τῆς γενομένης ἐπὶ Στεφάνῳ
the (one) having occurred upon Stephen
διῆλθον ἕως Φοινίκης καὶ
they went through until Phoenicia and
Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες
of Cyprus and of Antioch, to no one speaking
τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. 20 Ἦσαν
the word if not only to Jews. Were
δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι
but some out of them male persons Cyprians
καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς
and Cyrenians, who having come into
Ἀντιόχειαν ἐλάλουν καὶ πρὸς τοὺς
Antioch were speaking also toward the
Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον
Hellenists, declaring as good news the Lord
Ἰησοῦν. 21 καὶ ἦν χεὶρ Κυρίου μετ'
Jesus. And was hand of Lord with
αὐτῶν, πολύς τε ἀριθμὸς ὁ πιστεύσας
them, much and number the having believed

beginning. 16 At this
I called to mind the
saying of the Lord,
how he used to say,
'John, for his part,
baptized with water,
but YOU will be bap-
tized in holy spirit.'
17 If, therefore, God
gave the same free
gift to them as he
also did to us who
have believed upon
the Lord Jesus Christ,
who was I that I
should be able to
hinder God?"

18 Now when they
heard these things,
they acquiesced, and
they glorified God,
saying: "Well, then,
God has granted re-
pentance for the pur-
pose of life to people
of the nations also."

19 Consequently
those who had been
scattered by the trib-
ulation that arose over
Stephen went through
as far as Phoe·ni'cia
and Cy'prus and An-
tioch, but speaking
the word to no one
except to Jews only.
20 However, out of
them there were some
men of Cy'prus and
Cy·re'ne that came
to Antioch and be-
gan talking to the
Greek-speaking peo-
ple, declaring the good
news of the Lord
Jesus. 21 Furthermore,
the hand of Jeho-
vah[a] was with them,
and a great number
that became believers

21[a] Jehovah, $J^{7,8,13,15-18}$; the Lord, ℵBA.

ἐπέστρεψεν ἐπὶ τὸν κύριον.
turned upon the Lord.
22 Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα
Was heard but the word into the ears
τῆς ἐκκλησίας τῆς οὔσης ἐν
of the ecclesia the (one) being in
Ἰερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν
Jerusalem about them, and they sent off out
Βαρνάβαν ἕως Ἀντιοχείας· 23 ὃς
Barnabas until Antioch; who
παραγενόμενος καὶ ἰδὼν τὴν
having come to be alongside and having seen the
χάριν τὴν τοῦ θεοῦ
undeserved kindness the (one) of the God
ἐχάρη καὶ παρεκάλει πάντας
he rejoiced and he was encouraging all (them)
τῇ προθέσει τῆς καρδίας
to the purpose of the heart
προσμένειν ἐν τῷ κυρίῳ, 24 ὅτι
to be remaining toward in the Lord, because
ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης
he was male person good and full
πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη
of spirit holy and of faith. And was added
ὄχλος ἱκανὸς τῷ κυρίῳ. 25 ἐξῆλθεν
crowd sufficient to the Lord. He went out
δὲ εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον, 26 καὶ
but into Tarsus to seek up Saul, and
εὑρὼν ἤγαγεν εἰς Ἀντιόχειαν.
having found he led into Antioch.
ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον
It occurred but to them and year whole
συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ
to be led together in the ecclesia and
διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε
to teach crowd sufficient, to style divinely and
πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς
firstly in Antioch the disciples
Χριστιανούς.
Christians.
27 Ἐν ταύταις δὲ ταῖς ἡμέραις
In these but the days
κατῆλθον ἀπὸ Ἱεροσολύμων προφῆται
they came down from Jerusalem prophets
εἰς Ἀντιόχειαν· 28 ἀναστὰς δὲ εἷς
into Antioch; having stood up but one
ἐξ αὐτῶν ὀνόματι Ἅγαβος ἐσήμαινεν
out of them to name Agabus was signifying
διὰ τοῦ πνεύματος λιμὸν μεγάλην
through the spirit famine great

turned to the Lord.
22 The account
about them got to the
ears of the congrega-
tion that was in Jeru-
salem, and they sent
out Bar′na·bas as far
as Antioch. 23 When
he arrived and saw
the undeserved kind-
ness of God, he re-
joiced and began to
encourage them all to
continue in the Lord
with hearty purpose;
24 for he was a good
man and full of holy
spirit and of faith.
And a considerable
crowd was added to
the Lord. 25 So he
went off to Tarsus to
make a thorough
search for Saul 26 and,
after he found him,
he brought him to
Antioch. It thus came
about that for a whole
year they gathered
together with them in
the congregation and
taught quite a crowd,
and it was first in An-
tioch that the disci-
ples were by divine
providence called
Christians.
27 Now in these
days prophets came
down from Jerusalem
to Antioch. 28 One of
them named Ag′a-
bus rose and pro-
ceeded to indicate
through the spirit
that a great famine

μέλλειν ἔσεσθαι ἐφ’ ὅλην τὴν
to be about to go to be upon whole the
οἰκουμένην· ἥτις ἐγένετο ἐπὶ
being inhabited [earth]; which occurred upon
Κλαυδίου. 29 τῶν δὲ μαθητῶν καθὼς
Claudius. Of the but disciples according as
εὐπορεῖτό τις ὥρισαν
was getting through well anyone they determined
ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι
each of them into service to send
τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ
to the (ones) inhabiting in the Judea
ἀδελφοῖς· 30 ὃ καὶ ἐποίησαν
to brothers; which also they did
ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους
having sent off toward the older men
διὰ χειρὸς Βαρνάβα καὶ Σαύλου.
through hand of Barnabas and Saul.
12 Κατ’ ἐκεῖνον δὲ τὸν καιρὸν
Down that but the appointed time
ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας
thrust upon Herod the king the hands
κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.
to treat badly some of the from the ecclesia.
2 ἀνεῖλεν δὲ Ἰάκωβον τὸν ἀδελφὸν
He took up but James the brother
Ἰωάνου μαχαίρῃ. 3 ἰδὼν δὲ ὅτι
of John to sword. Having seen but that
ἀρεστόν ἐστιν τοῖς Ἰουδαίοις προσέθετο
pleasing it is to the Jews he added
συλλαβεῖν καὶ Πέτρον, ἦσαν δὲ ἡμέραι
to take with also Peter, were but days
τῶν ἀζύμων, 4 ὃν καὶ
of the unleavened (cakes), whom also
πιάσας ἔθετο εἰς φυλακήν,
having laid hold of he put into prison,
παραδοὺς τέσσαρσιν τετραδίοις
having given beside to four sets of four
στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος
of soldiers to be guarding him, wishing
μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ
after the passover to lead up him to the
λαῷ. 5 ὁ μὲν οὖν Πέτρος
people. The indeed therefore Peter
ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ
was being observed in the prison; prayer but
ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας
was intensely occurring by the ecclesia
πρὸς τὸν θεὸν περὶ αὐτοῦ.
toward the God about him.

was about to come
upon the entire in-
habited earth; which,
for that matter, did
take place in the time
of Claudius. 29 So
those of the disciples
determined, each of
them according as
anyone could afford
it, to send a relief
ministration to the
brothers dwelling in
Ju·de′a; 30 and this
they did, dispatching
it to the older men
by the hand of Bar′-
na·bas and Saul.
12 About that par-
ticular time Her-
od the king applied
his hands to mis-
treating some of those
of the congregation.
2 He did away with
James the brother of
John by the sword.
3 As he saw it was
pleasing to the Jews,
he went on to arrest
Peter also. (As it was,
those were days of the
unfermented cakes.)
4 And laying hold of
him, he put him in
prison, turning him
over to four shifts
of four soldiers each
to guard him, as
he intended to pro-
duce him for the
people after the pass-
over. 5 Consequently
Peter was being kept
in the prison; but
prayer to God for him
was being carried on
intensely by the con-
gregation.

6 Ὅτε δὲ ἤμελλεν προσαγαγεῖν
When but he was being about to lead forth
αὐτὸν ὁ Ἡρῴδης, τῇ νυκτὶ ἐκείνῃ ἦν
him the Herod, to the night that was
ὁ Πέτρος κοιμώμενος μεταξὺ δύο
the Peter sleeping between two
στρατιωτῶν δεδεμένος ἁλύσεσιν δυσίν,
soldiers having been bound to chains two,
φύλακές τε πρὸ τῆς θύρας ἐτήρουν
guards and before the door were observing
τὴν φυλακήν. 7 καὶ ἰδοὺ ἄγγελος Κυρίου
the prison. And look! angel of Lord
ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι·
stood upon, and light shone in the dwelling;
πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου
having smitten but the side of the Peter
ἤγειρεν αὐτὸν λέγων Ἀνάστα ἐν τάχει·
he raised up him saying Stand up in haste;
καὶ ἐξέπεσαν αὐτοῦ αἱ ἁλύσεις ἐκ τῶν
and fell out of him the chains out of the
χειρῶν. 8 εἶπεν δὲ ὁ ἄγγελος πρὸς αὐτόν
hands. Said but the angel toward him
Ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου·
Gird and bind under the sandals of you;
ἐποίησεν δὲ οὕτως. καὶ λέγει αὐτῷ
he did but thus. And is saying to him
Περιβαλοῦ τὸ ἱμάτιόν σου καὶ
Throw around the outer garment of you and
ἀκολούθει μοι· 9 καὶ ἐξελθὼν
be following to me; and having gone out
ἠκολούθει, καὶ οὐκ ᾔδει ὅτι
he was following, and not he had known that
ἀληθές ἐστιν τὸ γινόμενον διὰ τοῦ
true is the (thing) occurring through the
ἀγγέλου, ἐδόκει δὲ ὅραμα βλέπειν.
angel, he was thinking but vision to be seeing.
10 διελθόντες δὲ πρώτην φυλακὴν
Having gone through but first guard
καὶ δευτέραν ἦλθαν ἐπὶ τὴν πύλην τὴν
and second they came upon the gate the
σιδηρᾶν τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις
iron the bearing into the city, which
αὐτομάτη ἠνοίγη αὐτοῖς, καὶ
self-acting was opened up to them, and
ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ
having gone out they went forth street one, and
εὐθέως ἀπέστη ὁ ἄγγελος ἀπ'
immediately stood off from the angel from

6 Now when Herod
was about to produce
him, that night Peter
was sleeping bound
with two chains be-
tween two soldiers,
and guards before the
door were keeping
the prison. 7 But,
look! Jehovah's[a] an-
gel stood by, and a
light shone in the
prison cell. Striking
Peter on the side, he
roused him, saying:
"Rise quickly!" And
his chains fell off
his hands. 8 The an-
gel said to him:
"Gird yourself and
bind your sandals
on." He did so. Fi-
nally he said to him:
"Put your outer gar-
ment on and keep
following me." 9 And
he went out and kept
following him, but
he did not know that
what was happening
through the angel
was real. In fact, he
supposed he was see-
ing a vision. 10 Going
through the first
sentinel guard and
the second they got
to the iron gate lead-
ing into the city, and
this opened to them
of its own accord.
And after they went
out they advanced
down one street,
and immediately the
angel departed from

7[a] Jehovah's, $J^{7,8,13,15-18}$; the Lord's, ℵBA.

αὐτοῦ. 11 καὶ ὁ Πέτρος ἐν ἑαυτῷ
him. And the Peter in himself
γενόμενος εἶπεν Νῦν οἶδα
having come to be he said Now I have known
ἀληθῶς ὅτι ἐξαπέστειλεν ὁ κύριος τὸν
truly that sent off out the Lord the
ἄγγελον αὐτοῦ καὶ ἐξείλατό με ἐκ χειρὸς
angel of him and took out me out of hand
Ἡρῴδου καὶ πάσης τῆς προσδοκίας τοῦ
of Herod and of all the expectation of the
λαοῦ τῶν Ἰουδαίων.
people of the Jews.
12 Συνιδών τε ἦλθεν ἐπὶ τὴν
Having seen together and he came upon the
οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάνου
house of the Mary the mother of John
τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν
the (one) being surnamed Mark, where were
ἱκανοὶ συνηθροισμένοι καὶ
sufficient having been crowded together and
προσευχόμενοι. 13 κρούσαντος δὲ αὐτοῦ
praying. Having knocked but of him
τὴν θύραν τοῦ πυλῶνος προσῆλθε
the door of the gateway came toward
παιδίσκη ὑπακοῦσαι ὀνόματι Ῥόδη, 14 καὶ
servant girl to obey to name Rhoda, and
ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ
having recognized the voice of the Peter from
τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα,
the joy not she opened up the gateway,
εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστάναι τὸν
having run in but she reported back to stand the
Πέτρον πρὸ τοῦ πυλῶνος. 15 οἱ δὲ
Peter before the gateway. The (ones) but
πρὸς αὐτὴν εἶπαν Μαίνῃ. ἡ δὲ
toward her said You are mad. The (one) but
διισχυρίζετο οὕτως ἔχειν.
was strongly asserting thus to be having.
οἱ δὲ ἔλεγον Ὁ ἄγγελός ἐστιν
The (ones) but were saying The angel is
αὐτοῦ. 16 ὁ δὲ Πέτρος ἐπέμενεν
of him. The but Peter was remaining upon
κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν
knocking; having opened up but they saw him
καὶ ἐξέστησαν. 17 κατασείσας
and were astonished. Having moved downward
δὲ αὐτοῖς τῇ χειρὶ σιγᾶν
but to them to the hand to be silent

him. 11 And Peter,
coming to himself,
said: "Now I actual-
ly know that Jeho-
vah[a] sent his angel
forth and delivered
me out of Herod's
hand and from all
that the people of
the Jews were ex-
pecting."
12 And after he
considered it, he
went to the house
of Mary the mother
of John who was
surnamed Mark,
where quite a few
were gathered to-
gether and praying.
13 When he knocked
at the door of the
gateway, a servant girl
named Rhoda came to
attend to the call,
14 and, upon recog-
nizing the voice of
Peter, out of joy she
did not open the gate,
but ran inside and re-
ported that Peter was
standing before the
gateway. 15 They said
to her: "You are
mad." But she kept
on strongly asserting
it was so. They began
to say: "It is his
angel." 16 But Peter
remained there knock-
ing. When they
opened, they saw
him and were aston-
ished. 17 But he mo-
tioned to them with
his hand to be silent

11[a] Jehovah, $J^{7,8,13,15,16,18}$; God, J^{17}; the Lord, ℵBA.

διηγήσατο αὐτοῖς πῶς ὁ κύριος
he thoroughly related to them how the Lord
αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς, εἶπέν
him led forth out of the prison, he said
τε Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς
and Report you back to James and to the brothers
ταῦτα. καὶ ἐξελθὼν ἐπορεύθη
these (things). And having gone out he went
εἰς ἕτερον τόπον.
into different place.

18 Γενομένης δὲ ἡμέρας ἦν τάραχος
Having come to be but of day was stir
οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα
not little in the soldiers, what really
ὁ Πέτρος ἐγένετο. 19 Ἡρώδης δὲ
the Peter came to be. Herod but
ἐπιζητήσας αὐτὸν καὶ μὴ εὑρὼν
having sought upon him and not having found
ἀνακρίνας τοὺς φύλακας ἐκέλευσεν
having examined the guards he commanded
ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς
to be led off, and having come down from the
Ἰουδαίας εἰς Καισαρίαν
Judea into Caesarea
διέτριβεν.
he was spending [time] through.

20 Ἦν δὲ θυμομαχῶν Τυρίοις καὶ
He was but mentally fighting to Tyrians and
Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν
to Sidonians; like-mindedly but they were alongside
πρὸς αὐτόν, καὶ πείσαντες Βλάστον
toward him, and having persuaded Blastus
τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως
the (one) upon the bedchamber of the king
ᾐτοῦντο εἰρήνην διὰ τὸ
they were asking peace through the
τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς
to be getting fed of them the country from the
βασιλικῆς. 21 τακτῇ δὲ ἡμέρᾳ ὁ
kingly [country]. To ordered but day the
Ἡρώδης ἐνδυσάμενος ἐσθῆτα
Herod having clothed himself raiment
βασιλικὴν καθίσας ἐπὶ τοῦ
kingly having sat down upon the
βήματος ἐδημηγόρει πρὸς αὐτούς·
step he was publicly orating toward them;
22 ὁ δὲ δῆμος ἐπεφώνει Θεοῦ φωνὴ
the but public was sounding upon Of God voice

and told them in detail how Jehovah[a] brought him out of the prison, and he said: "Report these things to James and the brothers." With that he went out and journeyed to another place.

18 Well, when it became day, there was no little stir among the soldiers over what really had become of Peter. 19 Herod made diligent search for him and, when not finding him, he examined the guards and commanded them to be led off [to punishment]; and he went down from Ju·de'a to Caes·a·re'a and spent some time there.

20 Now he was in a fighting mood against the people of Tyre and of Si'don. So with one accord they came to him and, after persuading Blas·tus, who was in charge of the bedchamber of the king, they began suing for peace, because their country was supplied with food from that of the king. 21 But on a set day Herod clothed himself with royal raiment and sat down upon the judgment seat and began giving them a public address. 22 In turn the assembled people began shouting: "A god's voice,

17[a] Jehovah, J7,8; the Lord, ℵBA.

καὶ οὐκ ἀνθρώπου. 23 παραχρῆμα δὲ
and not of man. Instantly but
ἐπάταξεν αὐτὸν ἄγγελος Κυρίου ἀνθ'
smote him angel of Lord instead of
ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ
which (things) not he gave the glory to the
θεῷ, καὶ γενόμενος σκωληκόβρωτος
God, and having become eaten up by worms
ἐξέψυξεν.
he let out soul.
24 Ὁ δὲ λόγος τοῦ κυρίου ηὔξανεν
The but word of the Lord was growing
καὶ ἐπληθύνετο.
and was being multiplied.
25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν
Barnabas but and Saul returned
εἰς Ἰερουσαλὴμ πληρώσαντες τὴν
into Jerusalem having fulfilled the
διακονίαν, συνπαραλαβόντες Ἰωάνην
service, having taken along together John
τὸν ἐπικληθέντα Μάρκον.
the (one) having been surnamed Mark.
13 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν
Were but in Antioch down the
οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι
being ecclesia prophets and teachers
ὅ τε Βαρνάβας καὶ Συμεὼν ὁ
the and Barnabas and Symeon the (one)
καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος,
being called Niger, and Lucius the Cyrenian,
Μαναήν τε Ἡρῴδου τοῦ τετραάρχου
Manaen and of Herod the tetrarch
σύντροφος καὶ Σαῦλος.
one nurtured together and Saul.
2 Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ
Doing public work but of them to the Lord
καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον
and fasting said the spirit the holy
Ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ
Limit off you actually to me the Barnabas and
Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι
Saul into the work which I have called toward
αὐτούς. 3 τότε νηστεύσαντες καὶ
them. Then having fasted and
προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας
having prayed and having put upon the hands
αὐτοῖς ἀπέλυσαν.
to them they released.

and not a man's!" 23 Instantly the angel of Jehovah[a] struck him, because he did not give the glory to God; and he became eaten up with worms and expired.

24 But the word of Jehovah[b] went on growing and spreading.

25 As for Bar'na·bas and Saul, after having fully carried out the relief ministration in Jerusalem, they returned and took along with them John, the one surnamed Mark.

13 Now in Antioch there were prophets and teachers in the local congregation, Bar'na·bas as well as Sym'e·on who was called Ni'ger, and Lucius of Cy·re'ne, and Man'a·en who was educated with Herod the district ruler, and Saul. 2 As they were publicly ministering to Jehovah[c] and fasting, the holy spirit said: "Of all persons set Bar'na·bas and Saul apart for me for the work to which I have called them." 3 Then they fasted and prayed and laid their hands upon them and let them go.

23[a] Jehovah, J7,8,13,15-18; the Lord, ℵBA. 24[b] Jehovah, J7,8; God, J17,18 SyPℵA; the Lord, B. 2[c] Jehovah, J7,8,13,16-18; the Lord, ℵBA.

4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες
They indeed therefore having been sent out
ὑπὸ τοῦ ἁγίου πνεύματος κατῆλθον εἰς
by the holy spirit they went down into
Σελευκίαν, ἐκεῖθέν τε ἀπέπλευσαν εἰς
Seleucia, from there and they sailed away into
Κύπρον, 5 καὶ γενόμενοι ἐν Σαλαμῖνι
Cyprus, and having come to be in Salamis
κατήγγελλον τὸν λόγον τοῦ θεοῦ
they were publishing the word of the God
ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων·
in the synagogues of the Jews;
εἶχον δὲ καὶ Ἰωάνην ὑπηρέτην.
they were having but also John subordinate.
6 Διελθόντες δὲ ὅλην τὴν νῆσον
Having gone through but whole the island
ἄχρι Πάφου εὗρον ἄνδρα τινὰ
until Paphos they found male person some
μάγον ψευδοπροφήτην Ἰουδαῖον ᾧ
magian false prophet Jew to whom
ὄνομα Βαριησοῦς, 7 ὃς ἦν σὺν
name Bar-Jesus, who was together with
τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ ἀνδρὶ
the proconsul Sergius Paulus male person
συνετῷ. οὗτος προσκαλεσάμενος
intelligent. This (one) having called toward himself
Βαρνάβαν καὶ Σαῦλον ἐπεζήτησεν
Barnabas and Saul he sought upon
ἀκοῦσαι τὸν λόγον τοῦ θεοῦ·
to hear the word of the God;
8 ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος,
was opposing but to them Elymas the magian,
οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,
thus for is being translated the name of him,
ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς
seeking to turn through the proconsul from the
πίστεως. 9 Σαῦλος δέ, ὁ καὶ Παῦλος,
faith. Saul but, the also Paul,
πλησθεὶς πνεύματος ἁγίου ἀτενίσας
having been filled of spirit holy having gazed
εἰς αὐτὸν 10 εἶπεν Ὦ πλήρης παντὸς δόλου
into him he said O full of all fraud
καὶ πάσης ῥᾳδιουργίας, υἱὲ διαβόλου,
and of every readily done act, son of devil,
ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ
enemy of all righteousness, not you will cease
διαστρέφων τὰς ὁδοὺς τοῦ κυρίου τὰς
turning through the ways of the Lord the

4 Accordingly these men, sent out by the holy spirit, went down to Se·leu'cia, and from there they sailed away to Cy'prus.
5 And when they got to be in Sal'a·mis they began publishing the word of God in the synagogues of the Jews. They had John also as an attendant.
6 When they had gone through the whole island as far as Pa'phos, they met up with a certain man, a sorcerer, a false prophet, a Jew whose name was Bar-Je'sus,
7 and he was with the proconsul Sergius Paulus, an intelligent man. Calling Bar'na·bas and Saul to him, this man earnestly sought to hear the word of God.
8 But El'y·mas the sorcerer (that, in fact, is the way his name is translated) began opposing them, seeking to turn the proconsul away from the faith.
9 Saul, who is also Paul, becoming filled with holy spirit, looked at him intently
10 and said: "O man full of every sort of fraud and every sort of villainy, you son of the Devil, you enemy of everything righteous, will you not quit distorting the right ways of Jehovah?[a]

10[a] Jehovah, J[7,8,13,15-18]; the Lord, ℵBA.

εὐθείας; 11 καὶ νῦν ἰδοὺ χεὶρ Κυρίου ἐπὶ
straight? And now look! hand of Lord upon
σέ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν
you, and you will be blind not looking at the
ἥλιον ἄχρι καιροῦ. παραχρῆμά δὲ
sun until appointed time. Instantly but
ἔπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ
fell upon him thick mist and darkness, and
περιάγων ἐζήτει χειραγωγούς.
going around he was seeking hand leaders.
12 τότε ἰδὼν ὁ ἀνθύπατος τὸ
Then having seen the proconsul the (thing)
γεγονὸς ἐπίστευσεν
having occurred he believed
ἐκπληττόμενος ἐπὶ τῇ διδαχῇ
being struck out (of his wits) upon the teaching
τοῦ κυρίου.
of the Lord.
13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου
Having been led up but from the Paphos
οἱ περὶ Παῦλον ἦλθον εἰς Πέργην
the (ones) about Paul came into Perga
τῆς Παμφυλίας· Ἰωάνης δὲ ἀποχωρήσας
of the Pamphylia; John but having withdrawn
ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα.
from them returned into Jerusalem.
14 Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς
They but having gone through from the
Πέργης παρεγένοντο εἰς Ἀντιόχειαν
Perga they came to be alongside into Antioch
τὴν Πισιδίαν, καὶ ἐλθόντες εἰς τὴν συναγωγὴν
the Pisidian, and having come into the synagogue
τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν.
to the day of the sabbaths they sat down.
15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ
After but the reading of the Law and
τῶν προφητῶν ἀπέστειλαν οἱ
of the Prophets sent forth the
ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες
synagogue rulers toward them saying
Ἄνδρες ἀδελφοί, εἴ τις ἔστιν ἐν ὑμῖν
Male persons brothers, if any is in you
λόγος παρακλήσεως πρὸς τὸν λαόν,
word of encouragement toward the people,
λέγετε. 16 ἀναστὰς δὲ Παῦλος
be you saying. Having stood up but Paul

11 Well, then, look! Jehovah's[a] hand is upon you, and you will be blind, not seeing the sunlight for a period of time." Instantly a thick mist and darkness fell upon him, and he went around seeking men to lead him by the hand.
12 Then the proconsul, upon seeing what had happened, became a believer, as he was astounded at the teaching of Jehovah.[b]
13 The men, together with Paul, now put out to sea from Pa'phos and arrived at Perga in Pam·phyl'i·a. But John withdrew from them and returned to Jerusalem.
14 They, however, went on from Perga and came to Antioch in Pi·sid'i·a and, going into the synagogue on the sabbath day, they took a seat.
15 After the public reading of the Law and of the Prophets the presiding officers of the synagogue sent out to them, saying: "Men, brothers, if there is any word of encouragement for the people that you have, tell it."
16 So Paul rose,

11[a] Jehovah's, J[7,15,17,18]; The Lord's, ℵBA. 12[b] Jehovah, J[7,8]; the Lord, ℵBAVgSy[p].

καὶ κατασείσας τῇ χειρὶ εἶπεν
and having moved downward to the hand said

Ἄνδρες Ἰσραηλεῖται καὶ οἱ
Male persons Israelites and the (ones)

φοβούμενοι τὸν θεόν, ἀκούσατε. 17 Ὁ θεὸς
fearing the God, hear YOU. The God

τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς
of the people this Israel chose the

πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν
fathers of us, and the people put high up in

τῇ παροικίᾳ ἐν γῇ Αἰγύπτου, καὶ μετὰ
the alien residence in earth of Egypt, and with

βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ
arm high he led out them out of

αὐτῆς, 18 καί, ὡς τεσσερακονταετῆ χρόνον
it, and, as forty years time

ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ,
bore manners of them in the desolate [place]

19 καθελὼν ἔθνη ἑπτὰ ἐν γῇ
having taken down nations seven in earth

Χανάαν κατεκληρονόμησεν τὴν γῆν
of Canaan he assigned as inheritance the earth

αὐτῶν 20 ὡς ἔτεσι τετρακοσίοις καὶ
of them as to years four hundred and

πεντήκοντα.
fifty.

Καὶ μετὰ ταῦτα ἔδωκεν κριτὰς ἕως
And after these (things) he gave judges until

Σαμουὴλ προφήτου. 21 κἀκεῖθεν
Samuel prophet. And from there

ᾐτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ
they asked for king, and he gave to them the

θεὸς τὸν Σαοὺλ υἱὸν Κείς, ἄνδρα ἐκ
God the Saul son of Kish, male person out of

φυλῆς Βενιαμείν, ἔτη τεσσεράκοντα·
tribe of Benjamin, years forty;

22 καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν
and having set across him he raised up the

Δαυεὶδ αὐτοῖς εἰς βασιλέα, ᾧ καὶ
David to them into king, to whom also

εἶπεν μαρτυρήσας Εὗρον Δαυεὶδ
he said having borne witness I found David

τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ
the [son] of the Jesse, male person according to

τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ
the heart of me, who will do all the

θελήματά μου. 23 τούτου ὁ θεὸς
things willed of me. Of this (one) the God

ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν
from the seed according to promise

and motioning with
his hand, he said:
"Men, Israelites and
YOU [others] that
fear God, hear. 17 The
God of this peo-
ple Israel chose our
forefathers, and he
exalted the people
during their alien res-
idence in the land of
Egypt and brought
them out of it with
an uplifted arm.
18 And for a period of
about forty years he
put up with their
manner of action in
the wilderness. 19 Af-
ter destroying seven
nations in the land of
Ca'naan, he distrib-
uted the land of them
by lot: 20 all that
during about four
hundred and fifty
years.
"And after these
things he gave them
judges until Samuel
the prophet. 21 But
from then on they
demanded a king, and
God gave them Saul
son of Kish, a man
of the tribe of Ben-
jamin, for forty years.
22 And after removing
him, he raised up for
them David as king,
respecting whom he
bore witness and said,
'I have found David
the son of Jes'se, a
man agreeable to my
heart, who will do all
the things I desire.'
23 From the offspring
of this [man] accord-
ing to his promise God

ἤγαγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν,
he led to the Israel savior Jesus,

24 προκηρύξαντος Ἰωάνου πρὸ
having preached before of John before

προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα
face of the entry of him baptism

μετανοίας παντὶ τῷ λαῷ Ἰσραήλ.
of repentance to all the people Israel.

25 ὡς δὲ ἐπλήρου Ἰωάνης τὸν δρόμον,
As but was fulfilling John the course,

ἔλεγεν Τί ἐμὲ ὑπονοεῖτε εἶναι;
he was saying What me are YOU supposing to be?

οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ'
not am I; but look! one is coming after

ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα
me of whom not I am worthy the bound under

τῶν ποδῶν λῦσαι.
of the feet to loosen.

26 Ἄνδρες ἀδελφοί, υἱοὶ γένους
Male persons brothers, sons of race

Ἀβραὰμ καὶ οἱ ἐν ὑμῖν φοβούμενοι
of Abraham and the (ones) in YOU fearing

τὸν θεόν, ἡμῖν ὁ λόγος τῆς σωτηρίας
the God, to us the word of the salvation

ταύτης ἐξαπεστάλη. 27 οἱ γὰρ
this was sent off out. The (ones) for

κατοικοῦντες ἐν Ἰερουσαλὴμ καὶ οἱ ἄρχοντες
inhabiting in Jerusalem and the rulers

αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς
of them this (one) having not known and the

φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν
voices of the prophets the (ones) down every

σάββατον ἀναγινωσκομένας κρίναντες
sabbath being read having judged

ἐπλήρωσαν, 28 καὶ μηδεμίαν αἰτίαν θανάτου
they fulfilled, and not one cause of death

εὑρόντες ᾐτήσαντο Πειλᾶτον ἀναιρεθῆναι
having found they asked Pilate to be taken up

αὐτόν· 29 ὡς δὲ ἐτέλεσαν πάντα τὰ
him; as but they ended all the (things)

περὶ αὐτοῦ γεγραμμένα,
about him having been written,

καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς
having taken down from the wood they put into

μνημεῖον. 30 ὁ δὲ θεὸς ἤγειρεν
memorial tomb. The but God raised up

αὐτὸν ἐκ νεκρῶν· 31 ὃς ὤφθη
him out of dead (ones); who got to be seen

ἐπὶ ἡμέρας πλείους τοῖς
upon days more to the (ones)

has brought to Israel
a savior, Jesus, 24 af-
ter John, in advance
of the entry of that
One, had preached
publicly to all the
people of Israel the
baptism of those re-
penting. 25 But as
John was fulfilling his
course, he would say,
'What do YOU suppose
I am? I am not he.
But, look! one is com-
ing after me the san-
dals of whose feet
I am not worthy to
untie.'
26 "Men, brothers,
YOU sons of the stock
of Abraham and those
[others] among YOU
who fear God, the
word of this salvation
has been sent forth
to us. 27 For the in-
habitants of Jerusa-
lem and their rulers
did not know this
One, but, when act-
ing as judges, they
fulfilled the things
voiced by the Proph-
ets, which things are
read aloud every Sab-
bath, 28 and, although
they found no cause
for death, they de-
manded of Pilate that
he be executed.
29 When, now, they
had accomplished all
the things written
about him, they took
him down from the
stake and laid him
in a memorial tomb.
30 But God raised
him up from the
dead; 31 and for
many days he be-
came visible to those

συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας
having gone up with him from the Galilee
εἰς Ἰερουσαλήμ, οἵτινες νῦν εἰσὶ μάρτυρες
into Jerusalem, who now are witnesses
αὐτοῦ πρὸς τὸν λαόν.
of him toward the people.
32 Καὶ ἡμεῖς ὑμᾶς
And we [to] you
εὐαγγελιζόμεθα τὴν πρὸς τοὺς
we are declaring as good news the toward the
πατέρας ἐπαγγελίαν γενομένην 33 ὅτι
fathers promise having come to be that
ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις
this the God has fulfilled out to the children
ἡμῶν ἀναστήσας Ἰησοῦν, ὡς καὶ
of us having made stand up Jesus, as also
ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ
in the psalm it has been written to the second
Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά
Son of me are you, I today have generated
σε. 34 ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ
you. That but he made stand up him out of
νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν
dead (ones) not yet being about to be returning
εἰς διαφθοράν, οὕτως εἴρηκεν ὅτι
into corruption, thus he has said that
Δώσω ὑμῖν τὰ ὅσια
I shall give to you the (things) lovingly kind
Δαυεὶδ τὰ πιστά. 35 διότι
of David the (things) faithful. Through which
καὶ ἐν ἑτέρῳ λέγει Οὐ δώσεις
also in different (one) he is saying Not you will give
τὸν ὅσιόν σου ἰδεῖν διαφθοράν·
the (one) loyal of you to see corruption;
36 Δαυεὶδ μὲν γὰρ ἰδίᾳ γενεᾷ
David indeed for to own generation
ὑπηρετήσας τῇ τοῦ θεοῦ
having acted subordinate to the of the God
βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς
counsel fell asleep and was added toward the
πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν, 37 ὃν
fathers of him and he saw corruption, whom
δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν.
but the God raised up not he saw corruption.
38 Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες
Known therefore let it be to you, male persons
ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις
brothers, that through this (one) to you letting go off
ἁμαρτιῶν καταγγέλλεται, 39 καὶ
of sins is being announced down, and

who had gone up with
him from Gal′i·lee
to Jerusalem, who are
now his witnesses to
the people.
32 "And so we are
declaring to you the
good news about
the promise made to
the forefathers, 33 that
God has entirely ful-
filled it to us their
children in that he
resurrected Jesus; ev-
en as it is written in
the second psalm,
'You are my son, I
have become your Fa-
ther this day.' 34 And
that fact that he
resurrected him from
the dead destined no
more to return to
corruption, he has
stated in this way,
'I will give you peo-
ple the loving-kind-
nesses to David that
are faithful.' 35 Hence
he also says in anoth-
er psalm, 'You will
not allow your loyal
one to see corruption.'
36 For David, on the
one hand, served
the express will of
God in his own gen-
eration and fell asleep
[in death] and was
laid with his fore-
fathers and did see
corruption. 37 On the
other hand, he whom
God raised up did not
see corruption.
38 "Let it there-
fore be known to you,
brothers, that through
this One a forgiveness
of sins is being pub-
lished to you; 39 and

ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν
from all (things) of which not you were able in
νόμῳ Μωυσέως δικαιωθῆναι ἐν τούτῳ
law of Moses to be justified in this (One)
πᾶς ὁ πιστεύων δικαιοῦται.
everyone the believing is being justified.
40 βλέπετε οὖν μὴ ἐπέλθῃ
Be you looking therefore not should come upon
τὸ εἰρημένον ἐν τοῖς προφήταις
the (thing) having been said in the Prophets
41 Ἴδετε, οἱ καταφρονηταί, καὶ
See you, the scorners, and
θαυμάσατε καὶ ἀφανίσθητε, ὅτι ἔργον
wonder you and vanish you away, because work
ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον
am working I in the days of you, work
ὃ οὐ μὴ πιστεύσητε ἐάν τις
which not not you would believe if ever anyone
ἐκδιηγῆται ὑμῖν.
may relate out through to you.
42 Ἐξιόντων δὲ αὐτῶν παρεκάλουν
Going out but of them they were entreating
εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς
into the between sabbath to be spoken to them
τὰ ῥήματα ταῦτα. 43 λυθείσης
the sayings these. Having been dissolved
δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν
but of the synagogue followed many of the
Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων
Jews and of the venerating proselytes
τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ, οἵτινες
to the Paul and to the Barnabas, who
προσλαλοῦντες αὐτοῖς ἔπειθον
speaking toward them they were persuading
αὐτοὺς προσμένειν τῇ
them to be remaining toward the
χάριτι τοῦ θεοῦ.
undeserved kindness of the God.
44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν
To the but coming sabbath almost
πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν
all the city was led together to hear the
λόγον τοῦ θεοῦ. 45 ἰδόντες δὲ οἱ
word of the God. Having seen but the
Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου
Jews the crowds they got filled of jealousy
καὶ ἀντέλεγον τοῖς ὑπὸ
and they were contradicting the (things) by

that from all the
things from which
you could not be de-
clared guiltless by
means of the law of
Moses, everyone who
believes is declared
guiltless by means of
this One. 40 There-
fore see to it that
what is said in the
Prophets does not
come upon you,
41 'Behold it, you
scorners, and wonder
at it, and vanish away,
because I am work-
ing a work in your
days, a work that
you will by no means
believe even if any-
one relates it to you
in detail.' "
42 Now when they
were going out, the
people began entreat-
ing for these matters
to be spoken to them
on the following sab-
bath. 43 So after the
synagogue assembly
was dissolved, many
of the Jews and of
the proselytes who
worshiped [God][a] fol-
lowed Paul and
Bar′na·bas, who in
speaking to them be-
gan urging them to
continue in the un-
deserved kindness of
God.
44 The next sabbath
nearly all the city
gathered together to
hear the word of Je-
hovah.[b] 45 When the
Jews got sight of the
crowds, they were
filled with jealousy
and began blas-
phemously contradict-
ing the things being

43[a] Who worshiped (feared) God, Sy[p]; Who feared Jehovah, J[18]. 44[b] Jehovah, J[17,18margin]; the Lord, ℵA; God, BSy[p].

Παύλου λαλουμένοις βλασφημοῦντες.
Paul to (things) being spoken blaspheming.

46 παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ
Having spoken boldly and the Paul and the

Βαρνάβας εἶπαν Ὑμῖν ἦν ἀναγκαῖον
Barnabas they said To YOU it was necessary

πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ·
first to be spoken the word of the God;

ἐπειδὴ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους
since YOU push away it and not worthy

κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς,
YOU are judging selves of the everlasting life,

ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη· 47 οὕτω
look! we are turning into the nations; thus

γὰρ ἐντέταλται ἡμῖν ὁ κύριος Τέθεικά
for has enjoined to us the Lord I have put

σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς
you into light of nations of the to be you into

σωτηρίαν ἕως ἐσχάτου τῆς γῆς.
salvation until last [part] of the earth.

48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον
Hearing but the nations were rejoicing

καὶ ἐδόξαζον τὸν λόγον τοῦ θεοῦ, καὶ
and they were glorifying the word of the God, and

ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι
believed as many as were having been disposed

εἰς ζωὴν αἰώνιον·
into life everlasting;

49 διεφέρετο δὲ ὁ λόγος τοῦ
was being borne through but the word of the

κυρίου δι' ὅλης τῆς χώρας. 50 οἱ
Lord throughout whole the country. The

δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας
but Jews urged on the venerating

γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους
women the reputable and the first [men]

τῆς πόλεως καὶ ἐπήγειραν διωγμὸν
of the city and they raised up upon persecution

ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν, καὶ
upon the Paul and Barnabas, and

ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων
they threw out them from the boundaries

αὐτῶν. 51 οἱ δὲ ἐκτιναξάμενοι τὸν
of them. The but having shaken out the

κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον
dust of the feet upon them they came

spoken by Paul.
46 And so, talking
with boldness, Paul
and Bar'na·bas said:
"It was necessary for
the word of God to
be spoken first to YOU.
Since YOU are thrust-
ing it away from YOU
and do not judge
yourselves worthy of
everlasting life, look!
we turn to the
nations. 47 In fact,
Jehovah[a] has laid
commandment upon
us in these words, 'I
have appointed you as
a light of nations, for
you to be a salvation
to the extremity of the
earth.' "
48 When those of
the nations heard
this, they began to
rejoice and to glorify
the word of Jehovah,[b]
and all those who
were rightly disposed
for everlasting life
became believers.
49 Furthermore, the
word of Jehovah[c]
went on being carried
throughout the whole
country. 50 But the
Jews stirred up the
reputable women who
worshiped [God][d]
and the principal
men of the city,
and they raised up
a persecution against
Paul and Bar'na-
bas and threw them
outside their bound-
aries. 51 These shook
the dust off their feet
against them and went

47[a] Jehovah, $J^{7,8,17}$; the Lord, ℵBA. 48[b] Jehovah, $J^{7,8,13,15-18 margin}$; the Lord, ℵAVg; God, BDSy^{p}. 49[c] Jehovah, $J^{7,8,13,15-18}$; the Lord, ℵBAVg Sy^{p}. 50[d] Who worshiped (feared) God, Sy^{p}; who feared Jehovah, $J^{7,8,18}$.

εἰς Ἰκόνιον, 52 οἵ τε μαθηταὶ
into Iconium, the and disciples

ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.
were being filled of joy and of spirit holy.

14 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ
It occurred but in Iconium down the

αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν
very (thing) to enter them into the

συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως
synagogue of the Jews and to speak thus

ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων
as-and to believe of Jews and and of Greeks

πολὺ πλῆθος. 2 οἱ δὲ ἀπειθήσαντες
much multitude. The but having disobeyed

Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς
Jews roused up and they badly affected the

ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.
souls of the nations down on the brothers.

3 ἱκανὸν μὲν οὖν χρόνον διέτριψαν
Sufficient indeed therefore time they spent

παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ
speaking boldly upon the Lord the (one)

μαρτυροῦντι τῷ λόγῳ τῆς
bearing witness to the word of the

χάριτος αὐτοῦ, διδόντι σημεῖα καὶ
undeserved kindness of him, giving signs and

τέρατα γίνεσθαι διὰ τῶν χειρῶν
portents to be occurring through the hands

αὐτῶν. 4 ἐσχίσθη δὲ τὸ πλῆθος τῆς
of them. Was split but the multitude of the

πόλεως, καὶ οἱ μὲν ἦσαν σὺν
city, and the (ones) indeed were together with

τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς
the Jews the (ones) but together with the

ἀποστόλοις. 5 ὡς δὲ ἐγένετο ὁρμὴ τῶν
apostles. As but occurred rushing of the

ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς
nations and and Jews together with the

ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι
rulers of them to outrage and to throw stones at

αὐτούς, 6 συνιδόντες κατέφυγον εἰς
them, having seen with they fled down into

τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ
the cities of the Lycaonia Lystra and

Δέρβην καὶ τὴν περίχωρον, 7 κἀκεῖ
Derbe and the roundabout country, and there

εὐαγγελιζόμενοι ἦσαν.
declaring good news they were.

to I·co'ni·um. 52 And
the disciples continued
to be filled with joy
and holy spirit.
14 Now in I·co'ni·um
they entered to-
gether into the syna-
gogue of the Jews and
spoke in such a man-
ner that a great multi-
tude of both Jews and
Greeks became believ-
ers. 2 But the Jews
that did not believe
stirred up and wrongly
influenced the souls of
people of the nations
against the brothers.
3 Therefore they spent
considerable time
speaking with bold-
ness by the authority
of Jehovah,[a] who bore
witness to the word
of his undeserved
kindness by granting
signs and portents to
occur through their
hands. 4 However, the
multitude of the city
was split, and some
were for the Jews but
others for the apostles.
5 Now when a violent
attempt took place on
the part of both peo-
ple of the nations and
Jews with their rulers,
to treat them insolent-
ly and pelt them with
stones, 6 they, on being
informed of it, fled to
the cities of Lyc·a·o'-
ni·a, Lys'tra and Der'-
be and the country
round about; 7 and
there they went on de-
claring the good news.

3[a] Jehovah, $J^{7,8,17,18}$; the Lord, ℵBA.

8 Καί τις ἀνὴρ ἀδύνατος ἐν
And some male person impotent in

Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς
Lystra to the feet he was sitting, lame

ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε
out of cavity of mother of him, who never

περιεπάτησεν. 9 οὗτος ἤκουεν τοῦ
walked about. This (one) was hearing of the

Παύλου λαλοῦντος· ὃς ἀτενίσας
Paul speaking; who having looked intently

αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν
to him and having seen that he is having faith

τοῦ σωθῆναι 10 εἶπεν μεγάλῃ φωνῇ
of the to be saved he said to great voice

Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός· καὶ
Stand up upon the feet of you erect; and

ἥλατο καὶ περιεπάτει. 11 οἵ τε
he sprang up and he was walking about. The and

ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος
crowds having seen which did Paul

ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ
lifted up the voice of them in Lycaonian tongue

λέγοντες Οἱ θεοὶ ὁμοιωθέντες
saying The gods having been likened

ἀνθρώποις κατέβησαν πρὸς ἡμᾶς,
to men came down toward us,

12 ἐκάλουν τε τὸν Βαρνάβαν Δία,
they were calling and the Barnabas Zeus,

τὸν δὲ Παῦλον Ἑρμῆν ἐπειδὴ αὐτὸς ἦν ὁ
the but Paul Hermes since he was the

ἡγούμενος τοῦ λόγου. 13 ὅ τε ἱερεὺς
leading one of the word. The and priest

τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως
of the Zeus the (one) being before the city

ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας
bulls and garlands upon the gates

ἐνέγκας σὺν τοῖς ὄχλοις
having brought together with the crowds

ἤθελεν θύειν.
was desiring to be sacrificing.

14 Ἀκούσαντες δὲ οἱ ἀπόστολοι
Having heard but the apostles

Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ
Barnabas and Paul, having ripped the

ἱμάτια ἑαυτῶν ἐξεπήδησαν εἰς
outer garments of themselves they leaped out into

τὸν ὄχλον, κράζοντες 15 καὶ λέγοντες
the crowd, crying out and saying

Ἄνδρες, τί ταῦτα ποιεῖτε;
Male persons, why these (things) are you doing?

8 Now in Lys′tra
there was sitting a
certain man disabled
in his feet, lame from
his mother's womb,
and he had never
walked at all. 9 This
man was listening to
Paul speak, who, on
looking at him intent-
ly and seeing he had
faith to be made well,
10 said with a loud
voice: "Stand up erect
on your feet." And he
leaped up and began
walking. 11 And the
crowds, seeing what
Paul had done, raised
their voices, saying in
the Lyc·a·o′ni·an
tongue: "The gods
have become like hu-
mans and have come
down to us!" 12 And
they went calling
Bar′na·bas Zeus, but
Paul Her′mes, since he
was the one taking
the lead in speaking.
13 And the priest of
Zeus, whose [temple]
was before the city,
brought bulls and gar-
lands to the gates and
was desiring to offer
sacrifices with the
crowds.

14 However, when
the apostles Bar′na-
bas and Paul heard
of it, they ripped
their outer garments
and leaped out into
the crowd, crying
out 15 and saying:
"Men, why are you
doing these things?

καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμὲν ὑμῖν
Also we of like sufferings we are to you

ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ
men, declaring good news to you from

τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν
these the vain (things) to be turning upon God

ζῶντα ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν
living who made the heaven and the

γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ
earth and the sea and all the (things)

ἐν αὐτοῖς· 16 ὃς ἐν ταῖς παρῳχημέναις
in them; who in the having gone by

γενεαῖς εἴασεν πάντα τὰ ἔθνη
generations he permitted all the nations

πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· 17 καίτοι
to be going to the ways of them; although

οὐκ ἀμάρτυρον αὑτὸν ἀφῆκεν
not without witness himself he let go off

ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς
working good, from heaven to you rains giving

καὶ καιροὺς καρποφόρους, ἐμπιπλῶν
and appointed times fruit-bearing, filling

τροφῆς καὶ εὐφροσύνης τὰς καρδίας
of food and of well-mindedness the hearts

ὑμῶν. 18 καὶ ταῦτα λέγοντες μόλις
of you. And these (things) saying scarcely

κατέπαυσαν τοὺς ὄχλους τοῦ μὴ
they restrained the crowds of the not

θύειν αὐτοῖς.
to be sacrificing to them.

19 Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ
They came upon but from Antioch and

Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς
Iconium Jews, and having persuaded the

ὄχλους καὶ λιθάσαντες τὸν Παῦλον
crowds and having stoned the Paul

ἔσυρον ἔξω τῆς πόλεως,
they were dragging outside of the city,

νομίζοντες αὐτὸν τεθνηκέναι.
opining him to have died.

20 κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν
Having encircled but of the disciples him

ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. καὶ
having stood up he entered into the city. And

τῇ ἐπαύριον ἐξῆλθεν σὺν τῷ
to the morrow he went out together with the

Βαρνάβᾳ εἰς Δέρβην.
Barnabas into Derbe.

21 εὐαγγελισάμενοί τε τὴν πόλιν
Having declared good news to and the city

We also are humans
having the same in-
firmities as you do,
and are declaring the
good news to you,
for you to turn from
these vain things to
the living God, who
made the heaven and
the earth and the
sea and all the things
in them. 16 In the
past generations he
permitted all the na-
tions to go on in
their ways, 17 al-
though, indeed, he
did not leave him-
self without witness
in that he did good,
giving you rains from
heaven and fruitful
seasons, filling your
hearts to the full
with food and good
cheer." 18 And yet by
saying these things
they scarcely re-
strained the crowds
from sacrificing to
them.

19 But Jews arrived
from Antioch and
I·co′ni·um and per-
suaded the crowds,
and they stoned Paul
and dragged him out-
side the city, imagin-
ing he was dead.
20 However, when the
disciples surrounded
him, he rose up and
entered into the city.
And on the next
day he left with
Bar′na·bas for Der′-
be. 21 And after
declaring the good
news to that city

ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς
that and having made disciples sufficient (ones)
ὑπέστρεψαν εἰς τὴν Λύστραν καὶ εἰς
they returned into the Lystra and into
Ἰκόνιον καὶ εἰς Ἀντιόχειαν,
Iconium and into Antioch,
22 ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν,
firmly fixing the souls of the disciples,
παρακαλοῦντες ἐμμένειν τῇ πίστει καὶ
encouraging to be remaining in the faith and
ὅτι διὰ πολλῶν θλίψεων δεῖ
that through many tribulations it is necessary
ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
us to enter into the kingdom of the God.
23 χειροτονήσαντες δὲ
Having appointed [by extended hand] but
αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους
to them according to ecclesia older men
προσευξάμενοι μετὰ νηστειῶν παρέθεντο
having prayed with fastings they put beside
αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν.
them to the Lord into whom they had believed.
24 Καὶ διελθόντες τὴν Πισιδίαν
And going through the Pisidia
ἦλθαν εἰς τὴν Παμφυλίαν,
they came into the Pamphylia,
25 καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον
and having spoken in Perga the word
κατέβησαν εἰς Ἀτταλίαν,
they stepped down into Attalia,
26 κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν,
and from there they sailed off into Antioch,
ὅθεν ἦσαν παραδεδομένοι
from where they were having been given beside
τῇ χάριτι τοῦ θεοῦ εἰς τὸ
to the undeserved kindness of the God into the
ἔργον ὃ ἐπλήρωσαν.
work which they fulfilled.
27 Παραγενόμενοι δὲ καὶ
Having come to be alongside but and
συναγαγόντες τὴν ἐκκλησίαν
having led together the ecclesia
ἀνήγγελλον ὅσα ἐποίησεν
they were recounting as many (things) as did
ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξεν
the God with them and that he opened up
τοῖς ἔθνεσιν θύραν πίστεως.
to the nations door of faith.

and making quite a few disciples, they returned to Lys'tra and to I·co'ni·um and to Antioch, 22 strengthening the souls of the disciples, encouraging them to remain in the faith and [saying]: "We must enter into the kingdom of God through many tribulations." 23 Moreover, they appointed older men to office for them in the congregation and, offering prayer with fastings, they committed them to Jehovah[a] in whom they had become believers.

24 And they went through Pi·sid'i·a and came into Pam·phyl'i·a, 25 and, after speaking the word[b] in Perga, they went down to At·ta·li'a. 26 And from there they sailed off for Antioch, where they had been entrusted to the undeserved kindness of God for the work they had fully performed.

27 When they had arrived and had gathered the congregation together, they proceeded to relate the many things God had done by means of them, and that he had opened to the nations the door to faith.

23[a] Jehovah, J13,15,16; the Lord, ℵBA. 25[b] Word, BD; word of Jehovah, J17; word of the Lord, ℵAVgSyp.

28 διέτριβον δὲ χρόνον οὐκ ὀλίγον
They were spending but time not little
σὺν τοῖς μαθηταῖς.
together with the disciples.
15 Καί τινες κατελθόντες ἀπὸ τῆς
And some having come down from the
Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς ὅτι
Judea were teaching the brothers that
Ἐὰν μὴ περιτμηθῆτε τῷ
If ever not you should be circumcised to the
ἔθει τῷ Μωυσέως, οὐ δύνασθε
custom to the (one) of Moses, not you are able
σωθῆναι. 2 γενομένης δὲ στάσεως
to be saved. Having occurred but of standing
καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ
and of seeking not little to the Paul and
τῷ Βαρνάβᾳ πρὸς αὐτοὺς ἔταξαν
to the Barnabas toward them they arranged
ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καί τινας
to be going up Paul and Barnabas and some
ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους
others out of them toward the apostles
καὶ πρεσβυτέρους εἰς Ἰερουσαλὴμ περὶ τοῦ
and older men into Jerusalem about the
ζητήματος τούτου.
thing sought this.
3 Οἱ μὲν οὖν
The (ones) indeed therefore
προπεμφθέντες ὑπὸ τῆς ἐκκλησίας
having been sent before by the ecclesia
διήρχοντο τήν τε Φοινίκην καὶ
they were going through the and Phoenicia and
Σαμαρίαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν
Samaria relating throughout the turning upon
τῶν ἐθνῶν, καὶ ἐποίουν χαρὰν
of the nations, and they were making joy
μεγάλην πᾶσι τοῖς ἀδελφοῖς.
great to all the brothers.
4 παραγενόμενοι δὲ εἰς Ἰεροσόλυμα
Having come to be alongside but into Jerusalem
παρεδέχθησαν ἀπὸ τῆς
they were received alongside from the
ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν
ecclesia and of the apostles and of the
πρεσβυτέρων, ἀνήγγειλάν τε
older men, they recounted and
ὅσα ὁ θεὸς ἐποίησεν μετ'
as many (things) as the God did with
αὐτῶν. 5 Ἐξανέστησαν δέ τινες τῶν
them. Stood up out but some of the (ones)

28 So they spent not a little time with the disciples.

15 And certain men came down from Ju·de'a and began to teach the brothers: "Unless YOU get circumcised according to the custom of Moses, YOU cannot be saved." 2 But when there had occurred no little dissension and disputing by Paul and Bar'na·bas with them, they arranged for Paul and Bar'na·bas and some others of them to go up to the apostles and older men in Jerusalem regarding this dispute.

3 Accordingly, after being conducted part way by the congregation, these men continued on their way through both Phoe·ni'cia and Sa·mar'i·a, relating in detail the conversion of people of the nations, and they were causing great joy to all the brothers. 4 On arriving in Jerusalem they were kindly received by the congregation and the apostles and the older men, and they recounted the many things God had done by means of them. 5 Yet, some of those

ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων
from the sect of the Pharisees
πεπιστευκότες, λέγοντες ὅτι δεῖ
having believed, saying that it is necessary
περιτέμνειν αὐτοὺς παραγγέλλειν τε
to be circumcising them to be charging and
τηρεῖν τὸν νόμον Μωυσέως.
to be observing the law of Moses.
6 Συνήχθησάν τε οἱ ἀπόστολοι καὶ
Were led together and the apostles and
οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.
the older men to see about the word this.
7 Πολλῆς δὲ ζητήσεως γενομένης
Of much but of seeking having occurred
ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς
having stood up Peter said toward them
Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι
Male persons brothers, YOU are well knowing that
ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ
from days original in YOU chose the
θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι
God through the mouth of me to hear
τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ
the nations the word of the good news and
πιστεῦσαι, 8 καὶ ὁ καρδιογνώστης θεὸς
to believe, and the heart-knowing God
ἐμαρτύρησεν αὐτοῖς δοὺς τὸ πνεῦμα
bore witness to them having given the spirit
τὸ ἅγιον καθὼς καὶ ἡμῖν, 9 καὶ οὐθὲν
the holy according as also to us, and nothing
διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν,
he distinguished between us and and them,
τῇ πίστει καθαρίσας τὰς καρδίας
to the faith having purified the hearts
αὐτῶν. 10 νῦν οὖν τί πειράζετε
of them. Now therefore why are YOU testing
τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν
the God, to put upon yoke upon the
τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ
neck of the disciples which neither the
πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν
fathers of us nor we were strong enough
βαστάσαι; 11 ἀλλὰ διὰ τῆς
to carry? But through the
χάριτος τοῦ κυρίου Ἰησοῦ
undeserved kindness of the Lord Jesus
πιστεύομεν σωθῆναι καθ' ὃν τρόπον
we are believing to be saved down which manner
κἀκεῖνοι.
also those.

of the sect of the
Pharisees that had
believed rose up from
their seats and said:
"It is necessary to
circumcise them and
charge them to ob-
serve the law of
Moses."
6 And the apostles
and the older men
gathered together to
see about this affair.
7 Now when much
disputing had taken
place, Peter rose and
said to them: "Broth-
ers, YOU well know
that from early days
God made the choice
among YOU that
through my mouth
people of the nations
should hear the word
of the good news and
believe; 8 and God,
who knows the heart,
bore witness by giving
them the holy spirit,
just as he did to
us also. 9 And he
made no distinction
at all between us and
them, but purified
their hearts by faith.
10 Now, therefore, why
are YOU making a
test of God by im-
posing upon the neck
of the disciples a yoke
that neither our fore-
fathers nor we were
capable of bearing?
11 On the contrary,
we trust to get saved
through the unde-
served kindness of the
Lord Jesus in the
same way as those
people also."

12 Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ
Became silent but all the multitude, and
ἤκουον Βαρνάβα καὶ Παύλου
were hearing of Barnabas and of Paul
ἐξηγουμένων ὅσα ἐποίησεν ὁ
relating out as many (things) as did the
θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν
God signs and portents in the nations
δι' αὐτῶν. 13 Μετὰ δὲ τὸ σιγῆσαι
through them. After but the to become silent
αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων Ἄνδρες
them answered James saying Male persons
ἀδελφοί, ἀκούσατέ μου. 14 Συμεὼν
brothers, hear YOU of me. Simeon
ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς
related out according as firstly the God
ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ
looked upon to take out of nations people to the
ὀνόματι αὐτοῦ. 15 καὶ τούτῳ
name of him. And to this
συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν,
are sounding together the words of the prophets,
καθὼς γέγραπται 16 Μετὰ
according as it has been written After
ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω
these (things) I shall turn up and I shall rebuild
τὴν σκηνὴν Δαυεὶδ τὴν πεπτωκυῖαν καὶ
the tent of David the (one) having fallen and
τὰ κατεστραμμένα αὐτῆς
the (things) having been turned down of it
ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν,
I shall rebuild and I shall erect again it,
17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι
so that likely should seek out the leftover ones
τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ
of the men the Lord, and all the
ἔθνη ἐφ' οὓς ἐπικέκληται τὸ
nations upon whom has been called upon the
ὄνομά μου ἐπ' αὐτούς, λέγει Κύριος
name of me upon them, is saying Lord
ποιῶν ταῦτα 18 γνωστὰ ἀπ' αἰῶνος.
doing these (things) known from age.
19 διὸ ἐγὼ κρίνω μὴ
Through which I am judging not
παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν
to be troubling to the (ones) from the nations
ἐπιστρέφουσιν ἐπὶ τὸν θεόν, 20 ἀλλὰ
turning upon the God, but

12 At that the en-
tire multitude became
silent, and they began
to listen to Bar'na-
bas and Paul relate
the many signs and
portents that God did
through them among
the nations. 13 After
they quit speaking,
James answered, say-
ing: "Brothers, hear
me. 14 Sym'e·on has
related thoroughly
how God for the first
time turned his atten-
tion to the nations
to take out of them
a people for his name.
15 And with this the
words of the Prophets
agree, just as it is
written, 16 'After these
things I shall return
and rebuild the booth
of David that is fall-
en down; and I shall
rebuild its ruins and
erect it again, 17 in
order that those who
remain of the men
may earnestly seek Je-
hovah,[a] together with
people of all the na-
tions, people who are
called by my name,
says Jehovah,[b] who
is doing these things,
18 known from of old.'
19 Hence my decision
is not to trouble
those from the na-
tions who are turn-
ing to God, 20 but

17[a] Jehovah, $J^{8,11-18}$; the Lord, ℵBA. 17[b] Jehovah, $J^{7,8,11-18,20}$; the Lord, ℵBA.

ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι
to dispatch word to them of the to be abstaining
τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς
of the pollutions of the idols and of the
πορνείας καὶ πνικτοῦ καὶ τοῦ
fornication and of thing strangled and of the
αἵματος· 21 Μωυσῆς γὰρ ἐκ γενεῶν
blood; Moses for out of generations
ἀρχαίων κατὰ πόλιν τοὺς
original according to city the (ones)
κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς
preaching him he is having in the
συναγωγαῖς κατὰ πᾶν σάββατον
synagogues down every sabbath
ἀναγινωσκόμενος.
being read.

22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς
Then it seemed to the apostles and the
πρεσβυτέροις σὺν ὅλῃ τῇ
older men together with whole the
ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ
ecclesia having chosen male persons out of
αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν
them to send into Antioch together with
τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν
the Paul and to Barnabas, Judas the (one)
καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας
being called Barsabbas and Silas, male persons
ἡγουμένους ἐν τοῖς ἀδελφοῖς, 23 γράψαντες
leading in the brothers, having written
διὰ χειρὸς αὐτῶν
through hand of them

Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι
The apostles and the older men
ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ
brothers to the down the Antioch and
Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς
Syria and Cilicia to brothers to the (ones)
ἐξ ἐθνῶν χαίρειν. 24 Ἐπειδὴ
out of nations to be rejoicing. Since
ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐτάραξαν
we heard that some out of us agitated
ὑμᾶς λόγοις ἀνασκευάζοντες τὰς ψυχὰς
YOU to words subverting the souls
ὑμῶν, οἷς οὐ διεστειλάμεθα,
of YOU, to whom not we gave instructions,
25 ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν
it seemed to us having become like-mindedly
ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς
having chosen male persons to send toward

to write them to
abstain from things
polluted by idols and
from fornication and
from what is stran-
gled and from blood.
21 For from ancient
times Moses has had
in city after city those
who preach him, be-
cause he is read aloud
in the synagogues on
every sabbath."

22 Then the apostles
and the older men
together with the
whole congregation fa-
vored sending cho-
sen men from among
them to Antioch
along with Paul and
Bar′na·bas, namely,
Judas who was called
Bar′sab·bas and Silas,
leading men among
the brothers; 23 and
by their hand they
wrote:

"The apostles and
the older brothers to
those brothers in An-
tioch and Syria and
Ci·li′cia who are from
the nations: Greet-
ings! 24 Since we
have heard that some
from among us have
caused YOU trouble
with speeches, trying
to subvert YOUR souls,
although we did not
give them any in-
structions, 25 we have
come to a unani-
mous accord and
have favored choos-
ing men to send to

ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν
YOU together with the loved to us
Βαρνάβᾳ καὶ Παύλῳ, 26 ἀνθρώποις
to Barnabas and to Paul, to men
παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ
having given beside the souls of them over the
ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
name of the Lord of us Jesus Christ.
27 ἀπεστάλκαμεν οὖν Ἰούδαν καὶ
We have sent off therefore Judas and
Σίλαν, καὶ αὐτοὺς διὰ λόγου
Silas, and them through word
ἀπαγγέλλοντας τὰ αὐτά. 28 ἔδοξεν
reporting back the very (things). It seemed
γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν
for to the spirit the holy and to us nothing
πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τούτων
more to be put upon YOU burden besides these
τῶν ἐπάναγκες, 29 ἀπέχεσθαι
the (things) of necessity, to be abstaining from
εἰδωλοθύτων καὶ αἵματος καὶ
(things) sacrificed to idols and of blood and
πνικτῶν καὶ πορνείας· ἐξ
of (things) strangled and of fornication; out of
ὧν διατηροῦντες ἑαυτοὺς εὖ
which thoroughly keeping selves well
πράξετε. Ἔρρωσθε.
YOU will perform. Be YOU in good health.

30 Οἱ μὲν οὖν
The (ones) indeed therefore
ἀπολυθέντες κατῆλθον εἰς Ἀντιόχειαν,
having been released went down into Antioch,
καὶ συναγαγόντες τὸ πλῆθος
and having led together the multitude
ἐπέδωκαν τὴν ἐπιστολήν·
they gave upon [hand] the letter;
31 ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ
having read but they rejoiced upon the
παρακλήσει. 32 Ἰούδας τε καὶ Σίλας, καὶ
encouragement. Judas and and Silas, also
αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ
they prophets being, through word much
παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν·
encouraged the brothers and they confirmed;
33 ποιήσαντες δὲ χρόνον ἀπελύθησαν
having done but time they were released
μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς
with peace from the brothers toward
τοὺς ἀποστείλαντας αὐτούς.
the (ones) having sent off them.

YOU together with our
beloved Bar′na·bas
and Paul, 26 men that
have delivered up
their souls for the
name of our Lord Je-
sus Christ. 27 We are
therefore dispatching
Judas and Silas, that
they also may report
the same things by
word. 28 For the holy
spirit and we our-
selves have favored
adding no further bur-
den to YOU, except
these necessary things,
29 to keep yourselves
free from things sac-
rificed to idols and
from blood and from
things strangled and
from fornication. If
YOU carefully keep
yourselves from these
things, YOU will pros-
per. Good health to
YOU!"

30 Accordingly, when
these men were let go,
they went down to
Antioch, and they
gathered the multi-
tude together and
handed them the let-
ter. 31 After reading
it, they rejoiced over
the encouragement.
32 And Judas and Si-
las, since they them-
selves were also
prophets, encouraged
the brothers with
many a discourse
and strengthened
them. 33 So, when
they had passed some
time, they were let
go in peace by the
brothers to those who
had sent them out.

35 Παῦλος δὲ καὶ Βαρνάβας
Paul but and Barnabas
διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες
were spending [time] in Antioch teaching
καὶ εὐαγγελιζόμενοι μετὰ καὶ
and declaring as good news with also
ἑτέρων πολλῶν τὸν λόγον τοῦ κυρίου.
different (ones) many the word of the Lord.

36 Μετὰ δέ τινας ἡμέρας εἶπεν πρὸς
After but some days said toward
Βαρνάβαν Παῦλος Ἐπιστρέψαντες δὴ
Barnabas Paul Having returned of all things
ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πόλιν
let us look upon the brothers down city
πᾶσαν ἐν αἷς κατηγγείλαμεν τὸν
every in which (ones) we announced down the
λόγον τοῦ κυρίου, πῶς ἔχουσιν.
word of the Lord, how they are having.
37 Βαρνάβας δὲ ἐβούλετο
Barnabas but was wishing
συνπαραλαβεῖν καὶ τὸν Ἰωάνην τὸν
to take along with also the John the (one)
καλούμενον Μάρκον· 38 Παῦλος δὲ
being called Mark; Paul but
ἠξίου, τὸν ἀποστάντα
was thinking worthy, the (one) having stood off
ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ
from them from Pamphylia and not
συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ
having gone with them into the work, not
συνπαραλαμβάνειν τοῦτον. 39 ἐγένετο
to be taking along with this (one). Occurred
δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι
but paroxysm as-and to be separated
αὐτοὺς ἀπ' ἀλλήλων, τόν τε Βαρνάβαν
them from one another, the and Barnabas
παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς
having taken along the Mark to sail out into
Κύπρον. 40 Παῦλος δὲ ἐπιλεξάμενος Σίλαν
Cyprus. Paul but having selected Silas
ἐξῆλθεν παραδοθεὶς τῇ
he went out having been given beside to the
χάριτι τοῦ κυρίου ὑπὸ τῶν
undeserved kindness of the Lord by the
ἀδελφῶν, 41 διήρχετο δὲ τὴν
brothers, he was going through but the

34 ——[a] 35 However,
Paul and Bar′na·bas
continued spending
time in Antioch teach-
ing and declaring,
with many others also,
the good news of the
word of Jehovah.[b]
36 Now after some
days Paul said to
Bar′na·bas: "Above all
things, let us return
and visit the brothers
in every one of the
cities in which we
published the word of
Jehovah[c] to see how
they are." 37 For his
part, Bar′na·bas was
determined to take
along also John, who
was called Mark.
38 But Paul did not
think it proper to be
taking this one along
with them, seeing
that he had departed
from them from Pam-
phyl′i·a and had not
gone with them to
the work. 39 At this
there occurred a
sharp burst of anger,
so that they separated
from each other; and
Bar′na·bas took Mark
along and sailed away
to Cy′prus. 40 Paul
selected Silas and
went off after he had
been entrusted by the
brothers to the un-
deserved kindness of
Jehovah.[d] 41 But
he went through

34[a] This verse is omitted in the Westcott and Hort Greek text. 35[b] Jehovah, J[17,18]; the Lord, ℵBA; God, Sy[p]. 36[c] Jehovah, J[7,8,17,18]; the Lord, ℵBA; God, Sy[p]. 40[d] Jehovah, J[17,18]; the Lord, ℵBAD; God, Vg[(c.s)]Sy[p].

Συρίαν καὶ τὴν Κιλικίαν ἐπιστηρίζων τὰς
Syria and the Cilicia confirming the
ἐκκλησίας.
congregations.

16 Κατήντησεν δὲ καὶ εἰς Δέρβην καὶ εἰς
He attained but also into Derbe and into
Λύστραν. καὶ ἰδοὺ μαθητής τις ἦν
Lystra. And look! disciple some was
ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς
there to name Timothy, son of woman
Ἰουδαίας πιστῆς πατρὸς δὲ Ἕλληνος,
Jewish faithful of father but Greek,
2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις
who was witnessed about by the in Lystra
καὶ Ἰκονίῳ ἀδελφῶν· 3 τοῦτον ἠθέλησεν
and Iconium brothers; this (one) willed
ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ
the Paul together with him to go out, and
λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς
having taken he circumcised him through the
Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις
Jews the (ones) being in the places
ἐκείνοις, ᾔδεισαν γὰρ ἅπαντες ὅτι
those, they had known for all that
Ἕλλην ὁ πατὴρ αὐτοῦ ὑπῆρχεν. 4 Ὡς
Greek the father of him was. As
δὲ διεπορεύοντο τὰς πόλεις,
but they were going through the cities,
παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ
they were giving beside to them to be guarding the
δόγματα τὰ κεκριμένα ὑπὸ τῶν
decrees the having been judged by the
ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν
apostles and older men the (ones) in
Ἰεροσολύμοις. 5 Αἱ μὲν οὖν
Jerusalem. The indeed therefore
ἐκκλησίαι ἐστερεοῦντο τῇ πίστει
ecclesias were being made solid to the faith
καὶ ἐπερίσσευον τῷ ἀριθμῷ
and they were abounding to the number
καθ' ἡμέραν.
according to day.

6 Διῆλθον δὲ τὴν Φρυγίαν καὶ
They went through but the Phrygia and
Γαλατικὴν χώραν, κωλυθέντες ὑπὸ
Galatian country, having been forbidden by
τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν
the holy spirit to speak the word in
τῇ Ἀσίᾳ, 7 ἐλθόντες δὲ κατὰ τὴν Μυσίαν
the Asia, having come but down the Mysia

Syria and Ci·li′cia,
strengthening the
congregations.

16 So he arrived at
Der′be and also
at Lys′tra. And, look!
a certain disciple was
there by the name of
Timothy, the son of
a believing Jewish
woman but of a Greek
father, 2 and he was
well reported on by
the brothers in Lys′-
tra and I·co′ni·um.
3 Paul expressed the
desire for this man to
go out with him, and
he took him and cir-
cumcised him because
of the Jews that were
in those places, for
one and all knew that
his father was a
Greek. 4 Now as they
traveled on through
the cities they would
deliver to those
there for observance
the decrees that had
been decided upon
by the apostles and
older men who were
in Jerusalem. 5 There-
fore, indeed, the
congregations contin-
ued to be made
firm in the faith
and to increase in
number from day to
day.

6 Moreover, they
went through Phryg′-
i·a and the country
of Ga·la′ti·a, be-
cause they were for-
bidden by the holy
spirit to speak the
word in the [district
of] Asia. 7 Fur-
ther, when getting
down to Mys′i·a

ἐπείραζον εἰς τὴν Βιθυνίαν
they were attempting into the Bithynia
πορευθῆναι καὶ οὐκ εἴασεν αὐτοὺς τὸ
to go and not permitted them the
πνεῦμα Ἰησοῦ· **8** παρελθόντες δὲ
spirit of Jesus; having gone alongside but
τὴν Μυσίαν κατέβησαν εἰς Τρῳάδα.
the Mysia they stepped down into Troas.
9 καὶ ὅραμα διὰ νυκτὸς τῷ Παύλῳ
And vision through night to the Paul
ὤφθη, ἀνὴρ Μακεδών τις ἦν
was seen, male person Macedonian some was
ἑστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων
having stood and entreating him and saying
Διαβὰς εἰς Μακεδονίαν
Having stepped through into Macedonia
βοήθησον ἡμῖν. **10** ὡς δὲ τὸ ὅραμα
give you help to us. As but the vision
εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς
he saw, immediately we sought to go out into
Μακεδονίαν, συνβιβάζοντες ὅτι προσκέκληται
Macedonia, making go with that has called toward
ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς.
us the God to declare good news to them.
11 Ἀναχθέντες οὖν ἀπὸ Τρῳάδος
Having been led up therefore from Troas
εὐθυδρομήσαμεν εἰς Σαμοθρᾴκην, τῇ
we ran straight course into Samothrace, to the
δὲ ἐπιούσῃ εἰς Νέαν Πόλιν,
but succeeding [day] into Nea Polis,
12 κἀκεῖθεν εἰς Φιλίππους, ἥτις ἐστὶν
and from there into Philippi, which is
πρώτη τῆς μερίδος Μακεδονίας πόλις,
first of the part of Macedonia city,
κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει
colony. We were but in this the city
διατρίβοντες ἡμέρας τινάς. **13** τῇ τε
spending days some. To the and
ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς
day of the sabbaths we went out outside the
πύλης παρὰ ποταμὸν οὗ ἐνομίζομεν
gate beside river where we were opining
προσευχὴν εἶναι, καὶ καθίσαντες
prayer to be, and having seated selves
ἐλαλοῦμεν ταῖς συνελθούσαις
we were speaking to the having come together
γυναιξίν. **14** καί τις γυνὴ ὀνόματι
women. And some woman to name
Λυδία, πορφυρόπωλις πόλεως Θυατείρων
Lydia, seller of purple of city Thyatira

they made efforts to go into Bi·thyn'i·a, but the spirit of Jesus did not permit them. **8** So they passed Mys'i·a by and came down to Tro'as. **9** And during the night a vision appeared to Paul: a certain Mac·e·do'ni·an man was standing and entreating him and saying: "Step over into Mac·e·do'ni·a and help us." **10** Now as soon as he had seen the vision, we sought to go forth into Mac·e·do'ni·a, drawing the conclusion that God had summoned us to declare the good news to them.

11 Therefore we put out to sea from Tro'as and came with a straight run to Sam'o·thrace, but on the following day to Ne·ap'o·lis, **12** and from there to Phi·lip'pi, a colony, which is the principal city of the district of Mac·e·do'ni·a. We continued in this city, spending some days. **13** And on the sabbath day we went forth outside the gate beside a river, where we were thinking there was a place of prayer; and we sat down and began speaking to the women that had assembled. **14** And a certain woman named Lyd'i·a, a seller of purple, of the city of Thy·a·ti'ra

σεβομένη τὸν θεόν, ἤκουεν, ἧς ὁ
venerating the God, was hearing, of whom the
κύριος διήνοιξεν τὴν καρδίαν
Lord opened wide the heart
προσέχειν τοῖς λαλουμένοις
to be paying attention to the (things) being spoken
ὑπὸ Παύλου. **15** ὡς δὲ ἐβαπτίσθη καὶ
by Paul. As but she was baptized and
ὁ οἶκος αὐτῆς, παρεκάλεσεν λέγουσα
the household of her, she entreated saying
Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ
If you have judged me faithful to the Lord
εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου
to be, having entered into the house of me
μένετε· καὶ παρεβιάσατο ἡμᾶς.
be you remaining; and she constrained us.
16 Ἐγένετο δὲ πορευομένων ἡμῶν εἰς
It occurred but going of us into
τὴν προσευχὴν παιδίσκην τινὰ ἔχουσαν
the prayer servant girl some having
πνεῦμα πύθωνα ὑπαντῆσαι ἡμῖν, ἥτις
spirit of python to meet to us, who
ἐργασίαν πολλὴν παρεῖχεν τοῖς
working [profit] much was furnishing to the
κυρίοις αὐτῆς μαντευομένη· **17** αὕτη
lords of her divining; this [girl]
κατακολουθοῦσα τῷ Παύλῳ καὶ ἡμῖν
following after to the Paul and to us
ἔκραζεν λέγουσα Οὗτοι οἱ
she was crying out saying These the
ἄνθρωποι δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου
men slaves of the God the Most High
εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν
they are, who are announcing down to you way
σωτηρίας. **18** τοῦτο δὲ ἐποίει ἐπὶ
of salvation. This but she was doing upon
πολλὰς ἡμέρας. διαπονηθεὶς δὲ
many days. Having been wearied but
Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι
Paul and having turned upon to the spirit
εἶπεν Παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ
he said I am charging to you in name of Jesus
Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς· καὶ
Christ to come out from her; and
ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.
it came out to very the hour.

and a worshiper of God, was listening, and Jehovah[a] opened her heart wide to pay attention to the things being spoken by Paul. **15** Now when she and her household got baptized, she said with entreaty: "If you men have judged me to be faithful to Jehovah,[b] enter into my house and stay." And she just made us come.

16 And it happened that as we were going to the place of prayer, a certain servant girl with a spirit, a demon of divination, met us. She used to furnish her masters with much gain by practicing the art of prediction. **17** This [girl] kept following Paul and us and crying out with the words: "These men are slaves of the Most High God, who are publishing to you the way of salvation." **18** This she kept doing for many days. Finally Paul got tired of it and turned and said to the spirit: "I order you in the name of Jesus Christ to come out of her." And it came out that very hour.

14[a] Jehovah, $J^{7,8,17,18}$; the Lord, ℵBA. 15[b] Jehovah, $J^{7,8}$; the Lord, ℵBA; God, D.

19 Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι
Having seen but the lords of her that

ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν
came out the hope of the working [profit] of them

ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν
having taken hold of the Paul and the Silas

εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς
they dragged into the marketplace upon the

ἄρχοντας, 20 καὶ προσαγαγόντες αὐτοὺς
rulers, and having led toward them

τοῖς στρατηγοῖς εἶπαν Οὗτοι οἱ
to the praetors they said These the

ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν
men are agitating out of us the

πόλιν Ἰουδαῖοι ὑπάρχοντες, 21 καὶ
city Jews existing, and

καταγγέλλουσιν ἔθη ἃ οὐκ ἔξεστιν
they announce down customs which not it is lawful

ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν
to us to be accepting alongside nor to be doing

Ῥωμαίοις οὖσιν. 22 καὶ συνεπέστη ὁ
Romans being. And stood up together the

ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ
crowd down on them, and the praetors

περιρήξαντες αὐτῶν τὰ ἱμάτια
having torn off of them the outer garments

ἐκέλευον ῥαβδίζειν,
they were commanding to be beating with rods,

23 πολλὰς δὲ ἐπιθέντες αὐτοῖς πληγὰς
many but having imposed to them blows

ἔβαλον εἰς φυλακήν, παραγγείλαντες
they threw into prison, having charged

τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν
to the guard of bound ones securely to be keeping

αὐτούς· 24 ὃς παραγγελίαν τοιαύτην
them; who charge such

λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν
having received he threw them into the

ἐσωτέραν φυλακὴν καὶ τοὺς πόδας
inner prison and the feet

ἠσφαλίσατο αὐτῶν εἰς τὸ ξύλον.
he made secure of them into the wood.

25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ
Down but the midnight Paul and

Σίλας προσευχόμενοι ὕμνουν
Silas praying were praising with hymns

τὸν θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ
the God, were hearing upon but of them the

δέσμιοι· 26 ἄφνω δὲ σεισμὸς
bound (ones); suddenly but [earth]quake

19 Well, when her
masters saw that their
hope of gain had left,
they laid hold of Paul
and Silas and dragged
them into the market
place to the rulers,
20 and, leading them
up to the civil mag-
istrates, they said:
"These men are dis-
turbing our city very
much, they being
Jews, 21 and they are
publishing customs
that it is not law-
ful for us to take
up or practice, see-
ing we are Romans."
22 And the crowd rose
up together against
them; and the civil
magistrates, after
tearing the outer gar-
ments off them, gave
the command to beat
them with rods.
23 After they had in-
flicted many stripes
upon them, they threw
them into prison, or-
dering the jailer to
keep them securely.
24 Because he got
such an order, he
threw them into the
inner prison and made
their feet fast in the
stocks.

25 But about the
middle of the night
Paul and Silas were
praying and prais-
ing God with song;
yes, the prison-
ers were hearing
them. 26 Suddenly
a great earthquake

ἐγένετο μέγας ὥστε σαλευθῆναι τὰ
occurred great as-and to be shaken the

θεμέλια τοῦ δεσμωτηρίου,
foundations of the place of bound ones,

ἠνεῴχθησαν δὲ παραχρῆμα αἱ θύραι
were opened up but instantly the doors

πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.
all, and of all the bonds was let go up.

27 ἔξυπνος δὲ γενόμενος ὁ
Awakened out of sleep but having become the

δεσμοφύλαξ καὶ ἰδὼν
guard of bound ones and having seen

ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς
having been opened the doors of the prison

σπασάμενος τὴν μάχαιραν ἤμελλεν
having drawn the sword he was about

ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς
himself to be taking up, opining to have fled out the

δεσμίους. 28 ἐφώνησεν δὲ Παῦλος μεγάλῃ
bound ones. Sounded out but Paul to great

φωνῇ λέγων Μηδὲν πράξῃς σεαυτῷ
voice saying Nothing you should do to yourself

κακόν, ἅπαντες γάρ ἐσμεν ἐνθάδε.
bad (thing), all for we are in here.

29 αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ
Having asked for but lights he leaped in, and

ἔντρομος γενόμενος προσέπεσεν τῷ
atremble having become he fell toward the

Παύλῳ καὶ Σίλᾳ, 30 καὶ προαγαγὼν
Paul and Silas, and having led forward

αὐτοὺς ἔξω ἔφη Κύριοι, τί με
them outside he said Lords, what me

δεῖ ποιεῖν ἵνα
it is necessary to be doing in order that

σωθῶ; 31 οἱ δὲ εἶπαν
I should be saved? The (ones) but said

Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ
Believe upon the Lord Jesus, and

σωθήσῃ σὺ καὶ ὁ οἶκός σου.
you will be saved you and the household of you.

32 καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ
And they spoke to him the word of the

θεοῦ σὺν πᾶσι τοῖς ἐν τῇ οἰκίᾳ
God together with all the (ones) in the house

αὐτοῦ. 33 καὶ παραλαβὼν αὐτοὺς ἐν
of him. And having taken along them in

ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ
that the hour of the night he bathed from

occurred, so that
the foundations of
the jail were shaken.
Moreover, all the
doors were instantly
opened, and the
bonds of all were
loosened. 27 The jail-
er, being awakened
out of sleep and
seeing the prison
doors were open,
drew his sword and
was about to do
away with himself,
imagining that the
prisoners had escaped.
28 But Paul called
out with a loud
voice, saying: "Do
not hurt yourself,
for we are all here!"
29 So he asked for
lights and leaped
in and, seized with
trembling, he fell
down before Paul
and Silas. 30 And
he brought them out-
side and said: "Sirs,
what must I do to
get saved?" 31 They
said: "Believe on the
Lord Jesus and you
will get saved, you
and your household."
32 And they spoke
the word of Jeho-
vah[a] to him togeth-
er with all those
in his house. 33 And
he took them along
in that hour of the
night and bathed

32[a] Jehovah, $J^{7,8,17,18}$; the Lord, P^{45}ACDVgSy^{p}; God, אB.

τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ
the blows, and he was baptized he and
οἱ αὐτοῦ ἅπαντες παραχρῆμα,
the (ones) of him all instantly,
34 ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον
having led up and them into the house
παρέθηκεν τράπεζαν, καὶ ἠγαλλιάσατο
he put alongside table, and he exulted
πανοικεὶ πεπιστευκὼς τῷ θεῷ.
with all house having believed to the God.
35 Ἡμέρας δὲ γενομένης ἀπέστειλαν
Of day but having occurred sent off
οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες
the praetors the rod bearers saying
Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.
Release the men those.
36 ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς
Reported back but the guard of bound ones the
λόγους πρὸς τὸν Παῦλον, ὅτι Ἀπέσταλκαν
words toward the Paul, that Have sent off
οἱ στρατηγοὶ ἵνα
the praetors in order that
ἀπολυθῆτε· νῦν οὖν
YOU should be released; now therefore
ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. 37 ὁ
having come out be going in peace. The
δὲ Παῦλος ἔφη πρὸς αὐτούς Δείραντες
but Paul said toward them Having flayed
ἡμᾶς δημοσίᾳ ἀκατακρίτους,
us to public [place] uncondemned,
ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλαν
men Romans existing, they threw
εἰς φυλακήν· καὶ νῦν λάθρᾳ ἡμᾶς
into prison; and now secretly us
ἐκβάλλουσιν; οὐ γάρ, ἀλλὰ
they are throwing out? Not for, but
ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.
having come they us let them lead out.
38 ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ
Reported back but to the praetors the
ῥαβδοῦχοι τὰ ῥήματα ταῦτα· ἐφοβήθησαν
rod bearers the sayings these; they grew fearful
δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν, 39 καὶ
but having heard that Romans they are, and
ἐλθόντες παρεκάλεσαν αὐτούς, καὶ
having come they entreated them, and
ἐξαγαγόντες ἠρώτων ἀπελθεῖν
having led out they were requesting to go off
ἀπὸ τῆς πόλεως. 40 ἐξελθόντες δὲ ἀπὸ
from the city. Having come out but from

their stripes; and, one
and all, he and his
were baptized without
delay. 34 And he
brought them into his
house and set a table
before them, and he
rejoiced greatly with
all his household now
that he had believed
God.
35 When it became
day, the civil magis-
trates dispatched the
constables to say:
"Release those men."
36 So the jailer re-
ported their words to
Paul: "The civil mag-
istrates have dis-
patched men that
YOU [two] might be
released. Now, there-
fore, come out and
go YOUR way in peace."
37 But Paul said to
them: "They flogged
us publicly uncon-
demned, men who are
Romans, and threw us
into prison; and are
they now throwing
us out secretly? No,
indeed! but let them
come themselves and
bring us out." 38 So
the constables re-
ported these sayings
to the civil magis-
trates. These grew
fearful when they
heard that the men
were Romans. 39 Con-
sequently they came
and entreated them
and, after bringing
them out, they re-
quested them to depart
from the city. 40 But
they came out of

τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν,
the prison they went in toward the Lydia,
καὶ ἰδόντες παρεκάλεσαν τοὺς ἀδελφοὺς
and having seen they encouraged the brothers
καὶ ἐξῆλθαν.
and they went out.
17 Διοδεύσαντες δὲ τὴν
Having made their way through but the
Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν ἦλθον
Amphipolis and the Apollonia they came
εἰς Θεσσαλονίκην, ὅπου ἦν συναγωγὴ
into Thessalonica, where was synagogue
τῶν Ἰουδαίων. 2 κατὰ δὲ τὸ
of the Jews. According to but the (thing)
εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς
accustomed to the Paul he came in toward
αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέξατο
them and upon sabbaths three he reasoned
αὐτοῖς ἀπὸ τῶν γραφῶν,
to them from the Scriptures,
3 διανοίγων καὶ παρατιθέμενος
opening up thoroughly and putting alongside
ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ
that the Christ it was necessary to suffer and
ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός
to stand up out of dead (ones), and that this
ἐστιν ὁ χριστός, ὁ Ἰησοῦς ὃν ἐγὼ
is the Christ, the Jesus whom I
καταγγέλλω ὑμῖν. 4 καί τινες ἐξ αὐτῶν
announce down to YOU. And some out of them
ἐπείσθησαν καὶ προσεκληρώθησαν
were persuaded and they were assigned by lot
τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε
to the Paul and to the Silas, of the and
σεβομένων Ἑλλήνων πλῆθος πολὺ γυναικῶν
reverencing Greeks multitude much of women
τε τῶν πρώτων οὐκ ὀλίγαι.
and of the first (ones) not few.
5 Ζηλώσαντες δὲ οἱ Ἰουδαῖοι
Having become jealous but the Jews
καὶ προσλαβόμενοι τῶν
and having taken toward themselves of the
ἀγοραίων ἄνδρας τινὰς πονηροὺς καὶ
market idlers male persons some wicked and
ὀχλοποιήσαντες ἐθορύβουν
having made crowd they were throwing into uproar
τὴν πόλιν, καὶ ἐπιστάντες τῇ οἰκίᾳ
the city, and having stood upon the house
Ἰάσονος ἐζήτουν αὐτοὺς προαγαγεῖν
of Jason they were seeking them to lead forth

the prison and went to
the home of Lyd′i·a,
and when they saw
the brothers they en-
couraged them and
departed.
17 They now jour-
neyed through
Am·phip′o·lis and Ap-
ol·lo′ni·a and came
to Thes·sa·lo·ni′ca,
where there was a
synagogue of the
Jews. 2 So according to
Paul's custom he went
inside to them, and
for three sabbaths he
reasoned with them
from the Scriptures,
3 explaining and prov-
ing by references that
it was necessary for
the Christ to suffer
and to rise from the
dead, and [saying]:
"This is the Christ,
this Jesus whom I am
publishing to YOU."
4 As a result some of
them became believers
and associated them-
selves with Paul and
Silas, and a great
multitude of the
Greeks who worshiped
[God] and not a few
of the principal wom-
en did so.
5 But the Jews, get-
ting jealous, took into
their company certain
wicked men of the
market-place idlers
and formed a mob and
proceeded to throw the
city into an uproar.
And they assaulted the
house of Ja′son and
went seeking to have
them brought forth

εἰς τὸν δῆμον· 6 μὴ εὑρόντες δὲ αὐτοὺς
into the public; not having found but them
ἔσυρον Ἰάσονα καί τινας
they were dragging Jason and some
ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες
brothers upon the politarchs, crying aloud
ὅτι Οἱ τὴν οἰκουμένην
that The (ones) the inhabited (earth)
ἀναστατώσαντες οὗτοι καὶ ἐνθάδε
having upset these also in here
πάρεισιν, 7 οὓς ὑποδέδεκται
are alongside, whom has received under [roof]
Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν
Jason; and these all in opposition to the
δογμάτων Καίσαρος πράσσουσι, βασιλέα
decrees of Caesar are doing, king
ἕτερον λέγοντες εἶναι Ἰησοῦν.
different saying to be Jesus.
8 ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς
They agitated but the crowd and the
πολιτάρχας ἀκούοντας ταῦτα, 9 καὶ
politarchs hearing these (things), and
λαβόντες τὸ ἱκανὸν παρὰ τοῦ
having taken the sufficient (thing) beside of the
Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν
Jason and of the leftover (ones) they released
αὐτούς.
them.

10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ
The but brothers immediately through
νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν
night they sent out the and Paul and the
Σίλαν εἰς Βέροιαν, οἵτινες
Silas into Beroea, who
παραγενόμενοι εἰς τὴν συναγωγὴν
having come to be alongside into the synagogue
τῶν Ἰουδαίων ἀπῄεσαν· 11 οὗτοι δὲ
of the Jews they went off; these but
ἦσαν εὐγενέστεροι τῶν ἐν
were of better race of the (ones) in
Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον
Thessalonica, who received the word
μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν
with all mental readiness, the down day
ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι
examining the Scriptures if it would have
ταῦτα οὕτως. 12 πολλοὶ μὲν οὖν
these (things) thus. Many indeed therefore
ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων
out of them believed, and of the Grecian

to the rabble. 6 When
they did not find them
they dragged Ja′son
and certain brothers
to the city rulers,
crying out: "These
men that have over-
turned the inhabited
earth are present
here also, 7 and Ja′-
son has received
them with hospitality.
And all these [men]
act in opposition to
the decrees of Caesar,
saying there is anoth-
er king, Jesus." 8 They
indeed agitated the
crowd and the city
rulers when they
heard these things;
9 and first after tak-
ing sufficient secu-
rity from Ja′son and
the others they let
them go.

10 Immediately by
night the brothers
sent both Paul and
Silas out to Be·roe′a,
and these, upon ar-
riving, went into
the synagogue of the
Jews. 11 Now the lat-
ter were more noble-
minded than those
in Thes·sa·lo·ni′ca,
for they received the
word with the great-
est eagerness of mind,
carefully examining
the Scriptures dai-
ly as to whether
these things were so.
12 Therefore many of
them became believers,
and so did not a few
of the reputable Greek

γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν
women of the reputable also of male persons
οὐκ ὀλίγοι. 13 Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς
not few. As but knew the from the
Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ
Thessalonica Jews that also in the Beroea
κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ
was published by the Paul the word of the
θεοῦ, ἦλθον κἀκεῖ σαλεύοντες καὶ
God, they came and there shaking up and
ταράσσοντες τοὺς ὄχλους. 14 εὐθέως δὲ
agitating the crowds. Immediately but
τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ
then the Paul sent off out the brothers
πορεύεσθαι ἕως ἐπὶ τὴν θάλασσαν·
to be going until upon the sea;
ὑπέμεινάν τε ὅ τε Σίλας καὶ ὁ
remained behind and the and Silas and the
Τιμόθεος ἐκεῖ. 15 οἱ δὲ
Timothy there. The (ones) but
καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως
conducting the Paul they led until
Ἀθηνῶν, καὶ λαβόντες ἐντολὴν
Athens, and having received commandment
πρὸς τὸν Σίλαν καὶ τὸν Τιμόθεον ἵνα
toward the Silas and the Timothy in order that
ὡς τάχιστα ἔλθωσιν πρὸς αὐτὸν
as most quickly they should come toward him
ἐξῄεσαν.
they went out.

16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου
In but the Athens waiting for
αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ
them of the Paul, was being irritated the
πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον
spirit of him in him beholding full of idols
οὖσαν τὴν πόλιν. 17 διελέγετο μὲν
being the city. He was reasoning indeed
οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις
therefore in the synagogue to the Jews
καὶ τοῖς σεβομένοις καὶ ἐν τῇ
and the (ones) reverencing and in the
ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς
marketplace down every day toward
τοὺς παρατυγχάνοντας. 18 τινὲς
the (ones) happening (to be) alongside. Some
δὲ καὶ τῶν Ἐπικουρίων καὶ Στωικῶν
but also of the Epicurean and Stoic
φιλοσόφων συνέβαλλον αὐτῷ, καί
philosophers were throwing together to him, and

women and of the
men. 13 But when the
Jews from Thes·sa·lo-
ni′ca learned that the
word of God was pub-
lished also in Be·roe′a
by Paul, they came
there also to incite
and agitate the mass-
es. 14 Then the broth-
ers immediately sent
Paul off to go as far
as the sea; but both
Silas and Timothy re-
mained behind there.
15 However, those
conducting Paul
brought him as far
as Athens and, after
receiving a command
for Silas and Timothy
to come to him as
quickly as possible,
they departed.

16 Now while Paul
was waiting for them
in Athens, his spirit
within him came
to be irritated at
beholding that the
city was full of idols.
17 Consequently he
began to reason in
the synagogue with
the Jews and the
other people who
worshiped [God] and
every day in the
market place with
those who happened
to be on hand. 18 But
certain ones of both
the Ep·i·cu·re′an and
the Sto′ic philoso-
phers took to con-
versing with him
controversially, and

τινες ἔλεγον Τί ἂν θέλοι ὁ
some were saying What likely would will the

σπερμολόγος οὗτος λέγειν; οἱ δέ,
seed picker this to be saying? The (ones) but,

Ξένων δαιμονίων δοκεῖ καταγγελεὺς
Of foreign demons he is seeming publisher

εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν
to be; because the Jesus and the

ἀνάστασιν εὐηγγελίζετο.
resurrection he was declaring as good news.

19 ἐπιλαβόμενοι δὲ αὐτοῦ ἐπὶ τὸν
Having taken hold but of him upon the

Ἄρειον Πάγον ἤγαγον, λέγοντες Δυνάμεθα
Arean Pagos they led, saying Are we able

γνῶναι τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ
to know what the new this the by you

λαλουμένη διδαχή; 20 ξενίζοντα
being spoken teaching? Being strange (things)

γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς
for some you are importing into the hearings

ἡμῶν· βουλόμεθα οὖν γνῶναι
of us; we are wishing therefore to know

τίνα θέλει ταῦτα εἶναι.
what (things) is willing these (things) to be.

21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες
Athenians but all and the sojourning

ξένοι εἰς οὐδὲν ἕτερον
foreigners into nothing different

ηὐκαίρουν ἢ λέγειν
they had leisure time than to be saying

τι ἢ ἀκούειν τι καινότερον.
something or to be hearing something newer.

22 σταθεὶς δὲ Παῦλος ἐν μέσῳ τοῦ
Having stood but Paul in middle of the

Ἀρείου Πάγου ἔφη
Arean Pagos he said

Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς
Male persons Athenians, down all (things) as

δεισιδαιμονεστέρους ὑμᾶς θεωρῶ·
more demon-dreading YOU I am beholding;

23 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ
going through for and beholding up the

σεβάσματα ὑμῶν εὗρον καὶ βωμὸν ἐν
objects of veneration of YOU I found also altar in

ᾧ ἐπεγέγραπτο Ἀγνώστῳ Θεῷ.
which it had been written upon To Unknown God.

ὃ οὖν ἀγνοοῦντες εὐσεβεῖτε,
Which therefore being ignorant YOU are venerating,

some would say:
"What is it this
chatterer would like
to tell?" Others: "He
seems to be a pub-
lisher of foreign de-
ities." This was
because he was de-
claring the good news
of Jesus and the res-
urrection. 19 So they
laid hold of him and
led him to the Ar-
e·op′a·gus, saying:
"Can we get to know
what this new teach-
ing is which is spo-
ken by you? 20 For
you are introducing
some things that are
strange to our ears.
Therefore we desire
to get to know what
these things purport
to be." 21 In fact,
all Athenians and the
foreigners sojourning
there would spend
their leisure time at
nothing but telling
something or listening
to something new.
22 Paul now stood in
the midst of the Ar·e·
op′a·gus and said:
"Men of Athens, I
behold that in all
things YOU seem to
be more given to the
fear of the deities[a]
than others are.
23 For instance, while
passing along and
carefully observing
YOUR objects of de-
votion I also found
an altar on which
had been inscribed
'To an Unknown God.'
Therefore what YOU
are unknowingly giv-
ing godly devotion to,

22[a] δεισιδαιμονεστέρους (*dei·si·dai·mo·ne·ste′rous*), ℵBA; *su·per·sti·ti·o·si·or′es*, Vg. Demons were thought to be deities, not discourteously.

τοῦτο ἐγὼ καταγγέλλω ὑμῖν. 24 Ὁ
this (thing) I am announcing down to YOU. The

θεὸς ὁ ποιήσας τὸν κόσμον καὶ
God the (one) having made the world and

πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ
all the (things) in it, this (One) of heaven

καὶ γῆς ὑπάρχων κύριος οὐκ ἐν
and of earth existing Lord not in

χειροποιήτοις ναοῖς κατοικεῖ
handmade divine habitations is inhabiting

25 οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων
nor by hands human

θεραπεύεται προσδεόμενός τινος,
is being attended to having further need of anything,

αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ
he giving to all life and breath and

τὰ πάντα· 26 ἐποίησέν τε ἐξ
the (things) all; he made and out of

ἑνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ
one every nation of men to be dwelling upon

παντὸς προσώπου τῆς γῆς, ὁρίσας
all face of the earth, having defined

προστεταγμένους καιροὺς καὶ τὰς
having been set toward appointed times and the

ὁροθεσίας τῆς κατοικίας αὐτῶν,
limits of the dwelling of them,

27 ζητεῖν τὸν θεὸν εἰ ἄρα γε
to be seeking the God if really in fact

ψηλαφήσειαν αὐτὸν καὶ εὕροιεν,
they might grope for him and they might find,

καί γε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου
and in fact not long [way] from one each

ἡμῶν ὑπάρχοντα. 28 ἐν αὐτῷ γὰρ
of us existing. In him for

ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς
we are living and we are moving and we are, as

καί τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν
also some of the down YOU poets have said

Τοῦ γὰρ καὶ γένος ἐσμέν.
Of the (one) for also race we are.

29 γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ
Race therefore existing of the God not

ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ
we are owing to be opining to gold or to silver or

λίθῳ, χαράγματι τέχνης καὶ
to stone, to sculptured (thing) of art and

ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι
of contrivance of man, the divine [being] to be

ὅμοιον. 30 τοὺς μὲν οὖν χρόνους τῆς
like. The indeed therefore times of the

this I am publishing
to YOU. 24 The God
that made the world
and all the things in
it, being, as this One
is, Lord of heaven
and earth, does not
dwell in handmade
temples, 25 neither is
he attended to by
human hands as if
he needed anything,
because he himself
gives to all [persons]
life and breath and
all things. 26 And he
made out of one
[man] every nation of
men, to dwell upon
the entire surface of
the earth, and he
decreed the appointed
seasons and the set
limits of the dwelling
of [men], 27 for them
to seek God, if they
might grope for him
and really find him,
although, in fact, he
is not far off from
each one of us. 28 For
by him we have life
and move and exist,
even as certain ones
of the poets among
YOU have said, 'For
we are also his prog-
eny.'
29 "Seeing, there-
fore, that we are
the progeny of God,
we ought not to im-
agine that the Divine
Being is like gold or
silver or stone, like
something sculptured
by the art and contri-
vance of man. 30 True,
God has overlooked

ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ
ignorance having overlooked the God the (things)
νῦν ἀπαγγέλλει τοῖς ἀνθρώποις πάντας
now he is reporting to the men all (them)
πανταχοῦ μετανοεῖν, 31 καθότι
everywhere to be repenting, according to which
ἔστησεν ἡμέραν ἐν ᾗ μέλλει
he made stand day in which he is about
κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ
to be judging the inhabited [earth] in righteousness
ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν
in male person to whom he defined, faith
παρασχὼν πᾶσιν ἀναστήσας
having furnished to all having made stand up
αὐτὸν ἐκ νεκρῶν.
him out of dead (ones).
32 ἀκούσαντες δὲ ἀνάστασιν νεκρῶν
Having heard but resurrection of dead (ones)
οἱ μὲν ἐχλεύαζον οἱ δὲ
the (ones) indeed were mocking the (ones) but
εἶπαν Ἀκουσόμεθά σου περὶ τούτου καὶ
said We shall hear of you about this also
πάλιν. 33 οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ
again. Thus the Paul made exit out of
μέσου αὐτῶν· τινὲς δὲ ἄνδρες
middle of them; some but male persons
κολληθέντες αὐτῷ ἐπίστευσαν, 34 ἐν
having been glued to him they believed, in
οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ
whom also Dionysius the Areopagite and
γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι
woman to name Damaris and different (ones)
σὺν αὐτοῖς.
together with them.

18 Μετὰ ταῦτα χωρισθεὶς
After these (things) having been separated
ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον.
out of the Athens he came into Corinth.
2 καὶ εὑρών τινα Ἰουδαῖον ὀνόματι
And having found some Jew to name
Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως
Aquila, Pontian to the race, recently
ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν
having come from the Italy and Priscilla
γυναῖκα αὐτοῦ διὰ τὸ διατεταχέναι
woman of him through the to have ordered
Κλαύδιον χωρίζεσθαι πάντας τοὺς
Claudius to be separating themselves all the
Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν
Jews from the Rome, he came toward

the times of such
ignorance, yet now he
is telling mankind
that they should all
everywhere repent.
31 Because he has set
a day in which he
purposes to judge the
inhabited earth in
righteousness by a
man whom he has
appointed, and he has
furnished a guarantee
to all men in that
he has resurrected
him from the dead."
32 Well, when they
heard of a resurrec-
tion of the dead, some
began to mock, while
others said: "We will
hear you about this
even another time."
33 Thus Paul went
out from their midst,
but some men joined
themselves to him
and became believers,
34 among whom also
were Di·o·nys′i·us, a
judge of the court
of the Ar·e·op′a·gus,
and a woman named
Dam′a·ris, and others
besides them.

18 After these things
he departed from
Athens and came to
Corinth. 2 And he
found a certain Jew
named Aq′ui·la, a na-
tive of Pontus who
had recently come
from Italy, and Pris-
cil′la his wife, because
of the fact that Clau-
dius had ordered all the
Jews to depart from
Rome. So he went to

αὐτοῖς, 3 καὶ διὰ τὸ ὁμότεχνον εἶναι
them, and through the similar trade to be
ἔμενεν παρ' αὐτοῖς καὶ
he was remaining beside them and
ἠργάζοντο, ἦσαν γὰρ σκηνοποιοὶ
they were working, they were for tentmakers
τῇ τέχνῃ. 4 διελέγετο δὲ ἐν τῇ
to the trade. He was reasoning but in the
συναγωγῇ κατὰ πᾶν σάββατον,
synagogue down every sabbath,
ἔπειθέν τε Ἰουδαίους καὶ Ἕλληνας.
he was persuading and Jews and Greeks.
5 Ὡς δὲ κατῆλθον ἀπὸ τῆς
As but they went down from the
Μακεδονίας ὅ τε Σίλας καὶ ὁ Τιμόθεος,
Macedonia the and Silas and the Timothy,
συνείχετο τῷ λόγῳ ὁ
was holding himself together to the word the
Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις
Paul, thoroughly witnessing to the Jews
εἶναι τὸν χριστὸν Ἰησοῦν. 6 ἀντιτασσομένων
to be the Christ Jesus, Of (ones) opposing
δὲ αὐτῶν καὶ βλασφημούντων ἐκτιναξάμενος
but of them and blaspheming having shaken out
τὰ ἱμάτια εἶπεν πρὸς αὐτούς Τὸ
the outer garments he said toward them The
αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν·
blood of YOU upon the head of YOU;
καθαρὸς ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη
clean I; from the now into the nations
πορεύσομαι. 7 καὶ μεταβὰς
I shall go. And having stepped across
ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς
from there he came into house of someone
ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν θεόν,
to name Titius Justus venerating the God,
οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ
whose the house was having joint boundary to the
συναγωγῇ. 8 Κρίσπος δὲ ὁ ἀρχισυνάγωγος
synagogue. Crispus but the synagogue ruler
ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ
believed to the Lord together with whole
τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν
the house (hold) of him, and many of the
Κορινθίων ἀκούοντες ἐπίστευον καὶ
Corinthians hearing were believing and
ἐβαπτίζοντο. 9 Εἶπεν δὲ ὁ κύριος
they were being baptized. Said but the Lord
ἐν νυκτὶ δι' ὁράματος τῷ Παύλῳ Μὴ
in night through vision to the Paul Not

them 3 and on ac-
count of being of the
same trade he stayed
at their home, and
they worked, for they
were tentmakers by
trade. 4 However, he
would give a talk in
the synagogue every
sabbath and would
persuade Jews and
Greeks.
5 When, now, both
Silas and Timothy
came down from Mac-
e·do′ni·a, Paul began
to be intensely occu-
pied with the word,
witnessing to the Jews
to prove that Jesus is
the Christ. 6 But after
they kept on opposing
and speaking abusive-
ly, he shook out his
garments and said to
them: "Let YOUR blood
be upon YOUR own
heads. I am clean.
From now on I will go
to people of the na-
tions." 7 Accordingly
he transferred from
there and went into
the house of a man
named Titius Justus,
a worshiper of God,
whose house was ad-
joining the synagogue.
8 But Crispus the pre-
siding officer of the
synagogue became a
believer in the Lord,
and so did all his
household. And many
of the Corinthians
that heard began to
believe and be bap-
tized. 9 Moreover, by
night the Lord said
to Paul through a
vision: "Have no

φοβοῦ, ἀλλὰ λάλει καὶ μὴ
be fearing, but be speaking and not
σιωπήσῃς, 10 διότι ἐγώ εἰμι
you should be silent, through which I am
μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ
with you and no one will set upon you of the
κακῶσαί σε, διότι λαός ἐστί
to treat badly you, through which people is
μοι πολὺς ἐν τῇ πόλει ταύτῃ.
to me much in the city this.
11 Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἓξ
He sat down but year and months six
διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.
teaching in them the word of the God.
12 Γαλλίωνος δὲ ἀνθυπάτου ὄντος τῆς
Of Gallio but proconsul being of the
Ἀχαΐας κατεπέστησαν οἱ Ἰουδαῖοι
Achaia stood down upon the Jews
ὁμοθυμαδὸν τῷ Παύλῳ καὶ ἤγαγον αὐτὸν
like-mindedly to the Paul and they led him
ἐπὶ τὸ βῆμα, 13 λέγοντες ὅτι
upon the step, saying that
Παρὰ τὸν νόμον ἀναπείθει οὗτος
Alongside the law is persuading up this (one)
τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.
the men to be venerating the God.
14 μέλλοντος δὲ τοῦ Παύλου
Being about but of the Paul
ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων
to be opening up the mouth said the Gallio
πρὸς τοὺς Ἰουδαίους Εἰ μὲν ἦν
toward the Jews If indeed it was
ἀδίκημά τι ἢ ῥᾳδιούργημα
unrighteous thing some or readily done work
πονηρόν, ὦ Ἰουδαῖοι, κατὰ λόγον ἂν
wicked, O Jews, according to word likely
ἀνεσχόμην ὑμῶν· 15 εἰ δὲ
I was putting up with you; if but
ζητήματά ἐστιν περὶ λόγου καὶ ὀνομάτων
things sought it is about word and names
καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε
and law of the according to you, you will see
αὐτοί· κριτὴς ἐγὼ τούτων οὐ
very (ones); judge I of these (things) not
βούλομαι εἶναι. 16 καὶ ἀπήλασεν αὐτοὺς
I am wishing to be. And he drove off them
ἀπὸ τοῦ βήματος. 17 ἐπιλαβόμενοι
from the step. Having taken hold of
δὲ πάντες Σωσθένην τὸν ἀρχισυνάγωγον
but all (they) Sosthenes the synagogue ruler

fear, but keep on
speaking and do not
keep silent, 10 because
I am with you and
no man will assault
you so as to do you
injury; for I have
many people in this
city." 11 So he stayed
set there a year and
six months, teaching
among them the word
of God.
12 Now while Gal'-
li·o was proconsul of
A·cha'ia, the Jews
rose up with one
accord against Paul
and led him to the
judgment seat, 13 say-
ing: "Contrary to the
law this person leads
men to another per-
suasion in worshiping
God." 14 But as Paul
was going to open
his mouth, Gal'li·o
said to the Jews:
"If it were, indeed,
some wrong or a
wicked act of vil-
lainy, O Jews, I
would with reason
put up patiently with
you. 15 But if it is
controversies over
speech and names
and the law among
you, you yourselves
must see to it. I
do not wish to be
a judge of these
things." 16 With that
he drove them away
from the judgment
seat. 17 So they all
laid hold of Sos'the-
nes the presiding offi-
cer of the synagogue

ἔτυπτον ἔμπροσθεν τοῦ βήματος·
they were beating in front of the step;
καὶ οὐδὲν τούτων τῷ Γαλλίωνι
and nothing of these (things) to the Gallio
ἔμελεν.
was of concern.
18 Ὁ δὲ Παῦλος ἔτι
The but Paul yet
προσμείνας ἡμέρας ἱκανὰς τοῖς
having further remained days sufficient to the
ἀδελφοῖς ἀποταξάμενος ἐξέπλει
brothers having set himself off he was sailing out
εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ
into the Syria, and together with him
Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν
Priscilla and Aquila, having shorn in
Κενχρεαῖς τὴν κεφαλήν, εἶχεν γὰρ
Cenchreae the head, he was having for
εὐχήν. 19 κατήντησαν δὲ εἰς Ἔφεσον,
vow. They attained down but into Ephesus,
κἀκείνους κατέλιπεν αὐτοῦ, αὐτὸς δὲ
and those he left down in that place, he but
εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο
having entered into the synagogue he reasoned
τοῖς Ἰουδαίοις. 20 ἐρωτώντων δὲ αὐτῶν
to the Jews. Requesting but of them
ἐπὶ πλείονα χρόνον μεῖναι οὐκ
upon more time to remain not
ἐπένευσεν, 21 ἀλλὰ ἀποταξάμενος
he gave nod upon, but having set himself off
καὶ εἰπών Πάλιν ἀνακάμψω πρὸς
and having said Again I shall bend back toward
ὑμᾶς τοῦ θεοῦ θέλοντος ἀνήχθη ἀπὸ
you of the God willing he was led up from
τῆς Ἐφέσου, 22 καὶ κατελθὼν εἰς
the Ephesus, and having come down into
Καισαρίαν, ἀναβὰς καὶ ἀσπασάμενος
Caesarea, having stepped up and having greeted
τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν,
the ecclesia, he stepped down into Antioch,
23 καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν,
and having made time some he went out,
διερχόμενος καθεξῆς τὴν
passing through according to subsequence the
Γαλατικὴν χώραν καὶ Φρυγίαν, στηρίζων
Galatian country and Phrygia, confirming
πάντας τοὺς μαθητάς.
all the disciples.

and went to beating
him in front of the
judgment seat. But
Gal'li·o would not
concern himself at all
with these things.
18 However, after
staying quite some
days longer, Paul said
good-by to the brothers
and proceeded to sail
away for Syria, and
with him Pris·cil'la
and Aq'ui·la, as he
had the hair of his
head clipped short in
Cen'chre·ae, for he
had a vow. 19 So they
arrived at Eph'e·sus,
and he left them
there; but he himself
entered into the syn-
agogue and reasoned
with the Jews. 20 Al-
though they kept
requesting him to re-
main for a longer
time, he would not
consent 21 but said
good-by and told
them: "I will return
to you again, if Je-
hovah[a] is willing."
And he put out to sea
from Eph'e·sus 22 and
came down to Caes-
a·re'a. And he went
up and greeted the
congregation, and
went down to Antioch.
23 And when he had
passed some time
there he departed and
went from place to
place through the
country of Ga·la'-
ti·a and Phryg'i·a,
strengthening all the
disciples.

21[a] Jehovah, J^{17}; God, ℵBAVgSy^{p}.

24 Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι,
Jew but some Apollos to name,
Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος,
Alexandrian to the race, male person eloquent,
κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν
he attained down into Ephesus, powerful being
ἐν ταῖς γραφαῖς. 25 οὗτος ἦν
in the Scriptures. This (one) was
κατηχημένος τὴν ὁδὸν τοῦ
having been taught by echo down the way of the
κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει
Lord, and boiling to the spirit he was speaking
καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ
and he was teaching accurately the (things) about
τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ
the Jesus, being acquainted with alone the
βάπτισμα Ἰωάνου. 26 οὗτός τε
baptism of John. This (one) and
ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ·
started to be speaking boldly in the synagogue;
ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας
having heard but of him Priscilla and Aquila
προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ
took along him and more accurately to him
ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ.
they expounded the way of the God.
27 βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν
Wishing but of him to go through into the
Ἀχαΐαν προτρεψάμενοι οἱ ἀδελφοὶ
Achaia having turned forward the brothers
ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν·
wrote to the disciples to receive off him;
ὃς παραγενόμενος συνεβάλετο πολὺ
who having come to be alongside he helped much
τοῖς πεπιστευκόσιν διὰ τῆς
to the (ones) having believed through the
χάριτος· 28 εὐτόνως γὰρ τοῖς
undeserved kindness; intensely for to the
Ἰουδαίοις διακατηλέγχετο
Jews he was thoroughly proving
δημοσίᾳ ἐπιδεικνὺς διὰ τῶν
to public [place] showing forth through the
γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.
Scriptures to be the Christ Jesus.

19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν
It occurred but in the the Apollos to be in
Κορίνθῳ Παῦλον διελθόντα τὰ
Corinth Paul having gone through the

24 Now a certain
Jew named A·pol′los,
a native of Alexandria,
an eloquent man, ar-
rived in Eph′e·sus;
and he was well versed
in the Scriptures.
25 This [man] had
been orally instructed
in the way of Jeho-
vah[a] and, as he was
aglow with the spirit,
he went speaking and
teaching with correct-
ness the things about
Jesus, but being ac-
quainted with only
the baptism of John.
26 And this [man]
started to speak boldly
in the synagogue.
When Pris·cil′la and
Aq′ui·la heard him,
they took him into
their company and ex-
pounded the way of
God more correctly to
him. 27 Further, be-
cause he was desiring
to go across into
A·cha′ia, the brothers
wrote the disciples, ex-
horting them to re-
ceive him kindly. So
when he got there, he
greatly helped those
who had believed on
account of God's un-
deserved kindness;
28 for with intensity
he thoroughly proved
the Jews to be wrong
publicly, while he
demonstrated by the
Scriptures that Jesus
was the Christ.

19 In the course
of events, while
A·pol′los was in
Corinth, Paul went
through the inland

25[a] Jehovah, $J^{7,8,12,13,16}$; the Lord, אBA.

ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἔφεσον καὶ
upper parts to come into Ephesus and
εὑρεῖν τινας μαθητάς, 2 εἶπέν τε πρὸς
to find some disciples, he said and toward
αὐτούς Εἰ πνεῦμα ἅγιον ἐλάβετε
them If spirit holy you received
πιστεύσαντες; οἱ δὲ πρὸς αὐτόν
having believed? The (ones) but toward him
Ἀλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν.
But not if spirit holy is we heard.
3 εἶπέν τε Εἰς τί οὖν
He said and Into what therefore
ἐβαπτίσθητε; οἱ δὲ εἶπαν Εἰς τὸ
were you baptized? The (ones) but said Into the
Ἰωάνου βάπτισμα. 4 εἶπεν δὲ Παῦλος
of John baptism. Said but Paul
Ἰωάνης ἐβάπτισεν βάπτισμα μετανοίας,
John baptized baptism of repentance,
τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον
to the people saying into the (one) coming
μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦτ'
after him in order that they should believe, this
ἔστιν εἰς τὸν Ἰησοῦν. 5 ἀκούσαντες δὲ
is into the Jesus. Having heard but
ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου
they were baptized into the name of the Lord
Ἰησοῦ· 6 καὶ ἐπιθέντος αὐτοῖς τοῦ
Jesus; and having imposed to them of the
Παύλου χεῖρας ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ'
Paul hands came the spirit the holy upon
αὐτούς, ἐλάλουν τε γλώσσαις καὶ
them, they were speaking and to tongues and
ἐπροφήτευον. 7 ἦσαν δὲ οἱ πάντες
they were prophesying. Were but the all
ἄνδρες ὡσεὶ δώδεκα.
male persons as if twelve.

8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν
Having entered but into the synagogue
ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς
he was speaking boldly upon months three
διαλεγόμενος καὶ πείθων περὶ τῆς
reasoning and persuading about the
βασιλείας τοῦ θεοῦ. 9 ὡς δέ τινες
kingdom of the God. As but some
ἐσκληρύνοντο καὶ
were hardening themselves and
ἠπείθουν κακολογοῦντες τὴν ὁδὸν
they were disobeying saying bad the way
ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ'
in sight of the multitude, having stood off from

parts and came down
to Eph′e·sus, and
found some disciples;
2 and he said to
them: "Did you re-
ceive holy spirit
when YOU became be-
lievers?" They said to
him: "Why, we have
never heard whether
there is a holy spirit."
3 And he said: "In
what, then, were YOU
baptized?" They said:
"In John's baptism."
4 Paul said: "John
baptized with the bap-
tism [in symbol] of
repentance, telling the
people to believe in
the one coming after
him, that is, in Je-
sus." 5 On hearing
this, they got bap-
tized in the name of
the Lord Jesus. 6 And
when Paul laid his
hands upon them,
the holy spirit came
upon them, and they
began speaking with
tongues and proph-
esying. 7 All together,
there were about
twelve men.

8 Entering into the
synagogue, he spoke
with boldness for
three months, giv-
ing talks and using
persuasion con-
cerning the king-
dom of God. 9 But
when some went on
hardening themselves
and not believing,
speaking injuriously
about The Way be-
fore the multitude,
he withdrew from

αὐτῶν ἀφώρισεν τοὺς μαθητάς, καθ' ἡμέραν
them he limited off the disciples, down day
διαλεγόμενος ἐν τῇ σχολῇ Τυράννου.
reasoning in the school of Tyrannus.
10 τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε
This but occurred upon years two, as-and
πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι
all the inhabiting the Asia to hear
τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ
the word of the Lord, Jews and and
Ἕλληνας.
Greeks.
11 Δυνάμεις τε οὐ τὰς τυχούσας ὁ
Powers and not the having happened the
θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου,
God was doing through the hands of Paul,
12 ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας
as-and also upon the (ones) being sick
ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια
to be borne off from the skin of him sweat cloths
ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν
or aprons and to be changing place from them
τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ
the diseases, the and spirits the wicked
ἐκπορεύεσθαι. 13 Ἐπεχείρησαν δὲ τινες
to be coming out. Took in hand but some
καὶ τῶν περιερχομένων Ἰουδαίων
also of the (ones) going about Jews
ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας
exorcists to be naming upon the (ones) having
τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ
the spirits the wicked the name of the
κυρίου Ἰησοῦ λέγοντες Ὁρκίζω
Lord Jesus saying I am putting under oath
ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει.
YOU the Jesus whom Paul is preaching.
14 ἦσαν δέ τινος Σκευᾶ Ἰουδαίου
Were but of some Sceva Jewish
ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.
high priest seven sons this doing.
15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν
Having answered but the spirit the wicked
εἶπεν αὐτοῖς Τὸν μὲν Ἰησοῦν γινώσκω
said to them The indeed Jesus I am knowing
καὶ τὸν Παῦλον ἐπίσταμαι, ὑμεῖς δὲ
and the Paul I am acquainted with, YOU but
τίνες ἐστέ; 16 καὶ ἐφαλόμενος ὁ
who are YOU? And having leaped upon the
ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα
man upon them in whom was the spirit

them and separated
the disciples from
them, daily giving
talks in the school
[auditorium] of Ty-
ran′nus. 10 This took
place for two years,
so that all those in-
habiting the [district
of] Asia heard the
word of the Lord,
both Jews and Greeks.

11 And God kept
performing extraor-
dinary works of pow-
er through the hands
of Paul, 12 so that
even cloths and
aprons were borne
from his body to the
ailing people, and the
diseases left them,
and the wicked spirits
came out. 13 But cer-
tain ones of the
roving Jews who
practiced the cast-
ing out of demons
also undertook to
name the name of
the Lord Jesus over
those having the
wicked spirits, say-
ing: "I solemnly
charge YOU by Jesus
whom Paul preaches."
14 Now there were
seven sons of a cer-
tain Sce′va, a Jewish
chief priest, doing this.
15 But in answer the
wicked spirit said to
them: "I know Jesus
and I am acquainted
with Paul; but who
are YOU?" 16 With
that the man in whom
the wicked spirit
was leaped upon them,

τὸ πονηρὸν κατακυριεύσας ἀμφοτέρων
the wicked having got the mastery of both
ἴσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς
exerted strength down on them, as-and naked
καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ
and having been wounded to flee out of the
οἴκου ἐκείνου. 17 τοῦτο δὲ ἐγένετο γνωστὸν
house that. This but became known
πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησιν τοῖς
to all Jews and and Greeks the (ones)
κατοικοῦσιν τὴν Ἔφεσον, καὶ ἐπέπεσεν φόβος
inhabiting the Ephesus, and fell upon fear
ἐπὶ πάντας αὐτούς, καὶ ἐμεγαλύνετο τὸ
upon all them, and was being magnified the
ὄνομα τοῦ κυρίου Ἰησοῦ. 18 πολλοί τε
name of the Lord Jesus. Many and
τῶν πεπιστευκότων ἤρχοντο
of the (ones) having believed were coming
ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς
confessing out and announcing up the
πράξεις αὐτῶν. 19 ἱκανοὶ δὲ τῶν τὰ
acts of them. Sufficient but of the (ones) the
περίεργα πραξάντων συνενέγκαντες
curiosities having practiced having brought together
τὰς βίβλους κατέκαιον ἐνώπιον
the books they were burning down in sight
πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν
of all; and computed the prices of them
καὶ εὗρον ἀργυρίου μυριάδας πέντε.
and they found of silver myriads five.
20 Οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος
Thus down might of the Lord the word
ηὔξανεν καὶ ἴσχυεν.
was growing and it was exerting strength.
21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο
As but was fulfilled these (things), put
ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν
the Paul in the spirit having gone through
τὴν Μακεδονίαν καὶ Ἀχαίαν πορεύεσθαι εἰς
the Macedonia and Achaia to be going into
Ἱεροσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι
Jerusalem, having said that After the to come to be
με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν.
me there it is necessary me also Rome to see.
22 ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο
Having sent off but into the Macedonia two
τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ
of the (ones) serving to him, Timothy and

got the mastery of
one after the other,
and prevailed against
them, so that they
fled naked and wound-
ed out of that house.
17 This became known
to all, both the Jews
and the Greeks that
dwelt in Eph′e·sus;
and a fear fell upon
them all, and the
name of the Lord
Jesus went on being
magnified. 18 And
many of those who
had become believers
would come and con-
fess and report their
practices openly.
19 Indeed, quite a
number of those who
practiced magical arts
brought their books
together and burned
them up before every-
body. And they cal-
culated together the
prices of them and
found them worth
fifty thousand pieces
of silver. 20 Thus in
a mighty way the
word of Jehovah[a]
kept growing and pre-
vailing.

21 Now when these
things had been com-
pleted, Paul purposed
in his spirit that, af-
ter going through
Mac·e·do′ni·a and
A·cha′ia, he would
journey to Jerusalem,
saying: "After I get
there I must also see
Rome." 22 So he dis-
patched to Mac·e·do′-
ni·a two of those
who ministered to
him, Timothy and

20[a] Jehovah, J[7,8,13,15-18]; the Lord, ℵBA; God, VgSy[p].

Ἔραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν
Erastus, he delayed time into the
Ἀσίαν.
Asia.
23 Ἐγένετο δὲ κατὰ τὸν καιρὸν
It occurred but down the appointed time
ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.
that agitation not little about the way.
24 Δημήτριος γάρ τις ὀνόματι,
Demetrius for some to name,
ἀργυροκόπος, ποιῶν ναοὺς
silversmith, making divine habitations
ἀργυροῦς Ἀρτέμιδος παρείχετο τοῖς
of silver of Artemis was furnishing to the
τεχνίταις οὐκ ὀλίγην ἐργασίαν, 25 οὓς
artisans not little working profit, whom
συναθροίσας καὶ τοὺς περὶ τὰ
having crowded together also the about the
τοιαῦτα ἐργάτας εἶπεν Ἄνδρες,
such things workers he said Male persons,
ἐπίστασθε ὅτι ἐκ ταύτης τῆς
you are well knowing that out of this the
ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν, 26 καὶ
working the prosperity to us is, and
θεωρεῖτε καὶ ἀκούετε ὅτι οὐ
you are beholding and you are hearing that not
μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς
only of Ephesus but nearly of all the
Ἀσίας ὁ Παῦλος οὗτος πείσας
Asia the Paul this having persuaded
μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι
made to change stand sufficient crowd, saying that
οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν
not are gods the (ones) through hands
γινόμενοι. 27 οὐ μόνον δὲ τοῦτο
coming to be. Not only but this
κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν
is in danger to us the part into disrepute
ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς
to come, but also the of the great goddess
Ἀρτέμιδος ἱερὸν εἰς οὐθὲν λογισθῆναι,
Artemis temple into nothing to be rated,
μέλλειν τε καὶ καθαιρεῖσθαι τῆς
to be about and also to be taken down of the
μεγαλειότητος αὐτῆς, ἣν ὅλη ἡ Ἀσία
magnificence of her, whom whole the Asia
καὶ ἡ οἰκουμένη σέβεται.
and the being inhabited [earth] is venerating.

E·ras′tus, but he himself delayed for some time in the [district of] Asia.
23 At that particular time there arose no little disturbance concerning The Way.[a]
24 For a certain man named De·me′tri·us, a silversmith, by making silver shrines of Ar′te·mis furnished the craftsmen no little gain; 25 and he gathered them and those who worked at such things and said: "Men, YOU well know that from this business we have our prosperity. 26 Also, YOU behold and hear how not only in Eph′e·sus but in nearly all the [district of] Asia this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the ones that are made by hands are not gods.
27 Moreover, the danger exists not only that this [occupation] of ours will come into disrepute but also that the temple of the great goddess Ar′te·mis will be esteemed as nothing and even her magnificence which the whole [district of] Asia and the inhabited earth worships is about to be brought down to nothing."

23[a] The Way, אBA; Jehovah's way, J17,18; the way of the Lord, Vg(Sixtine, Clementine); the way of God, Sy[p].

28 ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις
Having heard but and having become full
θυμοῦ ἔκραζον λέγοντες Μεγάλη
of anger they were crying out saying Great
ἡ Ἄρτεμις Ἐφεσίων.
the Artemis of Ephesians.
29 καὶ ἐπλήσθη ἡ πόλις τῆς
And became filled the city of the
συγχύσεως, ὥρμησάν τε ὁμοθυμαδὸν
confusion, they rushed and like-mindedly
εἰς τὸ θέατρον συναρπάσαντες
into the theater having snatched up together
Γαΐον καὶ Ἀρίσταρχον Μακεδόνας,
Gaius and Aristarchus Macedonians,
συνεκδήμους Παύλου. 30 Παύλου δὲ
travelers together of Paul. Of Paul but
βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ
wishing to enter into the public not
εἴων αὐτὸν οἱ μαθηταί· 31 τινὲς
were permitting him the disciples; some
δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι,
but also of the Asiarchs, being to him friends,
πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ
having sent toward him they were entreating not
δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32 ἄλλοι
to give himself into the theater. Others
μὲν οὖν ἄλλο τι ἔκραζον,
indeed therefore other something were crying out,
ἦν γὰρ ἡ ἐκκλησία συνκεχυμένη,
was for the ecclesia having been confused,
καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος
and the more (ones) not had known of what
ἕνεκα συνεληλύθεισαν. 33 ἐκ
on account of they had come together. Out of
δὲ τοῦ ὄχλου συνεβίβασαν
but of the crowd they together made go
Ἀλέξανδρον προβαλόντων αὐτὸν τῶν
Alexander having thrust forward him of the
Ἰουδαίων, ὁ δὲ Ἀλέξανδρος
Jews, the but Alexander
κατασείσας τὴν χεῖρα ἤθελεν
having shaken down the hand he was willing
ἀπολογεῖσθαι τῷ δήμῳ.
to be defending himself to the public.
34 ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστιν
Having recognized but that Jew he is
φωνὴ ἐγένετο μία ἐκ πάντων
voice occurred one out of all
ὡσεὶ ἐπὶ ὥρας δύο κραζόντων
as if upon hours two crying out

28 Hearing this and becoming full of anger, the men began crying out, saying: "Great is Ar′te·mis of the E·phe′sians!"
29 So the city became filled with confusion, and with one accord they rushed into the theater, taking forcibly along with them Ga′ius and Ar·is·tar′chus, Mac·e·do′ni·ans, traveling companions of Paul. 30 For his part, Paul was willing to go inside to the people, but the disciples would not permit him. 31 Even some of the commissioners of festivals and games, who were friendly to him, sent to him and began pleading for him not to risk himself in the theater. 32 The fact is, some were crying out one thing and others another; for the assembly was in confusion, and the majority of them did not know the reason why they had come together.
33 So together they brought Alexander out of the crowd, the Jews thrusting him up front; and Alexander motioned with his hand and was wanting to make his defense to the people. 34 But when they recognized that he was a Jew, one cry arose from them all as they shouted for about two hours:

Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.
Great the Artemis of Ephesians.
35 Καταστείλας δὲ τὸν ὄχλον ὁ
Having sent down but the crowd the
γραμματεὺς φησιν Ἄνδρες Ἐφέσιοι,
scribe is saying Male persons Ephesians,
τίς γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει
who for is of men who not is knowing
τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν
the of Ephesians city temple keeper being
τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ
of the great Artemis and of the (one)
διοπετοῦς; 36 ἀναντιρήτων οὖν
fallen from Zeus? Uncontradictable therefore
ὄντων τούτων δέον ἐστὶν ὑμᾶς
being of these (things) binding it is YOU
κατεσταλμένους ὑπάρχειν καὶ μηδὲν
having been sent down to be and nothing
προπετὲς πράσσειν. 37 ἠγάγετε γὰρ τοὺς
rash to be performing. YOU led for the
ἄνδρας τούτους οὔτε ἱεροσύλους
male persons these (ones) neither temple plunderers
οὔτε βλασφημοῦντας τὴν θεὸν ἡμῶν. 38 εἰ
nor blaspheming the goddess of us. If
μὲν οὖν Δημήτριος καὶ οἱ
indeed therefore Demetrius and the (ones)
σὺν αὐτῷ τεχνῖται ἔχουσιν πρός
together with him artisans are having toward
τινα λόγον, ἀγοραῖοι ἄγονται καὶ
anyone word, forum [days] are being led and
ἀνθύπατοί εἰσιν, ἐγκαλείτωσαν
proconsuls are, let them bring charges against
ἀλλήλοις. 39 εἰ δέ τι περαιτέρω
one another. If but anything more beyond
ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ
YOU are seeking upon, in the lawful ecclesia
ἐπιλυθήσεται. 40 καὶ γὰρ
it will be loosened upon. And for
κινδυνεύομεν ἐγκαλεῖσθαι
we are in danger to be being charged with
στάσεως περὶ τῆς σήμερον μηδενὸς
of standing about the (one) today of not one
αἰτίου ὑπάρχοντος, περὶ οὗ οὐ
cause existing, about which not
δυνησόμεθα ἀποδοῦναι λόγον περὶ τῆς
we will be able to give off word about the
συστροφῆς ταύτης. 41 καὶ ταῦτα
turning together this. And these (things)
εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.
having said he loosed off the ecclesia.

"Great is Ar′te·mis of
the E·phe′sians!"
35 When, finally, the
city recorder had
quieted the crowd, he
said: "Men of Eph′e-
sus, who really is there
of mankind that does
not know that the city
of the E·phe′sians is
the temple keeper of
the great Ar′te·mis
and of the image
that fell from heaven?
36 Therefore since
these things are indis-
putable, it is becoming
for YOU to keep calm
and not act rash-
ly. 37 For YOU have
brought these men
who are neither rob-
bers of temples nor
blasphemers of our
goddess. 38 Therefore
if De·me′tri·us and
the craftsmen with
him do have a case
against someone, court
days are held and
there are proconsuls;
let them bring charges
against one another.
39 If, though, YOU are
searching for anything
beyond that, it must
be decided in a regu-
lar assembly. 40 For
we are really in dan-
ger of being charged
with sedition over to-
day's affair, no single
cause existing that
will permit us to ren-
der a reason for
this disorderly mob."
41 And when he had
said these things, he
dismissed the assem-
bly.

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον
After but the to cease the uproar
μεταπεμψάμενος ὁ Παῦλος τοὺς
having sent after (to him) the Paul the
μαθητὰς καὶ παρακαλέσας ἀσπασάμενος
disciples and having encouraged having greeted
ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν.
he went out to be going into Macedonia.
2 διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ
Having gone through but the parts those and
παρακαλέσας αὐτοὺς λόγῳ πολλῷ
having encouraged them to word much
ἦλθεν εἰς τὴν Ἑλλάδα, 3 ποιήσας τε
he came into the Greece, having done and
μῆνας τρεῖς γενομένης ἐπιβουλῆς αὐτῷ
months three having occurred of plot to him
ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι
by the Jews being about to be being led up
εἰς τὴν Συρίαν ἐγένετο γνώμης τοῦ
into the Syria he became of mental view of the
ὑποστρέφειν διὰ Μακεδονίας.
to be returning through Macedonia.
4 συνείπετο δὲ αὐτῷ Σώπατρος
Was following with but to him Sopater
Πύρρου Βεροιαῖος, Θεσσαλονικέων δὲ
of Pyrrhus Berean, of Thessalonians but
Ἀρίσταρχος καὶ Σέκουνδος, καὶ Γαῖος
Aristarchus and Secundus, and Gaius
Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος
Derbaean and Timothy, Asians but Tychicus
καὶ Τρόφιμος· 5 οὗτοι δὲ προσελθόντες
and Trophimus; these but having come toward
ἔμενον ἡμᾶς ἐν Τρῳάδι· 6 ἡμεῖς δὲ
were remaining for us in Troas; we but
ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν
sailed out after the days of the
ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν
unfermented [cakes] from Philippi, and we came
πρὸς αὐτοὺς εἰς τὴν Τρῳάδα ἄχρι ἡμερῶν
toward them into the Troas until days
πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά.
five, where we spent through days seven.
7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων
In but the one of the sabbaths
συνηγμένων ἡμῶν κλάσαι ἄρτον ὁ
having been led together of us to break bread the
Παῦλος διελέγετο αὐτοῖς, μέλλων
Paul was discoursing to them, being about
ἐξιέναι τῇ ἐπαύριον,
to be going out to the morrow,

20 Now after the
uproar had sub-
sided, Paul sent for the
disciples, and when he
had encouraged them
and bidden them fare-
well, he went forth to
journey into Mac·e-
do′ni·a. 2 After going
through those parts
and encouraging the
ones there with many
a word, he came into
Greece. 3 And when
he had spent three
months there, because
a plot was hatched
against him by the
Jews as he was about
to set sail for Syria, he
made up his mind to
return through Mac-
e·do′ni·a. 4 There were
accompanying him
Sop′a·ter the son of
Pyr′rhus of Be·roe′a,
Ar·is·tar′chus and
Se·cun′dus of the
Thes·sa·lo′ni·ans, and
Ga′ius of Der′be,
and Timothy, and
from the [district of]
Asia Tych′i·cus and
Troph′i·mus. 5 These
went on and were
waiting for us in Tro′-
as; 6 but we put out
to sea from Phi·lip′pi
after the days of the
unfermented cakes,
and we came to them
in Tro′as within five
days; and there we
spent seven days.
7 On the first day
of the week, when we
were gathered together
to have a meal, Paul
began discoursing to
them, as he was going
to depart the next day;

παρέτεινέν τε τὸν λόγον μέχρι
he extended alongside and the word until

μεσονυκτίου. 8 ἦσαν δὲ λαμπάδες ἱκαναὶ
midnight. Were but lamps sufficient

ἐν τῷ ὑπερῴῳ οὗ ἦμεν
in the upper chamber where we were

συνηγμένοι· 9 καθεζόμενος δέ
having been led together; sitting but

τις νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς
some young man to name Eutychus upon the

θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ
window, being borne down to sleep deep

διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον,
discoursing of the Paul upon more [time],

κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν
having been borne down from the sleep he fell

ἀπὸ τοῦ τριστέγου κάτω καὶ ἤρθη
from the third story downward and he was lifted up

νεκρός. 10 καταβὰς δὲ ὁ Παῦλος
dead. Having stepped down but the Paul

ἐπέπεσεν αὐτῷ καὶ συνπεριλαβὼν εἶπεν Μὴ
fell upon him and having embraced he said Not

θορυβεῖσθε, ἡ γὰρ ψυχὴ αὐτοῦ ἐν
be you being troubled, the for soul of him in

αὐτῷ ἐστίν. 11 ἀναβὰς δὲ καὶ
him is. Having stepped up but and

κλάσας τὸν ἄρτον καὶ γευσάμενος ἐφ'
having broken the bread and having tasted upon

ἱκανόν τε ὁμιλήσας ἄχρι
sufficient [time] and having conversed until

αὐγῆς οὕτως ἐξῆλθεν. 12 ἤγαγον
daybreak thus he went out. They led

δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν
but the boy living, and they were comforted

οὐ μετρίως.
not measurably.

13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ
We but having gone before upon the

πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἄσσον,
boat we were led up upon the Assos,

ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν
from there being about to be taking up the

Παῦλον, οὕτως γὰρ διατεταγμένος ἦν
Paul, thus for having been ordered he was

μέλλων αὐτὸς πεζεύειν. 14 ὡς
being about he to be going on foot. As

δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἄσσον,
but he threw together to us into the Assos,

ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην,
having taken up him we came into Mitylene,

and he prolonged his speech until midnight.
8 So there were quite a few lamps in the upper chamber where we were gathered together.
9 Seated at the window, a certain young man named Eu'ty·chus fell into a deep sleep while Paul kept talking on, and, collapsing in sleep, he fell down from the third story and was picked up dead.
10 But Paul went downstairs, threw himself upon him and embraced him and said: "STOP raising a clamor, for his soul is in him."
11 He now went upstairs and began the meal and took food, and after conversing for quite a while, until daybreak, he at length departed.
12 So they took the boy away alive and were comforted beyond measure.

13 We now went ahead to the boat and set sail to As'sos, where we were intending to take Paul aboard, for, after giving instructions to this effect, he himself was intending to go on foot.
14 So when he caught up with us in As'sos, we took him aboard and went to Mit·y·le'ne;

15 κἀκεῖθεν ἀποπλεύσαντες τῇ
and from there having sailed off to the

ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου,
succeeding [day] we met down opposite of Chios,

τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς
to the but different (day) we threw alongside into

Σάμον, τῇ δὲ ἐχομένῃ ἤλθομεν εἰς
Samos, to the but being next [day] we came into

Μίλητον· 16 κεκρίκει γὰρ ὁ Παῦλος
Miletus; had judged for the Paul

παραπλεῦσαι τὴν Ἔφεσον, ὅπως μὴ
to sail past the Ephesus, so that not

γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ
it might occur to him to spend time in the

Ἀσίᾳ, ἔσπευδεν γὰρ εἰ δυνατὸν
Asia, he was hastening for if possible

εἴη αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς
it might be to him the day of the Pentecost

γενέσθαι εἰς Ἱεροσόλυμα.
to come to be into Jerusalem.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς
From but the Miletus having sent into

Ἔφεσον μετεκαλέσατο τοὺς
Ephesus he called after (to him) the

πρεσβυτέρους τῆς ἐκκλησίας. 18 ὡς δὲ
older men of the ecclesia. As but

παρεγένοντο πρὸς αὐτὸν εἶπεν
they came to be alongside toward him he said

αὐτοῖς Ὑμεῖς ἐπίστασθε ἀπὸ πρώτης ἡμέρας
to them You well know from first day

ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς
from which I stepped upon into the Asia how

μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην
with you the all time I came to be

19 δουλεύων τῷ κυρίῳ μετὰ πάσης
slaving to the Lord with all

ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν
lowliness of mind and tears and trials

τῶν συμβάντων μοι ἐν ταῖς
the (ones) having stepped together to me in the

ἐπιβουλαῖς τῶν Ἰουδαίων· 20 ὡς οὐδὲν
plots of the Jews; as nothing

ὑπεστειλάμην τῶν συμφερόντων
I drew back of the (things) bearing together

τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς
of the not to recount to you and to teach you

δημοσίᾳ καὶ κατ' οἴκους,
to public [place] and according to houses,

15 and, sailing away from there the succeeding day, we arrived opposite Chi'os, but the next day we touched at Sa'mos, and on the following day we arrived at Mi·le'tus.
16 For Paul had decided to sail past Eph'e·sus, in order that he might not spend any time in the [district of] Asia; for he was hastening to get to Jerusalem on the day of the [festival of] Pentecost if he possibly could.

17 However, from Mi·le'tus he sent to Eph'e·sus and called for the older men of the congregation.
18 When they got to him he said to them: "YOU well know how from the first day that I stepped into the [district of] Asia I was with you the whole time,
19 slaving for the Lord with the greatest lowliness of mind and tears and trials that befell me by the plots of the Jews;
20 while I did not hold back from telling YOU any of the things that were profitable nor from teaching YOU publicly and from house to house.

21 διαμαρτυρόμενος Ἰουδαίοις τε καὶ
witnessing through about to Jews and and
Ἕλλησιν τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν
to Greeks the into God repentance and faith
εἰς τὸν κύριον ἡμῶν Ἰησοῦν. 22 καὶ νῦν
into the Lord of us Jesus. And now
ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύματι
look! having been bound I to the spirit
πορεύομαι εἰς Ἰερουσαλήμ, τὰ ἐν
I am going into Jerusalem, the (things) in
αὐτῇ συναντήσοντα ἐμοὶ μὴ
it about to meet together to me not
εἰδώς, 23 πλὴν ὅτι τὸ πνεῦμα τὸ
having known, besides that the spirit the
ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγον
holy down city witnesses through to me saying
ὅτι δεσμὰ καὶ θλίψεις με μένουσιν·
that bonds and tribulations me are remaining for;
24 ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν
but of not one word I am making the soul
τιμίαν ἐμαυτῷ ὡς τελειώσω τὸν δρόμον
valuable to myself as I should perfect the course
μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ
of me and the service which I received beside
τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ
of the Lord Jesus, to witness thoroughly to the
εὐαγγέλιον τῆς χάριτος τοῦ
good news of the undeserved kindness of the
θεοῦ.
God.

25 καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι
And now look! I have known that
οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς
not yet you will see the face of me you
πάντες ἐν οἷς διῆλθον κηρύσσων
all in whom I went through preaching
τὴν βασιλείαν· 26 διότι
the kingdom; through which
μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι
I am witnessing to you in the today's day that
καθαρός εἰμι ἀπὸ τοῦ αἵματος πάντων,
clean I am from the blood of all (ones),
27 οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι
not for I drew back of the not to recount
πᾶσαν τὴν βουλὴν τοῦ θεοῦ ὑμῖν.
all the counsel of the God to you.

21 But I thoroughly
bore witness both to
Jews and to Greeks
about repentance
toward God and faith
in our Lord Jesus.
22 And now, look!
bound in the spirit,
I am journeying
to Jerusalem, al-
though not knowing
the things that will
happen to me in it,
23 except that from
city to city the holy
spirit repeatedly bears
witness to me as it
says that bonds and
tribulations are wait-
ing for me. 24 Never-
theless, I do not make
my soul of any ac-
count as dear to me,
if only I may finish
my course and the
ministry that I re-
ceived of the Lord Je-
sus, to bear thorough
witness to the good
news of the unde-
served kindness of
God.

25 "And now, look!
I know that all of you
among whom I went
preaching the king-
dom[a] will see my face
no more. 26 Hence
I call you to wit-
ness this very day
that I am clean
from the blood of
all men, 27 for I
have not held back
from telling you all
the counsel of God.

25[a] Kingdom, ℵBA; kingdom of God, VgSyp J8,13,14,16,18; kingdom of Jehovah, J17.

28 προσέχετε ἑαυτοῖς καὶ παντὶ
Be you paying attention to selves and to all
τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ
the flock, in which you the spirit the
ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν
holy put overseers, to be shepherding the
ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποιήσατο
ecclesia of the God, which he reserved for self
διὰ τοῦ αἵματος τοῦ ἰδίου. 29 ἐγὼ
through the blood of the own (one). I
οἶδα ὅτι εἰσελεύσονται μετὰ τὴν
have known that will enter after the
ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς μὴ
going off of me wolves heavy into you not
φειδόμενοι τοῦ ποιμνίου, 30 καὶ ἐξ ὑμῶν
sparing of the flock, and out of you
αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες
very ones will stand up male persons speaking
διεστραμμένα τοῦ ἀποσπᾶν
having been twisted (things) of the to be drawing off
τοὺς μαθητὰς ὀπίσω ἑαυτῶν·
the disciples behind themselves;
31 διὸ γρηγορεῖτε,
through which be you keeping awake,
μνημονεύοντες ὅτι τριετίαν νύκτα καὶ
remembering that three-year period night and
ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων
day not I ceased with tears
νουθετῶν ἕνα ἕκαστον. 32 καὶ τὰ
admonishing one each. And the (things)
νῦν παρατίθεμαι ὑμᾶς τῷ κυρίῳ καὶ
now I am putting alongside you to the Lord and
τῷ λόγῳ τῆς χάριτος αὐτοῦ
to the word of the undeserved kindness of him
τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι
to the (one) being able to build and to give
τὴν κληρονομίαν ἐν τοῖς
the inheritance in the (ones)
ἡγιασμένοις πᾶσιν. 33 ἀργυρίου ἢ
having been sanctified all. Of silver or
χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα·
of gold or of apparel of no one I coveted;
34 αὐτοὶ γινώσκετε ὅτι ταῖς χρείαις
very ones you are knowing that to the needs
μου καὶ τοῖς οὖσι μετ' ἐμοῦ
of me and to the (ones) being with me
ὑπηρέτησαν αἱ χεῖρες αὗται. 35 πάντα
ministered the hands very. All (things)

28 Pay attention to
yourselves and to
all the flock, among
which the holy spirit
has appointed you
overseers, to shepherd
the congregation of
God, which he pur-
chased with the blood
of his own [Son].[a] 29 I
know that after my
going away oppressive
wolves will enter in
among you and will
not treat the flock
with tenderness,
30 and from among
you yourselves men
will rise and speak
twisted things to draw
away the disciples af-
ter themselves.

31 "Therefore keep
awake, and bear in
mind that for three
years, night and day,
I did not quit admon-
ishing each one with
tears. 32 And now I
commit you to God[b]
and to the word of
his undeserved kind-
ness, which [word]
can build you up and
give you the inheri-
tance among all the
sanctified ones. 33 I
have coveted no man's
silver or gold or ap-
parel. 34 You your-
selves know that
these hands have at-
tended to the needs
of me and of those
with me. 35 I have

28[a] See Appendix under Acts 20:28. 32[b] God, ℵADSyp VgJ8,17,18; the Lord, B, Gigas Latin MS.

ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας
I exhibited to YOU that thus laboring
δεῖ ἀντιλαμβάνεσθαι τῶν
it is necessary to be assisting of the (ones)
ἀσθενούντων, μνημονεύειν τε τῶν
being weak, to be remembering and of the
λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν
words of the Lord Jesus that he said
Μακάριόν ἐστιν μᾶλλον διδόναι ἢ
Happy it is rather to be giving than
λαμβάνειν.
to be receiving.
36 καὶ ταῦτα εἰπὼν θεὶς
And these (things) having said having put
τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς
the knees of him together with all them
προσηύξατο. 37 ἱκανὸς δὲ κλαυθμὸς
he prayed. Sufficient but weeping
ἐγένετο πάντων, καὶ ἐπιπεσόντες ἐπὶ τὸν
occurred of all, and having fallen upon the
τράχηλον τοῦ Παύλου
neck of the Paul
κατεφίλουν αὐτόν,
they were kissing down him,
38 ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ
being pained the rather upon the word
ᾧ εἰρήκει ὅτι οὐκέτι
to which he had spoken that not yet
μέλλουσιν τὸ πρόσωπον αὐτοῦ
they are about the face of him
θεωρεῖν. προέπεμπον δὲ
to be beholding. They were sending before but
αὐτὸν εἰς τὸ πλοῖον.
him into the boat.
21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς
As but it occurred to be led up us
ἀποσπασθέντας ἀπ' αὐτῶν,
having been drawn away from them,
εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ,
having run straight course we came into the Cos,
τῇ δὲ ἑξῆς εἰς τὴν Ῥόδον,
to the [day] but of succession into the Rhodes,
κἀκεῖθεν εἰς Πάταρα· 2 καὶ
and from there into Patara; and
εὑρόντες πλοῖον διαπερῶν εἰς
having found boat passing through into
Φοινίκην ἐπιβάντες ἀνήχθημεν.
Phoenicia having stepped upon we were led up.
3 ἀναφάναντες δὲ τὴν Κύπρον καὶ
Having made appear up but the Cyprus and

exhibited to YOU in
all things that by
thus laboring YOU
must assist those who
are weak, and must
bear in mind the
words of the Lord
Jesus, when he him-
self said, 'There is
more happiness in
giving than there is
in receiving.'"
36 And when he
had said these things,
he kneeled down
with all of them
and prayed. 37 Indeed,
quite a bit of weep-
ing broke out among
them all, and they
fell upon Paul's neck
and tenderly kissed
him, 38 because they
were especially pained
at the word he had
spoken that they were
going to behold his
face no more. So
they proceeded to con-
duct him to the
boat.

21 Now when we
had torn our-
selves away from
them and put out
to sea, we ran with
a straight course
and came to Cos,
but on the next
[day] to Rhodes, and
from there to Pat'-
a·ra. 2 And when
we had found a boat
that was crossing
to Phoe·ni'cia, we
went aboard and
sailed away. 3 After
coming in sight of
the island of Cy'prus

καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν
having left down it left [hand] we were sailing
εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον,
into Syria, and we came down into Tyre,
ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον
thither for the boat was unloading itself
τὸν γόμον. 4 ἀνευρόντες δὲ τοὺς
the cargo. Having found up but the
μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας
disciples we remained upon in that place days
ἑπτά, οἵτινες τῷ Παύλῳ ἔλεγον
seven, who to the Paul they were saying
διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν
through the spirit not to be stepping upon
εἰς Ἱεροσόλυμα. 5 ὅτε δὲ ἐγένετο
into Jerusalem. When but it occurred
ἐξαρτίσαι ἡμᾶς τὰς ἡμέρας,
to complete us the days,
ἐξελθόντες ἐπορευόμεθα προπεμπόντων
having gone out we were going sending before
ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις
us of all together with women and children
ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ
until outside of the city, and having put the
γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι
knees upon the beach having prayed
6 ἀπησπασάμεθα ἀλλήλους,
we exchange parting greetings to one another,
καὶ ἐνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ
and we stepped in into the boat, those but
ὑπέστρεψαν εἰς τὰ ἴδια.
returned into their own (things).
7 Ἡμεῖς δὲ τὸν πλοῦν
We but the sailing
διανύσαντες ἀπὸ Τύρου
having entirely performed from Tyre
κατηντήσαμεν εἰς Πτολεμαΐδα, καὶ
we attained down into Ptolemais, and
ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν
having greeted the brothers we remained
ἡμέραν μίαν παρ' αὐτοῖς. 8 τῇ δὲ
day one beside them. To the but
ἐπαύριον ἐξελθόντες ἤλθαμεν εἰς
morrow having gone out we came into
Καισαρίαν, καὶ εἰσελθόντες εἰς τὸν οἶκον
Caesarea, and having entered into the house
Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν
of Philip the evangelist being out of the
ἑπτὰ ἐμείναμεν παρ' αὐτῷ. 9 τούτῳ
seven we remained beside him. To this (one)

we left it behind on
the left side and
sailed on to Syria,
and landed at Tyre,
for there the boat
was to unload [its]
cargo. 4 By a search
we found the disci-
ples and remained
here seven days. But
through the spirit
they repeatedly told
Paul not to set foot
in Jerusalem. 5 So
when we had com-
pleted the days, we
went forth and started
on our way; but they
all, together with
the women and chil-
dren, conducted us
as far as outside
the city. And kneeling
down on the beach
we had prayer 6 and
said good-by to one
another, and we went
up into the boat
but they returned to
their homes.
7 We then com-
pleted the voyage
from Tyre and ar-
rived at Ptol·e·ma'is,
and we greeted the
brothers and stayed
one day with them.
8 The next day we
set out and arrived
in Caes·a·re'a, and
we entered into the
house of Philip the
evangelizer, who was
one of the seven
men, and we stayed
with him. 9 This man

δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι
but were daughters four virgins
προφητεύουσαι. 10 Ἐπιμενόντων δὲ
prophesying. Of (ones) remaining upon but
ἡμέρας πλείους κατῆλθέν τις ἀπὸ τῆς
days more came down some from the
Ἰουδαίας προφήτης ὀνόματι Ἅγαβος, 11 καὶ
Judea prophet to name Agabus, and
ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν
having come toward us and having lifted the
ζώνην τοῦ Παύλου δήσας ἑαυτοῦ τοὺς
girdle of the Paul having bound of himself the
πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει
feet and the hands he said These is saying
τὸ πνεῦμα τὸ ἅγιον Τὸν ἄνδρα οὗ
the spirit the holy The male person of whom
ἐστὶν ἡ ζώνη αὕτη οὕτως δήσουσιν ἐν
is the girdle this thus will bind in
Ἰερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν
Jerusalem the Jews and will give beside
εἰς χεῖρας ἐθνῶν. 12 ὡς δὲ ἠκούσαμεν
into hands of nations. As but we heard
ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ
these (things), we entreated we and and the
ἐντόπιοι τοῦ μὴ ἀναβαίνειν
(ones) in the place of the not to be stepping up
αὐτὸν εἰς Ἰερουσαλήμ. 13 τότε ἀπεκρίθη
him into Jerusalem. Then answered
ὁ Παῦλος Τί ποιεῖτε κλαίοντες καὶ
the Paul What are YOU doing weeping and
συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ
crushing together of me the heart? I for not
μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς
only to be bound but also to die into
Ἰερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ
Jerusalem readily I am having over the
ὀνόματος τοῦ κυρίου Ἰησοῦ. 14 μὴ
name of the Lord Jesus. Not
πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν
being persuaded but of him we became silent
εἰπόντες Τοῦ κυρίου τὸ θέλημα
having said Of the Lord the will
γινέσθω.
let be occurring.
15 Μετὰ δὲ τὰς ἡμέρας ταύτας
After but the days these
ἐπισκευασάμενοι ἀνεβαίνομεν εἰς
having put baggage on selves we were going up into

had four daughters,
virgins, that prophe-
sied. 10 But while we
were remaining quite
a number of days,
a certain prophet
named Ag′a·bus came
down from Ju·de′a,
11 and he came to us
and took up the girdle
of Paul, bound his
own feet and hands
and said: "Thus says
the holy spirit, 'The
man to whom this
girdle belongs the Jews
will bind in this man-
ner in Jerusalem and
deliver into the hands
of people of the na-
tions.'" 12 Now when
we heard this, both
we and those of that
place began entreat-
ing him not to go up
to Jerusalem. 13 Then
Paul answered: "What
are YOU doing by
weeping and making
me weak at heart?
Rest assured, I am
ready not only to be
bound but also to die
at Jerusalem for the
name of the Lord
Jesus." 14 When he
would not be dis-
suaded, we acquiesced
with the words: "Let
the will of Jehovah[a]
take place."
15 Now after these
days we prepared
for the journey and
began going up to

14[a] Jehovah, $J^{7,8,16-18}$; the Lord, אBA.

Ἰεροσόλυμα· 16 συνῆλθον δὲ καὶ
Jerusalem; they came with but also
τῶν μαθητῶν ἀπὸ Καισαρίας σὺν
of the disciples from Caesarea together with
ἡμῖν, ἄγοντες παρ' ᾧ
us, leading beside whom
ξενισθῶμεν Μνάσωνί
we might be received as strangers to Mnason
τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.
some Cyprian, original disciple.
17 Γενομένων δὲ ἡμῶν εἰς Ἰεροσόλυμα
Having come to be but of us into Jerusalem
ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί.
gladly received from us the brothers.
18 τῇ δὲ ἐπιούσῃ εἰσῄει ὁ
To the but succeeding [day] had gone in the
Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον,
Paul together with us toward James,
πάντες τε παρεγένοντο οἱ πρεσβύτεροι.
all and came to be alongside the older men.
19 καὶ ἀσπασάμενος αὐτοὺς
And having greeted them
ἐξηγεῖτο καθ' ἓν
he was thoroughly relating according to one (thing)
ἕκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς
each of which did the God in the
ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ.
nations through the service of him.
20 οἱ δὲ ἀκούσαντες ἐδόξαζον
The (ones) but having heard were glorifying
τὸν θεόν, εἶπάν τε αὐτῷ Θεωρεῖς,
the God, they said and to him You are beholding,
ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς
brother, how many myriads are in the
Ἰουδαίοις τῶν πεπιστευκότων, καὶ
Jews of the (ones) having believed, and
πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν·
all zealots of the Law they are;
21 κατηχήθησαν δὲ περὶ σοῦ
they were taught by echo down but about you
ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωυσέως
that apostasy you are teaching from Moses
τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους,
the (ones) down the nations all Jews,
λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα
saying not to be circumcising them the children
μηδὲ τοῖς ἔθεσιν περιπατεῖν. 22 τί
not-but to the customs to be walking about. What
οὖν ἐστίν; πάντως ἀκούσονται ὅτι
therefore is it? By all means they will hear that

Jerusalem. 16 But
some of the disciples
from Caes·a·re′a also
went with us, to bring
us to the man at
whose home we were
to be entertained, a
certain Mna′son of
Cy′prus, an early dis-
ciple. 17 When we got
into Jerusalem, the
brothers received us
gladly. 18 But on the
following [day] Paul
went in with us
to James; and all
the older men were
present. 19 And he
greeted them and
began giving in de-
tail an account of
the things God did
among the nations
through his minis-
try.
20 After hearing this
they began to glorify
God, and they said
to him: "You behold,
brother, how many
thousands of believ-
ers there are among
the Jews; and they
are all zealous for
the Law. 21 But they
have heard it ru-
mored about you that
you have been teach-
ing all the Jews
among the nations
an apostasy from
Moses, telling them
neither to circum-
cise their children
nor to walk in the
[solemn] customs.
22 What, then, is to
be done about it?
In any case they
are going to hear

ἐλήλυθας. 23 τοῦτο οὖν ποίησον
you have come. This therefore do
ὅ σοι λέγομεν· εἰσὶν ἡμῖν
which (thing) to you we are saying; are to us
ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἀφ'
male persons four vow having from
ἑαυτῶν. 24 τούτους παραλαβὼν
themselves. These having taken along
ἁγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον
be purified together with them and spend
ἐπ' αὐτοῖς ἵνα ξυρήσονται τὴν
upon them in order that they will shave the
κεφαλήν, καὶ γνώσονται πάντες ὅτι
head, and will know all that
ὧν κατήχηνται
of which (things) they have been taught by echo down
περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ
about you nothing it is, but
στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν
you are walking orderly also very one guarding the
νόμον. 25 περὶ δὲ τῶν πεπιστευκότων ἐθνῶν
Law. About but of the having believed nations
ἡμεῖς ἀπεστείλαμεν κρίναντες
we sent off having judged
φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον
to be guarding selves them the and idol sacrifice
καὶ αἷμα καὶ πνικτὸν καὶ πορνείαν.
and blood and (thing) strangled and fornication.
26 τότε ὁ Παῦλος παραλαβὼν τοὺς
Then the Paul having taken along the
ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν
male persons to the being next day together with
αὐτοῖς ἁγνισθεὶς εἰσῄει εἰς τὸ
them having been purified he had entered into the
ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν
temple, publishing the fulfillment of the
ἡμερῶν τοῦ ἁγνισμοῦ ἕως οὗ
days of the purification until which
προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ
was offered over one each of them the
προσφορά.
offering.
27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι
As but were being about the seven days
συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι
to be concluded, the from the Asia Jews
θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ
having viewed him in the temple
συνέχεον πάντα τὸν ὄχλον καὶ
they were confusing all the crowd and

you have arrived.
23 Therefore do this
which we tell you:
We have four men
with a vow upon
themselves. 24 Take
these men along and
cleanse yourself cere-
monially with them
and take care of their
expenses, that they
may have their heads
shaved. And so every-
body will know that
there is nothing to
the rumors they were
told about you, but
that you are walking
orderly, you yourself
also keeping the Law.
25 As for the believers
from among the na-
tions, we have sent
out, rendering our de-
cision that they should
keep themselves from
what is sacrificed to
idols as well as from
blood and what is
strangled and from
fornication."
26 Then Paul took
the men along the
next day and cleansed
himself ceremonially
with them and went
into the temple, to
give notice of the
days to be fulfilled
for the ceremonial
cleansing, until the
offering should be pre-
sented for each one
of them.
27 Now when the
seven days were about
to be concluded, the
Jews from Asia on
beholding him in
the temple began
to throw all the crowd
into confusion, and

ἐπέβαλαν ἐπ' αὐτὸν τὰς χεῖρας,
they imposed upon him the hands,
28 κράζοντες Ἄνδρες Ἰσραηλεῖται,
crying out Male persons Israelites,
βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος
be you helping; this is the man
ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ
the (one) down on the people and the Law and
τοῦ τόπου τούτου πάντας πανταχῇ
the place this all (ones) everywhere
διδάσκων, ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς
teaching, yet and also Greeks he led in into
τὸ ἱερὸν καὶ κεκοίνωκεν τὸν ἅγιον
the temple and he has made common the holy
τόπον τοῦτον. 29 ἦσαν γὰρ
place this. They were for
προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν
having previously seen Trophimus the Ephesian in
τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον
the city together with him, whom they opined
ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.
that into the temple led in the Paul.
30 ἐκινήθη τε ἡ πόλις ὅλη καὶ
Was set in motion and the city whole and
ἐγένετο συνδρομὴ τοῦ λαοῦ, καὶ
occurred running together of the people, and
ἐπιλαβόμενοι τοῦ Παύλου εἷλκον
having laid hold of the Paul they were dragging
αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως
him outside of the temple, and immediately
ἐκλείσθησαν αἱ θύραι. 31 Ζητούντων τε
were closed the doors. Of (ones) seeking and
αὐτὸν ἀποκτεῖναι ἀνέβη φάσις τῷ
him to kill stepped up showing to the
χιλιάρχῳ τῆς σπείρης ὅτι ὅλη
chiliarch of the band that whole
συγχύννεται Ἰερουσαλήμ, 32 ὃς
is being confused Jerusalem, who
ἐξαυτῆς παραλαβὼν στρατιώτας
out of very [hour] having taken along soldiers
καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς,
and centurions he ran down upon them,
οἱ δὲ ἰδόντες τὸν χιλίαρχον καὶ
the (ones) but having seen the chiliarch and
τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν
the soldiers they ceased beating the
Παῦλον.
Paul.

they laid their hands
upon him, 28 cry-
ing out: "Men of
Israel, help! This is
the man that teaches
everybody everywhere
against the people
and the Law and
this place and, what
is more, he even
brought Greeks into
the temple and has
defiled this holy
place." 29 For they
had previously seen
Troph'i·mus the
E·phe'sian in the
city with him, but
they were imagin-
ing Paul had brought
him into the temple.
30 And the whole
city was set in an
uproar, and a run-
ning together of
the people occurred;
and they laid hold
of Paul and dragged
him outside the tem-
ple. And immediate-
ly the doors were
closed. 31 And while
they were seeking to
kill him, information
came up to the com-
mander of the band
that all Jerusalem
was in confusion;
32 and he at once
took soldiers and
army officers and
ran down to them.
When they caught
sight of the military
commander and the
soldiers, they quit
beating Paul.

33 τότε ἐγγίσας ὁ χιλίαρχος
Then having come near the chiliarch
ἐπελάβετο αὐτοῦ καὶ ἐκέλευσε δεθῆναι
laid hold of him and he commanded to be bound
ἁλύσεσι δυσί, καὶ ἐπυνθάνετο τίς
to chains two, and he was inquiring who
εἴη καὶ τί ἐστιν πεποιηκώς·
he may be and what he is having done;
34 ἄλλοι δὲ ἄλλο τι
others but another something
ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου
were sounding upon in the crowd; not being able
δὲ αὐτοῦ γνῶναι τὸ ἀσφαλὲς διὰ τὸν
but of him to know the steady (thing) through the
θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν
tumult he commanded to be led him into the
παρεμβολήν. 35 ὅτε δὲ ἐγένετο ἐπὶ
encampment. When but he came to be upon
τοὺς ἀναβαθμούς, συνέβη
the steps up, it stepped together
βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν
to be being carried him by the soldiers
διὰ τὴν βίαν τοῦ ὄχλου,
through the violence of the crowd,
36 ἠκολούθη γὰρ τὸ πλῆθος τοῦ λαοῦ
was following for the multitude of the people
κράζοντες Αἶρε αὐτόν.
crying out Lift up him.
37 Μέλλων τε εἰσάγεσθαι εἰς τὴν
Being about and to be led in into the
παρεμβολὴν ὁ Παῦλος λέγει τῷ
encampment the Paul is saying to the
χιλιάρχῳ Εἰ ἔξεστίν μοι εἰπεῖν τι
chiliarch If it is lawful to me to say something
πρὸς σέ; ὁ δὲ ἔφη Ἑλληνιστὶ
toward you? The (one) but said In Greek
γινώσκεις; 38 οὐκ ἄρα σὺ εἶ ὁ
you are knowing? Not really you are the
Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν
Egyptian the (one) before these the days
ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν
having stirred up sedition and having led out into the
ἔρημον τοὺς τετρακισχιλίους ἄνδρας
desolate [place] the four thousand male persons
τῶν σικαρίων; 39 εἶπεν δὲ ὁ Παῦλος
of the Sicarii? Said but the Paul
Ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος, Ταρσεὺς
I man indeed I am Jew, Tarsian
τῆς Κιλικίας, οὐκ ἀσήμου πόλεως
of the Cilicia, not of insignificant city

33 Then the mili-
tary commander came
near and took hold
of him and gave com-
mand for him to be
bound with two
chains; and he pro-
ceeded to inquire
who he might be and
what he had done.
34 But some in the
crowd began shout-
ing out one thing,
and others another.
So, being unable him-
self to learn any-
thing certain because
of the tumult, he
commanded him to
be brought to the
soldiers' quarters.
35 But when he got
upon the stairs, the
situation became such
that he was being
carried along by the
soldiers because of
the violence of the
crowd; 36 for the
multitude of the peo-
ple kept following,
crying out: "Take him
away!"
37 And as he was
about to be led into
the soldiers' quarters,
Paul said to the mili-
tary commander:
"Am I allowed to
say something to
you?" He said: "Can
you speak Greek?
38 Are you not really
the Egyptian who be-
fore these days stirred
up a sedition and
led the four thousand
dagger men out in-
to the wilderness?"
39 Then Paul said:
"I am, in fact, a
Jew, of Tarsus in
Ci·li′cia, a citizen
of no obscure city.

πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι
citizen; I supplicate but of you, permit to me
λαλῆσαι πρὸς τὸν λαόν.
to speak toward the people.
40 ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος
Having permitted but of him the Paul
ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε
having stood upon the steps up shook down
τῇ χειρὶ τῷ λαῷ, πολλῆς δὲ σιγῆς
to the hand to the people, of much but silence
γενομένης προσεφώνησεν τῇ Ἑβραΐδι
having occurred he sounded toward to the Hebrew
διαλέκτῳ λέγων
language saying

22 Ἄνδρες ἀδελφοὶ καὶ πατέρες,
Male persons brothers and fathers,
ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ
hear YOU of me of the toward YOU now
ἀπολογίας. — 2 ἀκούσαντες δὲ ὅτι τῇ
defense. — Having heard but that to the
Ἑβραΐδι διαλέκτῳ προσεφώνει
Hebrew language he was sounding toward
αὐτοῖς μᾶλλον παρέσχον ἡσυχίαν. καί
them rather they furnished quietness. And
φησιν — 3 Ἐγώ εἰμι ἀνὴρ
he is saying — I am male person
Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς
Jew having been generated in Tarsus of the
Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ
Cilicia, having been nourished up but in the
πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ,
city this beside the feet of Gamaliel,
πεπαιδευμένος κατὰ ἀκρίβειαν
having been instructed according to strictness
τοῦ πατρῴου νόμου, ζηλωτὴς ὑπάρχων τοῦ
of the paternal Law, zealot being of the
θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον,
God according as all YOU are today,
4 ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι
who this the way I persecuted until
θανάτου, δεσμεύων καὶ παραδιδοὺς εἰς
death, binding and giving beside into
φυλακὰς ἄνδρας τε καὶ γυναῖκας, 5 ὡς
prisons male persons and also women, as
καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ
also the chief priest is bearing witness to me and
πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ
all the body of older men; beside of whom also
ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς
letters having received toward the brothers

So I beg you, permit
me to speak to the
people." 40 After he
gave permission, Paul,
standing on the stairs,
motioned with his
hand to the people.
When a great si-
lence fell, he ad-
dressed them in the
Hebrew language, say-
ing:

22 "Men, brothers
and fathers, hear
my defense to YOU
now." 2 (Well, when
they heard he was ad-
dressing them in the
Hebrew language, they
kept all the more
silent, and he said:)
3 "I am a Jew, born
in Tarsus of Ci·li′-
cia, but educated in
this city at the feet
of Ga·ma′li·el, in-
structed according to
the strictness of the
ancestral Law, being
zealous for God just
as all of YOU are
this day. 4 And I
persecuted this
Way to the death,
binding and handing
over to prisons both
men and women,
5 as both the high
priest and all the
assembly of older
men can bear me
witness. From them
I also procured let-
ters to the brothers

εἰς Δαμασκὸν ἐπορευόμην
into Damascus I was going my way
ἄξων καὶ τοὺς ἐκεῖσε ὄντας
being about to lead also the (ones) thither being
δεδεμένους εἰς Ἰερουσαλὴμ ἵνα
having been bound into Jerusalem in order that
τιμωρηθῶσιν.
they might be punished.
6 Ἐγένετο δέ μοι πορευομένῳ καὶ
It occurred but to me going my way and
ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν
coming near to the Damascus about midday
ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς
suddenly out of the heaven to flash around light
ἱκανὸν περὶ ἐμέ, 7 ἔπεσά τε εἰς τὸ
sufficient around me, I fell and into the
ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι
ground and I heard of voice saying to me
Σαοὺλ Σαούλ, τί με διώκεις;
Saul Saul, why me are you persecuting?
8 ἐγὼ δὲ ἀπεκρίθην Τίς εἶ, κύριε;
I but I answered Who are you, Lord?
εἶπέν τε πρὸς ἐμέ Ἐγώ εἰμι Ἰησοῦς ὁ
He said and toward me I am Jesus the
Ναζωραῖος ὃν σὺ διώκεις.
Nazarene whom you are persecuting.
9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ
The (ones) but together with me being the
μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ
indeed light they viewed the but voice not
ἤκουσαν τοῦ λαλοῦντός μοι.
they heard of the (one) speaking to me.
10 εἶπον δέ Τί ποιήσω, κύριε; ὁ δὲ
I said but What shall I do, Lord? The but
κύριος εἶπεν πρός με Ἀναστὰς πορεύου
Lord said toward me Having stood up be going
εἰς Δαμασκόν, κἀκεῖ σοι λαληθήσεται
into Damascus, and there to you it will be spoken
περὶ πάντων ὧν τέτακταί σοι
about all (things) which it has been arranged to you
ποιῆσαι. 11 ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ
to do. As but not I was looking on from
τῆς δόξης τοῦ φωτὸς ἐκείνου,
the glory of the light that,
χειραγωγούμενος ὑπὸ τῶν συνόντων
being led by the hand by the (ones) being with
μοι ἦλθον εἰς Δαμασκόν.
me I came into Damascus.

in Damascus, and I
was on my way to
bring also those who
were there bound to
Jerusalem to be pun-
ished.
6 "But as I was
journeying and draw-
ing close to Damas-
cus, about midday,
suddenly out of heav-
en a great light
flashed all around
me, 7 and I fell to
the ground and heard
a voice say to me,
'Saul, Saul, why are
you persecuting me?'
8 I answered, 'Who
are you, Lord?' And
he said to me, 'I
am Jesus the Naz-
a·rene', whom you
are persecuting.' 9 Now
the men that were
with me beheld, in-
deed, the light but
did not hear the
voice of the one
speaking to me. 10 At
that I said, 'What shall
I do, Lord?' The Lord
said to me, 'Rise,
go your way into
Damascus, and there
you will be told
about everything it
is appointed for you
to do.' 11 But as I
could not see any-
thing for the glory
of that light, I ar-
rived in Damascus,
being led by the hand
of those who were
with me.

12 Ἀνανίας δέ τις ἀνὴρ εὐλαβὴς
Ananias but some male person holding well
κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ
according to the law, being witnessed about by
πάντων τῶν κατοικούντων Ἰουδαίων,
all the inhabiting Jews,
13 ἐλθὼν πρὸς ἐμὲ καὶ ἐπιστὰς
having come toward me and having stood upon
εἶπέν μοι Σαοὺλ ἀδελφέ, ἀνάβλεψον· κἀγὼ
he said to me Saul brother, look again; and I
αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.
to very the hour looked again into him.
14 ὁ δὲ εἶπεν Ὁ θεὸς τῶν πατέρων
The (one) but said The God of the fathers
ἡμῶν προεχειρίσατό σε γνῶναι
of us he took in advance into his hand you to know
τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον
the will of him and to see the righteous (one)
καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ,
and to hear voice out of the mouth of him,
15 ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς
because you will be witness to him toward
πάντας ἀνθρώπους ὧν
all men of which (things)
ἑώρακας καὶ ἤκουσας. 16 καὶ νῦν τί
you have seen and you heard. And now why
μέλλεις; ἀναστὰς βάπτισαι
are you being about? Having stood up be baptized
καὶ ἀπόλουσαι τὰς ἁμαρτίας σου
and wash away the sins of you
ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.
having called upon the name of him.
17 Ἐγένετο δέ μοι ὑποστρέψαντι εἰς
It occurred but to me having returned into
Ἰερουσαλὴμ καὶ προσευχομένου μου ἐν τῷ
Jerusalem and praying of me in the
ἱερῷ γενέσθαι με ἐν ἐκστάσει 18 καὶ
temple to come to be me in ecstasy and
ἰδεῖν αὐτὸν λέγοντά μοι Σπεῦσον καὶ
to see him saying to me Speed up and
ἔξελθε ἐν τάχει ἐξ Ἰερουσαλήμ,
come you out in quickness out of Jerusalem,
διότι οὐ παραδέξονταί
through which not they will receive alongside
σου μαρτυρίαν περὶ ἐμοῦ. 19 κἀγὼ εἶπον
of you witness about me. And I said
Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην
Lord, they are well knowing that I was

12 "Now An·a·ni'as,
a certain man rever-
ent according to the
Law, well reported
on by all the Jews
dwelling there, 13 came
to me and, stand-
ing by me, he said
to me, 'Saul, broth-
er, have your sight
again!' And I looked
up at him that
very hour. 14 He said,
'The God of our
forefathers has cho-
sen you to come to
know his will and
to see the righteous
One and to hear the
voice of his mouth,
15 because you are to
be a witness for him
to all men of things
you have seen and
heard. 16 And now
why are you delay-
ing? Rise, get bap-
tized and wash your
sins away by your
calling upon his
name.'
17 "But when I had
returned to Jerusa-
lem and was pray-
ing in the temple,
I fell into a trance[a]
18 and saw him say-
ing to me, 'Hurry
up and get out of
Jerusalem quickly, be-
cause they will not
agree to your wit-
ness concerning me.'
19 And I said, 'Lord,
they themselves well
know that I used to

17[a] I fell into a trance, ℵBA; Jehovah's hand was upon me, J[17]; Jehovah's spirit clothed me, J[18]; in the name of Jehovah, J[12,13,15,16].

φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς
imprisoning and flaying down the synagogues
τοὺς πιστεύοντας ἐπὶ σέ· 20 καὶ
the (ones) believing upon you; and
ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου
when was being poured out the blood of Stephen
τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην
the witness of you, also very I was
ἐφεστὼς καὶ συνευδοκῶν καὶ
having stood upon and thinking well along with and
φυλάσσων τὰ ἱμάτια τῶν
guarding the outer garments of the (ones)
ἀναιρούντων αὐτόν. 21 καὶ εἶπεν πρός με
taking up him. And he said toward me
Πορεύου, ὅτι ἐγὼ εἰς ἔθνη
Be going your way, because I into nations
μακρὰν ἐξαποστελῶ σε.
long [way] I shall send off out you.

22 Ἤκουον δὲ αὐτοῦ ἄχρι τούτου
They were hearing but of him until this
τοῦ λόγου καὶ ἐπῆραν τὴν φωνὴν
the word and they lifted upon the voice
αὐτῶν λέγοντες Αἶρε ἀπὸ τῆς γῆς τὸν
of them saying Lift up from the earth the
τοιοῦτον, οὐ γὰρ καθῆκεν αὐτὸν ζῆν.
such one, not for it was fitting him to be living.
23 κραυγαζόντων τε αὐτῶν καὶ ῥιπτούντων
Crying aloud and of them and throwing about
τὰ ἱμάτια καὶ κονιορτὸν βαλλόντων εἰς
the outer garments and dust flinging into
τὸν ἀέρα 24 ἐκέλευσεν ὁ χιλίαρχος
the air commanded the chiliarch
εἰσάγεσθαι αὐτὸν εἰς τὴν παρεμβολήν,
to be being led in him into the encampment,
εἴπας μάστιξιν ἀνετάζεσθαι
having said to scourges to be being closely examined
αὐτὸν ἵνα ἐπιγνῷ δι'
him in order that he might know fully through
ἣν αἰτίαν οὕτως ἐπεφώνουν
which cause thus they were sounding upon
αὐτῷ. 25 ὡς δὲ προέτειναν αὐτὸν
to him. As but they stretched forth him
τοῖς ἱμᾶσιν εἶπεν πρὸς τὸν ἑστῶτα
to the straps he said toward the having stood
ἑκατόνταρχον ὁ Παῦλος Εἰ ἄνθρωπον
centurion the Paul If man
Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν
Roman and uncondemned it is lawful to you
μαστίζειν; 26 ἀκούσας δὲ ὁ
to be scourging? Having heard but the

imprison and flog in
one synagogue after
another those believ-
ing upon you; 20 and
when the blood of Ste-
phen your witness was
being spilled, I myself
was also standing by
and approving and
guarding the outer
garments of those do-
ing away with him.'
21 And yet he said to
me, 'Get on your way,
because I shall send
you out to nations far
off.'"
22 Now they kept
listening to him down
to this word, and they
raised their voices,
saying: "Take such a
[man] away from the
earth, for he was not
fit to live!" 23 And
because they were
crying out and throw-
ing their outer gar-
ments about and
tossing dust into the
air, 24 the military
commander ordered
him to be brought
into the soldiers'
quarters and said he
should be examined
under scourging, that
he might know ful-
ly for what cause
they were shouting
against him this way.
25 But when they had
stretched him out for
the whipping, Paul
said to the army offi-
cer standing there: "Is
it lawful for you men
to scourge a man that
is a Roman and un-
condemned?" 26 Well,
when the army
officer heard this,

ἑκατοντάρχης προσελθὼν τῷ χιλιάρχῳ
centurion having come toward the chiliarch
ἀπήγγειλεν λέγων Τί μέλλεις
he reported back saying What are you about
ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός
to be doing? The for man this Roman
ἐστιν. 27 προσελθὼν δὲ ὁ
is. Having come toward but the
χιλίαρχος εἶπεν αὐτῷ Λέγε μοι, σὺ
chiliarch said to him Be saying to me, you
Ῥωμαῖος εἶ; ὁ δὲ ἔφη Ναί.
Roman are you? The (one) but said Yes.
28 ἀπεκρίθη δὲ ὁ χιλίαρχος Ἐγὼ πολλοῦ
Answered but the chiliarch I of much
κεφαλαίου τὴν πολιτείαν ταύτην
sum [of money] the citizenship this
ἐκτησάμην. ὁ δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ
acquired. The but Paul said I but also
γεγέννημαι.
I have been generated.
29 εὐθέως οὖν ἀπέστησαν
Immediately therefore stood off
ἀπ' αὐτοῦ οἱ μέλλοντες
from him the (ones) being about
αὐτὸν ἀνετάζειν· καὶ ὁ χιλίαρχος
him to be closely examining; and the chiliarch
δὲ ἐφοβήθη ἐπιγνοὺς ὅτι
but became afraid having known fully that
Ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν ἦν
Roman he is and that him he was
δεδεκώς.
having bound.
30 Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι
To the but morrow wishing to know
τὸ ἀσφαλὲς τὸ τί κατηγορεῖται
the steady (thing) the why he is being accused
ὑπὸ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ
by the Jews he loosed him, and
ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς
he commanded to come together the chief priests
καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν
and all the Sanhedrin, and having led down the
Παῦλον ἔστησεν εἰς αὐτούς.
Paul he made stand into them.

23 ἀτενίσας δὲ Παῦλος τῷ
Having looked intently but Paul to the
συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ
Sanhedrin said Male persons brothers, I to all
συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ
conscience good I have behaved as citizen to the

he went to the mili-
tary commander and
made report, saying:
"What are you in-
tending to do? Why,
this man is a Ro-
man." 27 So the mil-
itary commander
approached and said
to him: "Tell me,
Are you a Roman?"
He said: "Yes." 28 The
military commander
responded: "I pur-
chased these rights
as a citizen for a
large sum [of mon-
ey]." Paul said: "But
I was even born in
them."
29 Immediately,
therefore, the men
that were about to
examine him with
torture withdrew from
him; and the military
commander became
afraid on ascertaining
that he was a Roman
and that he had
bound him.
30 So, the next day,
as he desired to know
for sure just why he
was being accused by
the Jews, he let him
loose and commanded
the chief priests and
all the San'he·drin to
assemble. And he
brought Paul down
and stood him among
them.
23 Looking intently
at the San'he-
drin Paul said: "Men,
brothers, I have be-
haved before God
with a perfect-
ly clear conscience

θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2 ὁ δὲ
God until this the day. The but
ἀρχιερεὺς ʽΑνανίας ἐπέταξεν τοῖς
chief priest Ananias ordered to the (ones)
παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ
having stood beside him to be striking of him the
στόμα. 3 τότε ὁ Παῦλος πρὸς αὐτὸν
mouth. Then the Paul toward him
εἶπεν Τύπτειν σε μέλλει ὁ θεός, τοῖχε
said To be striking you is about the God, wall
κεκονιαμένε· καὶ σὺ κάθῃ κρίνων
having been whitened; and you are sitting judging
με κατὰ τὸν νόμον, καὶ
me according to the Law, and
παρανομῶν κελεύεις με
acting contrary to Law you are commanding me
τύπτεσθαι; 4 οἱ δὲ
to be being struck? The (ones) but
παρεστῶτες εἶπαν Τὸν ἀρχιερέα τοῦ
having stood beside said The chief priest of the
θεοῦ λοιδορεῖς; 5 ἔφη τε ὁ Παῦλος
God you are reviling? Said and the Paul
Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεύς·
Not I had known, brothers, that he is chief priest;
γέγραπται γὰρ ὅτι ἄρχοντα τοῦ λαοῦ
it has been written for that ruler of the people
σου οὐκ ἐρεῖς κακῶς.
of you not you will say badly.

6 Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἓν
Having known but the Paul that the one
μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον
part is of Sadducees the but different
Φαρισαίων ἔκραζεν ἐν τῷ συνεδρίῳ
of Pharisees he was crying out in the Sanhedrin
Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς
Male persons brothers, I Pharisee I am, son
Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως
of Pharisees; about hope and resurrection
νεκρῶν κρίνομαι. 7 τοῦτο δὲ
of dead (ones) I am being judged. This but
αὐτοῦ λαλοῦντος ἐγένετο στάσις τῶν
of him speaking there occurred standing of the
Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ
Pharisees and Sadducees, and was split the
πλῆθος. 8 Σαδδουκαῖοι γὰρ λέγουσιν μὴ
multitude. Sadducees for are saying not
εἶναι ἀνάστασιν μήτε ἄγγελον μήτε πνεῦμα,
to be resurrection nor angel nor spirit,
Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.
Pharisees but are confessing the both (things).

down to this day."
2 At this the high
priest An·a·ni′as ordered
those standing
by him to strike him
on the mouth. 3 Then
Paul said to him:
"God is going to strike
you, you whitewashed
wall. Do you at one
and the same time
sit to judge me in
accord with the Law
and, transgressing the
Law, command me to
be struck?" 4 Those
standing by said: "Are
you reviling the high
priest of God?" 5 And
Paul said: "Brothers,
I did not know he
was high priest. For
it is written, 'You
must not speak injuriously
of a ruler of
your people.'"

6 Now when Paul
took note that the
one part was of Sadducees
but the other
of Pharisees, he proceeded
to cry out
in the San′he·drin:
"Men, brothers, I am
a Pharisee, a son of
Pharisees. Over the
hope of resurrection of
the dead I am being
judged." 7 Because he
said this, a dissension
arose between the
Pharisees and Sadducees,
and the multitude
was split. 8 For
Sadducees say there
is neither resurrection
nor angel nor spirit,
but the Pharisees publicly
declare them all.

9 ἐγένετο δὲ κραυγὴ μεγάλη, καὶ
Occurred but outcry great, and
ἀναστάντες τινὲς τῶν γραμματέων τοῦ
having stood up some of the scribes of the
μέρους τῶν Φαρισαίων διεμάχοντο
part of the Pharisees were fighting through
λέγοντες Οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ
saying Nothing bad we are finding in the
ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ
man this; if but spirit spoke to him
ἢ ἄγγελος —. 10 Πολλῆς δὲ γινομένης
or angel —. Of much but occurring
στάσεως φοβηθεὶς ὁ χιλίαρχος μὴ
of standing having feared the chiliarch not
διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν
should be drawn in two the Paul by them
ἐκέλευσεν τὸ στράτευμα καταβὰν
he commanded the soldier band having come down
ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν,
to snatch him out of middle of them,
ἄγειν εἰς τὴν παρεμβολήν.
to be leading into the encampment.
11 Τῇ δὲ ἐπιούσῃ νυκτὶ
To the but succeeding night
ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν
having stood upon him the Lord said
Θάρσει, ὡς γὰρ διεμαρτύρω
Take courage, as for you gave thorough witness to
τὰ περὶ ἐμοῦ εἰς Ἰερουσαλὴμ οὕτω
the (things) about me into Jerusalem thus
σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.
you it is necessary also into Rome to bear witness.
12 Γενομένης δὲ ἡμέρας ποιήσαντες
Having occurred but of day having made
συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν
turning together the Jews bound under curse
ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πεῖν
themselves saying neither to eat nor to drink
ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον.
until which they should kill the Paul.
13 ἦσαν δὲ πλείους τεσσεράκοντα
Were but more (ones) forty
οἱ ταύτην τὴν συνωμοσίαν
the (ones) this the swearing together
ποιησάμενοι· 14 οἵτινες προσελθόντες
having made; who having come toward
τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις
the chief priests and to the older men
εἶπαν Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς
they said To curse we cursed selves

9 So there broke out
a loud screaming, and
some of the scribes
of the party of the
Pharisees rose and began
contending fiercely,
saying: "We find
nothing wrong in this
man; but if a spirit
or an angel spoke to
him,—." 10 Now when
the dissension grew
great, the military
commander became
afraid that Paul
would be pulled to
pieces by them, and
he commanded the
force of soldiers to
go down and snatch
him from their midst
and bring him into
the soldiers' quarters.

11 But the following
night the Lord stood
by him and said:
"Be of good courage!
For as you have been
giving a thorough
witness on the things
about me in Jerusalem,
so you must also
bear witness in
Rome."

12 Now when it became
day, the Jews
formed a conspiracy
and bound themselves
with a curse, saying
they would neither
eat nor drink until
they had killed
Paul. 13 There were
more than forty men
that formed this
oathbound conspiracy;
14 and they went
to the chief priests
and the older men
and said: "We have
solemnly bound ourselves
with a curse

μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν
of nothing to taste until which we may kill
τὸν Παῦλον. 15 νῦν οὖν ὑμεῖς
the Paul. Now therefore you
ἐμφανίσατε τῷ χιλιάρχῳ σὺν
make you apparent to the chiliarch together with
τῷ συνεδρίῳ ὅπως καταγάγῃ αὐτὸν
the Sanhedrin so that he should lead down him
εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν
into you as being about to be knowing thoroughly
ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς
more accurately the (things) about him; we
δὲ πρὸ τοῦ ἐγγίσαι αὐτὸν ἕτοιμοί
but before of the to have come near him ready
ἐσμεν τοῦ ἀνελεῖν αὐτόν.
we are of the to take up him.

16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς
Having heard but the son of the sister
Παύλου τὴν ἐνέδραν παραγενόμενος
of Paul the sitting in having come to be alongside
καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν
and having entered into the encampment
ἀπήγγειλεν τῷ Παύλῳ.
he reported back to the Paul.
17 προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα
Having called toward self but the Paul one
τῶν ἑκατονταρχῶν ἔφη Τὸν νεανίαν
of the centurions he said The young man
τοῦτον ἄπαγε πρὸς τὸν χιλίαρχον,
this be leading off toward the chiliarch,
ἔχει γὰρ ἀπαγγεῖλαί τι αὐτῷ.
he is having for to report back something to him.
18 ὁ μὲν οὖν παραλαβὼν
The (one) indeed therefore having taken along
αὐτὸν ἤγαγεν πρὸς τὸν χιλίαρχον καί
him he led toward the chiliarch and
φησιν Ὁ δέσμιος Παῦλος
he is saying The bound one Paul
προσκαλεσάμενός με ἠρώτησεν τοῦτον
having called toward self me he requested this
τὸν νεανίαν ἀγαγεῖν πρὸς σέ, ἔχοντά
the young man to lead toward you, having
τι λαλῆσαί σοι. 19 ἐπιλαβόμενος
something to speak to you. Having taken upon
δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος καὶ
but of the hand of him the chiliarch and
ἀναχωρήσας κατ' ἰδίαν
having withdrawn according to own [place]
ἐπυνθάνετο Τί ἐστιν ὃ ἔχεις
he was inquiring What is it which you are having

not to take a bite of
food until we have
killed Paul. 15 Now,
therefore, YOU togeth-
er with the San'he-
drin make it clear to
the military com-
mander why he should
bring him down to
YOU as though YOU
intended to determine
more accurately the
matters involving
him. But before he
gets near we will be
ready to do away with
him."
16 However, the son
of Paul's sister heard
of their lying in wait,
and he came and
entered into the
soldiers' quarters and
reported it to Paul.
17 So Paul called one
of the army officers
to him and said:
"Lead this young man
off to the military
commander, for he has
something to report
to him." 18 Therefore
this man took him
and led him to the
military commander
and said: "The pris-
oner Paul called me
to him and requested
me to lead this young
man to you, as he has
something to tell you."
19 The military com-
mander took him by
the hand and with-
drew and began in-
quiring privately:
"What is it you have

ἀπαγγεῖλαί μοι; 20 εἶπεν δὲ ὅτι Οἱ
to report back to me? He said but that The
Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε
Jews put selves together of the to request you
ὅπως αὔριον τὸν Παῦλον καταγάγῃς
so that tomorrow the Paul you should lead down
εἰς τὸ συνέδριον ὡς μέλλων τι
into the Sanhedrin as being about something
ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ·
more accurately to be inquiring about him;
21 σὺ οὖν μὴ πεισθῇς
you therefore not you should be persuaded
αὐτοῖς, ἐνεδρεύουσιν γὰρ αὐτὸν
to them, they are sitting in (wait) for for him
ἐξ αὐτῶν ἄνδρες πλείους
out of them male persons more (ones)
τεσσεράκοντα, οἵτινες ἀνεθεμάτισαν
forty, who bound under curse
ἑαυτοὺς μήτε φαγεῖν μήτε πεῖν ἕως
themselves neither to eat nor to drink until
οὗ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσιν
which they should take up him, and now they are
ἕτοιμοι προσδεχόμενοι τὴν ἀπὸ σοῦ
ready waiting for the from you
ἐπαγγελίαν. 22 ὁ μὲν οὖν
promise. The indeed therefore
χιλίαρχος ἀπέλυσε τὸν νεανίσκον παραγγείλας
chiliarch released the young man having charged
μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα
to no one to speak out that these (things)
ἐνεφάνισας πρὸς ἐμέ.
you made apparent toward me.

23 Καὶ προσκαλεσάμενός τινας δύο
And having called toward self some two
τῶν ἑκατονταρχῶν εἶπεν Ἑτοιμάσατε
of the centurions he said Make you ready
στρατιώτας διακοσίους ὅπως πορευθῶσιν
soldiers two hundred so that they should go
ἕως Καισαρίας, καὶ ἱππεῖς ἑβδομήκοντα
until Caesarea, also horsemen seventy
καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας
and spearmen two hundred, from third hour
τῆς νυκτός, 24 κτήνη τε
of the night, acquired animals and
παραστῆσαι ἵνα
to make stand alongside in order that
ἐπιβιβάσαντες τὸν Παῦλον
having mounted the Paul
διασώσωσι πρὸς Φήλικα τὸν
they might save clear through toward Felix the

to report to me?"
20 He said: "The
Jews have agreed to
request you to bring
Paul down to the
San'he·drin tomor-
row as though in-
tending to learn
something more ac-
curate about him.
21 Above all things,
do not let them
persuade you, for
more than forty men
of theirs are lying
in wait for him, and
they have bound
themselves with a
curse neither to eat
nor to drink until
they have done away
with him; and they
are now ready, wait-
ing for the promise
from you." 22 There-
fore the military
commander let the
young man go after
ordering him: "Do not
blab to anyone that
you have made these
things clear to me."
23 And he sum-
moned a certain two
of the army officers
and said: "Get two
hundred soldiers ready
to march clear to
Caes·a·re'a, also sev-
enty horsemen and
two hundred spear-
men, at the third
hour of the night.
24 Also, provide beasts
of burden that they
may have Paul ride
and convey him
safely to Felix the

ἡγεμόνα, 25 γράψας ἐπιστολὴν
governor, having written letter
ἔχουσαν τὸν τύπον τοῦτον·
having the type this;
26 Κλαύδιος Λυσίας τῷ κρατίστῳ
Claudius Lysias to the most mighty
ἡγεμόνι Φήλικι χαίρειν. 27 Τὸν
governor Felix To be rejoicing. The
ἄνδρα τοῦτον συλλημφθέντα ὑπὸ τῶν
male person this having been seized by the
Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι ὑπ'
Jews and being about to be taken up by
αὐτῶν ἐπιστὰς σὺν τῷ
them having stood upon together with the
στρατεύματι ἐξειλάμην, μαθὼν ὅτι
soldier band I took out, having learned that
Ῥωμαῖός ἐστιν, 28 βουλόμενός τε
Roman he is, wishing and
ἐπιγνῶναι τὴν αἰτίαν δι' ἣν
to know fully the cause through which
ἐνεκάλουν αὐτῷ κατήγαγον εἰς
they were bringing charges to him I led down into
τὸ συνέδριον αὐτῶν· 29 ὃν εὗρον
the Sanhedrin of them; whom I found
ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου
being charged about things sought of the Law
αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν
of them, nothing but worthy of death or of bonds
ἔχοντα ἔγκλημα. 30 μηνυθείσης δέ
having charge. Having been disclosed but
μοι ἐπιβουλῆς εἰς τὸν ἄνδρα
to me of plot into the male person
ἔσεσθαι ἐξαυτῆς ἔπεμψα πρὸς
to be in future out of very [hour] I sent toward
σέ, παραγγείλας καὶ τοῖς κατηγόροις
you, having charged also to the accusers
λέγειν πρὸς αὐτὸν ἐπὶ σοῦ.
to be saying toward him upon you.
31 Οἱ μὲν οὖν στρατιῶται
The indeed therefore soldiers
κατὰ τὸ διατεταγμένον
according to the (thing) having been ordered
αὐτοῖς ἀναλαβόντες τὸν Παῦλον ἤγαγον
to them having taken up the Paul they led
διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα·
through night into the Antipatris;
32 τῇ δὲ ἐπαύριον ἐάσαντες τοὺς
to the but morrow having permitted the
ἱππεῖς ἀπέρχεσθαι σὺν αὐτῷ
horsemen to be going away together with him

governor." 25 And he
wrote a letter having
this form:
26 "Claudius Lys′i-
as to his excellen-
cy, Governor Felix:
Greetings! 27 This
man was seized by
the Jews and was
about to be done
away with by them,
but I came sudden-
ly with a force of
soldiers and res-
cued him, because I
learned he was a Ro-
man. 28 And wishing
to ascertain the cause
for which they were
accusing him, I
brought him down
into their San′he-
drin. 29 I found him
to be accused about
questions of their
Law, but not charged
with a single thing
deserving of death
or bonds. 30 But be-
cause a plot that
is to be laid against
the man has been
disclosed to me, I
am at once sending
him to you, and com-
manding the accusers
to speak against him
before you."
31 Therefore these
soldiers took Paul
according to their
orders and brought
him by night to
An·tip′a·tris. 32 The
next day they per-
mitted the horsemen
to go on with him,

ὑπέστρεψαν εἰς τὴν παρεμβολήν· 33 οἵτινες
they returned into the encampment; who
εἰσελθόντες εἰς τὴν Καισαρίαν καὶ
having entered into the Caesarea and
ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι
having given up the letter to the governor
παρέστησαν καὶ τὸν Παῦλον αὐτῷ.
they stood beside also the Paul to him.
34 ἀναγνοὺς δὲ καὶ ἐπερωτήσας ἐκ
Having read but and having inquired upon out of
ποίας ἐπαρχείας ἐστὶν καὶ πυθόμενος
what sort of province he is and having inquired
ὅτι ἀπὸ Κιλικίας 35 Διακούσομαί
that from Cilicia I shall hear thoroughly
σου, ἔφη, ὅταν καὶ οἱ κατήγοροί
of you, he said, whenever also the accusers
σου παραγένωνται·
of you should come to be alongside;
κελεύσας ἐν τῷ πραιτωρίῳ τοῦ
having commanded in the praetorium of the
Ἡρῴδου φυλάσσεσθαι αὐτόν.
Herod to be being guarded him.
24 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ
After but five days stepped down the
ἀρχιερεὺς Ἀνανίας μετὰ πρεσβυτέρων τινῶν
chief priest Ananias with older men some
καὶ ῥήτορος Τερτύλλου τινός, οἵτινες
and orator Tertullus some, who
ἐνεφάνισαν τῷ ἡγεμόνι
made (things) apparent to the governor
κατὰ τοῦ Παύλου. 2 κληθέντος δὲ
down on the Paul. Having been called but
αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος
of him started to be accusing the Tertullus
λέγων
saying
Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ
Of much peace obtaining through you and
διορθωμάτων γινομένων τῷ ἔθνει τούτῳ
of reforms occurring to the nation this
διὰ τῆς σῆς προνοίας 3 πάντῃ
through the your forethought to every [way]
τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε
and also everywhere we are accepting, mightiest
Φῆλιξ, μετὰ πάσης εὐχαριστίας.
Felix, with all thankfulness.
4 ἵνα δὲ μὴ ἐπὶ πλεῖόν σε
In order that but not upon more you
ἐνκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν
I may cut in, I entreat to hear you of us

and they returned to
the soldiers' quarters.
33 The [horsemen]
entered into Caes·a-
re′a and delivered the
letter to the governor
and also presented
Paul to him. 34 So he
read it and inquired
from what province
he was, and ascer-
tained that he was
from Ci·li′cia. 35 "I
shall give you a thor-
ough hearing," he said,
"when your accusers
arrive also." And he
commanded that he
be kept under guard
in the prae·to′ri·an
palace of Herod.

24 Five days later
the high priest
An·a·ni′as came down
with some older men
and a public speaker,
a certain Ter·tul′lus,
and they gave infor-
mation to the gov-
ernor against Paul.
2 When he was called,
Ter·tul′lus started ac-
cusing him, saying:
"Seeing that we
enjoy great peace
through you and that
reforms are taking
place in this nation
through your fore-
thought, 3 at all times
and also in all places
we receive it, Your
Excellency Felix, with
the greatest thank-
fulness. 4 But that
I may not hinder
you any further, I be-
seech you to hear us

συντόμως τῇ σῇ ἐπιεικίᾳ. 5 εὑρόντες
briefly to the your yieldingness. Having found
γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ
for the male person this pestilence and
κινοῦντα στάσεις πᾶσι τοῖς Ἰουδαίοις
moving standings to all the Jews
τοῖς κατὰ τὴν οἰκουμένην
the (ones) down the being inhabited (earth)
πρωτοστάτην τε τῆς τῶν Ναζωραίων
one standing first and of the of the Nazarenes
αἱρέσεως, 6 ὃς καὶ τὸ ἱερὸν ἐπείρασεν
of sect, who also the temple tried
βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν,
to profane, whom also we took hold of,
8 παρ' οὗ δυνήσῃ αὐτὸς
beside of whom you will be able very
ἀνακρίνας περὶ πάντων τούτων
having examined about all these (things)
ἐπιγνῶναι ὧν ἡμεῖς
to know fully of which (things) we
κατηγοροῦμεν αὐτοῦ.
are accusing of him.

9 συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι
Joined in attack but also the Jews
φάσκοντες ταῦτα οὕτως ἔχειν.
asserting these (things) thus to be having.
10 Ἀπεκρίθη τε ὁ Παῦλος νεύσαντος
Answered and the Paul having nodded
αὐτῷ τοῦ ἡγεμόνος λέγειν
to him of the governor to be speaking

Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ
Out of many years being you judge to the
ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ
nation this knowing well readily the (things)
περὶ ἐμαυτοῦ ἀπολογοῦμαι,
about myself I am speaking in defense,
11 δυναμένου σου ἐπιγνῶναι, ὅτι οὐ
being able of you to know fully, that not
πλείους εἰσίν μοι ἡμέραι δώδεκα ἀφ'
more (ones) are to me days twelve from
ἧς ἀνέβην προσκυνήσων εἰς
which [day] I went up intending to worship into
Ἰερουσαλήμ, 12 καὶ οὔτε ἐν τῷ ἱερῷ
Jerusalem, and neither in the temple
εὗρόν με πρός τινα διαλεγόμενον ἢ
they found me toward anyone arguing or
ἐπίστασιν ποιοῦντα ὄχλου οὔτε ἐν ταῖς
standing upon making of crowd neither in the

briefly in your kind-
liness. 5 For we have
found this man a
pestilent fellow and
stirring up seditions
among all the Jews
throughout the in-
habited earth and
a spearhead of the
sect of the Naz·a-
renes', 6 one who al-
so tried to profane
the temple and whom
we seized. 7 —[a]
8 From him you your-
self can by exam-
ination find out about
all these things of
which we are accus-
ing him."

9 With that the
Jews also joined in
the attack, assert-
ing that these things
were so. 10 And Paul,
when the governor
nodded to him to
speak, answered:

"Knowing well that
this nation has had
you as judge for
many years, I read-
ily speak in my
defense the things
about myself, 11 as
you are in a po-
sition to find out
that for me it has
not been more than
twelve days since I
went up to worship
in Jerusalem; 12 and
they found me nei-
ther in the temple
arguing with anyone
nor causing a mob to
rush together, either in

7[a] This verse is omitted in the Westcott and Hort Greek text.

συναγωγαῖς οὔτε κατὰ τὴν πόλιν, 13 οὐδὲ
synagogues nor down the city, nor
παραστῆσαι δύνανταί σοι περὶ
to set beside they are able to you about
ὧν νυνὶ κατηγοροῦσίν μου.
which (things) now they are accusing of me.
14 ὁμολογῶ δὲ τοῦτό σοι ὅτι
I am confessing but this to you that
κατὰ τὴν ὁδὸν ἣν λέγουσιν
according to the way which they are saying
αἵρεσιν οὕτως λατρεύω τῷ
sect thus I am rendering sacred service to the
πατρῴῳ θεῷ, πιστεύων πᾶσι τοῖς
paternal God, believing to all the (things)
κατὰ τὸν νόμον καὶ τοῖς
according to the Law and to the (things)
ἐν τοῖς προφήταις γεγραμμένοις,
in the Prophets having been written,
15 ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν καὶ
hope having into the God, which also
αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν
they these are receiving toward, resurrection
μέλλειν ἔσεσθαι δικαίων τε καὶ
to be about to be in future of just (ones) and also
ἀδίκων· 16 ἐν τούτῳ καὶ αὐτὸς
unjust (ones); in this also very
ἀσκῶ ἀπρόσκοπον συνείδησιν
I am taking exercise inoffensive conscience
ἔχειν πρὸς τὸν θεὸν καὶ τοὺς
to be having toward the God and the
ἀνθρώπους διὰ παντός. 17 δι' ἐτῶν
men through all [time]. Through years
δὲ πλειόνων ἐλεημοσύνας ποιήσων
but more gifts of mercy intending to make
εἰς τὸ ἔθνος μου παρεγενόμην καὶ
into the nation of me I came to be alongside and
προσφοράς, 18 ἐν αἷς εὗρόν με
offerings, in which they found me
ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ
having been cleansed in the temple, not with
ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ
crowd nor with tumult, some ones but from
τῆς Ἀσίας Ἰουδαῖοι, 19 οὓς ἔδει
the Asia Jews, whom it was necessary
ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ
upon you to be alongside and to be accusing if
τι ἔχοιεν πρὸς ἐμέ, —
anything they may be having toward me, —
20 ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὗρον
or they these let them say what they found

the synagogues or
throughout the city.
13 Nor can they prove
to you the things of
which they are ac-
cusing me right now.
14 But I do admit this
to you, that, according
to the way that they
call a 'sect,' in this
manner I am render-
ing sacred service to
the God of my fore-
fathers, as I believe
all the things set
forth in the Law and
written in the Proph-
ets; 15 and I have
hope toward God,
which hope these
[men] themselves also
entertain, that there
is going to be a resur-
rection of both the
righteous and the un-
righteous. 16 In this
respect, indeed, I am
exercising myself con-
tinually to have a
consciousness of com-
mitting no offense
against God and men.
17 So after quite a
number of years I ar-
rived to bring gifts of
mercy to my nation,
and offerings. 18 While
I was at these matters
they found me cere-
monially cleansed in
the temple, but not
with a crowd or with
a tumult. But there
were certain Jews from
the [district of] Asia,
19 who ought to be
present before you and
to accuse me if they
might have anything
against me. 20 Or, let
the [men] here say
for themselves what
wrong they found

ἀδίκημα στάντος μου ἐπὶ τοῦ
unrighteous thing having stood of me upon the

συνεδρίου 21 ἢ περὶ μιᾶς ταύτης φωνῆς
Sanhedrin than about one this voice

ἧς ἐκέκραξα ἐν αὐτοῖς ἑστὼς
of which I cried out in them having stood

ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ
that About resurrection of dead (ones) I

κρίνομαι σήμερον ἐφ᾽ ὑμῶν.
am being judged today upon YOU.

22 Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ,
Thrust up but them the Felix,

ἀκριβέστερον εἰδὼς τὰ περὶ
more accurately having known the (things) about

τῆς ὁδοῦ, εἴπας Ὅταν Λυσίας ὁ
the way, having said Whenever Lysias the

χιλίαρχος καταβῇ
chiliarch should step down

διαγνώσομαι τὰ καθ᾽ ὑμᾶς·
I shall know thoroughly the (things) down YOU;

23 διαταξάμενος τῷ ἑκατοντάρχῃ
having ordered to the centurion

τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ
to observe him to be having and relaxation and

μηδένα κωλύειν τῶν ἰδίων αὐτοῦ
no one to be forbidding of the own (ones) of his

ὑπηρετεῖν αὐτῷ.
to be ministering to him.

24 Μετὰ δὲ ἡμέρας τινὰς
After but days some

παραγενόμενος ὁ Φῆλιξ
having come to be alongside the Felix

σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὔσῃ
together with Drusilla the own woman being

Ἰουδαίᾳ μετεπέμψατο τὸν Παῦλον καὶ
Jewess he sent after the Paul and

ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν
he heard of him about the into Christ Jesus

πίστεως. 25 διαλεγομένου δὲ αὐτοῦ περὶ
faith. Reasoning but of him about

δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος
righteousness and self-control and the judgment

τοῦ μέλλοντος ἔμφοβος γενόμενος ὁ
the being about in fear having become the

Φῆλιξ ἀπεκρίθη Τὸ νῦν ἔχον πορεύου,
Felix answered The now having be going you,

καιρὸν δὲ μεταλαβὼν
appointed time but having taken share in

μετακαλέσομαί σε· 26 ἅμα καὶ
I shall call after you; at the same time also

as I stood before the San′he·drin, 21 except with respect to this one utterance which I cried out while standing among them, 'Over the resurrection of the dead I am today being judged before YOU!' "

22 However, Felix, knowing quite accurately the matters concerning this Way, began to put the [men] off and said: "Whenever Lys′i·as the military commander comes down, I shall decide upon these matters involving YOU." 23 And he ordered the army officer that the man be kept and have some relaxation [of custody], and that he forbid no one of his people to wait upon him.

24 Some days later Felix arrived with Dru·sil′la his wife, who was a Jewess, and he sent for Paul and listened to him on the belief in Christ Jesus. 25 But as he talked about righteousness and self-control and the judgment to come, Felix became frightened and answered: "For the present go your way, but when I get an opportune time I shall send for you again." 26 At the same time, though,

ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ
hoping that monies will be given him by

τοῦ Παύλου· διὸ καὶ πυκνότερον
the Paul; through which also more often

αὐτὸν μεταπεμπόμενος ὡμίλει αὐτῷ.
him sending after he was conversing to him.

27 Διετίας δὲ πληρωθείσης
Of two-year period but having been fulfilled

ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον·
received successor the Felix Porcius Festus;

θέλων δὲ χάριτα καταθέσθαι τοῖς Ἰουδαίοις
willing but favor to put down to the Jews

ὁ Φῆλιξ κατέλιπε τὸν Παῦλον
the Felix left down the Paul

δεδεμένον.
having been bound.

25 Φῆστος οὖν ἐπιβὰς τῇ
Festus therefore having stepped upon the

ἐπαρχείᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς
province after three days stepped up into

Ἱεροσόλυμα ἀπὸ Καισαρίας,
Jerusalem from Caesarea,

2 ἐνεφάνισάν τε αὐτῷ οἱ
made (things) apparent and to him the

ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων
chief priests and the first (ones) of the Jews

κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν
down on the Paul, and were entreating him

3 αἰτούμενοι χάριν κατ᾽ αὐτοῦ ὅπως
requesting favor down on him so that

μεταπέμψηται αὐτὸν εἰς Ἰερουσαλήμ,
he should send after him into Jerusalem,

ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν
sitting in making to take up him down the

ὁδόν. 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη
way. The indeed therefore Festus answered

τηρεῖσθαι τὸν Παῦλον εἰς Καισαρίαν,
to be being observed the Paul into Caesarea,

ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι·
himself but to be about in haste to be going out;

5 Οἱ οὖν ἐν ὑμῖν, φησίν,
the (ones) therefore in YOU, he says,

δυνατοὶ συνκαταβάντες εἴ
powerful (ones) having stepped down together if

τί ἐστιν ἐν τῷ ἀνδρὶ ἄτοπον
anything is in the male person out of place

κατηγορείτωσαν αὐτοῦ.
let them accuse him.

he was hoping for money to be given him by Paul. On that account he sent for him even more frequently and would converse with him. 27 But, when two years had elapsed, Felix was succeeded by Porcius Festus; and because Felix desired to gain favor with the Jews, he left Paul bound.

25 Therefore Festus, after entering upon the [government of] the province, went up three days later to Jerusalem from Caes·a·re′a; 2 and the chief priests and the principal men of the Jews gave him information against Paul. So they began to entreat him, 3 asking for themselves as a favor against the [man] that he would send for him to come to Jerusalem, as they were laying an ambush to do away with him along the road. 4 However, Festus answered that Paul was to be kept in Caes·a·re′a and that he himself was about to depart shortly for there. 5 "Hence let those who are in power among YOU," he said, "come down with me and accuse him, if there is anything out of place about the man."

6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας
Having spent through but in them days
οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς
not more eight or ten, having stepped down
εἰς Καισαρίαν, τῇ ἐπαύριον καθίσας
into Caesarea, to the morrow having sat down
ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν
upon the step he commanded the
Παῦλον ἀχθῆναι. 7 παραγενομένου
Paul to be led. Having come to be alongside
δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ ἀπὸ
but of him stood around him the from
Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι,
Jerusalem having stepped down Jews,
πολλὰ καὶ βαρέα αἰτιώματα καταφέροντες
many and heavy causes of blame bringing against
ἃ οὐκ ἴσχυον ἀποδεῖξαι,
which not they were strong enough to show forth,
8 τοῦ Παύλου ἀπολογουμένου
of the Paul saying in defense
ὅτι Οὔτε εἰς τὸν νόμον
that Neither into the Law
τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν
of the Jews nor into the temple
οὔτε εἰς Καίσαρά τι ἥμαρτον. 9 ὁ
nor into Caesar anything I sinned. The
Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν
Festus but willing to the Jews favor
καταθέσθαι ἀποκριθεὶς τῷ Παύλῳ
to lay down having answered to the Paul
εἶπεν Θέλεις εἰς Ἱεροσόλυμα
he said Are you willing into Jerusalem
ἀναβὰς ἐκεῖ περὶ τούτων
having stepped up there about these (things)
κριθῆναι ἐπ' ἐμοῦ; 10 εἶπεν δὲ ὁ
to be judged upon me? Said but the
Παῦλος Ἑστὼς ἐπὶ τοῦ βήματος
Paul Having stood upon the step
Καίσαρός εἰμι, οὗ με δεῖ
of Caesar I am, where me it is necessary
κρίνεσθαι. Ἰουδαίους οὐδὲν
to be being judged. Jews nothing
ἠδίκηκα, ὡς καὶ σὺ κάλλιον
I have treated unrighteously, as also you finer
ἐπιγινώσκεις. 11 εἰ μὲν οὖν
are knowing fully. If indeed therefore
ἀδικῶ καὶ ἄξιον θανάτου
I am doing unrighteously and worthy of death
πέπραχά τι, οὐ παραιτοῦμαι τὸ
I have done anything, not I am begging off the

6 So when he had
spent not more than
eight or ten days
among them, he went
down to Caes·a·re′a,
and the next day he
sat down on the judg-
ment seat and com-
manded Paul to be
brought in. 7 When he
arrived, the Jews that
had come down from
Jerusalem stood round
about him, leveling
against him many and
serious charges for
which they were un-
able to show evidence.
8 But Paul said in
defense: "Neither
against the Law of
the Jews nor against
the temple nor against
Caesar have I com-
mitted any sin."
9 Festus, desiring to
gain favor with the
Jews, said in reply to
Paul: "Do you wish
to go up to Jerusalem
and be judged there
before me concerning
these things?" 10 But
Paul said: "I am
standing before the
judgment seat of Cae-
sar, where I ought
to be judged. I have
done no wrong to
the Jews, as you
also are finding
out quite well. 11 If,
on the one hand,
I am really a wrong-
doer and have com-
mitted anything de-
serving of death, I
do not beg off from

ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν
to die; if but nothing is of which (things)
οὗτοι κατηγοροῦσίν μου, οὐδείς με δύναται
these are accusing me, no one me is able
αὐτοῖς χαρίσασθαι· Καίσαρα
to them to hand over as favor; Caesar
ἐπικαλοῦμαι. 12 τότε ὁ Φῆστος
I am calling upon. Then the Festus
συνλαλήσας μετὰ τοῦ συμβουλίου
having spoken together with the council
ἀπεκρίθη Καίσαρα ἐπικέκλησαι, ἐπὶ
he answered Caesar you have called upon, upon
Καίσαρα πορεύσῃ.
Caesar you will go.
13 Ἡμερῶν δὲ διαγενομένων
Of days but having occurred through
τινῶν Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη
of some Agrippa the king and Bernice
κατήντησαν εἰς Καισαρίαν ἀσπασάμενοι
attained down into Caesarea having greeted
τὸν Φῆστον. 14 ὡς δὲ πλείους ἡμέρας
the Festus. As but more days
διέτριβον ἐκεῖ, ὁ Φῆστος τῷ
they were spending through there, the Festus to the
βασιλεῖ ἀνέθετο τὰ κατὰ τὸν
king put up the (things) according to the
Παῦλον λέγων
Paul saying
Ἀνήρ τίς ἐστιν
Male person some is
καταλελιμμένος ὑπὸ Φήλικος δέσμιος,
having been left down by Felix bound one,
15 περὶ οὗ γενομένου μου εἰς
about whom having come to be of me into
Ἱεροσόλυμα ἐνεφάνισαν οἱ
Jerusalem made (things) apparent the
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν
chief priests and the older men of the
Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ
Jews, asking down on him
καταδίκην· 16 πρὸς οὓς ἀπεκρίθην
adverse judgment; toward whom I answered
ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις
that not is custom to Romans
χαρίζεσθαί τινα ἄνθρωπον πρὶν ἢ
to hand over as favor any man prior than
ὁ κατηγορούμενος κατὰ πρόσωπον
the (one) being accused according to face
ἔχοι τοὺς κατηγόρους τόπον τε
may be having the accusers place and

dying; if, on the
other hand, none of
those things exists of
which these [men]
accuse me, no man
can hand me over
to them as a favor.
I appeal to Caesar!"
12 Then Festus, af-
ter speaking with the
assembly of counsel-
ors, replied: "To
Caesar you have ap-
pealed; to Caesar you
shall go."
13 Now when some
days had passed,
A·grip′pa the king
and Ber·ni′ce arrived
in Caes·a·re′a for a
visit of courtesy to
Festus. 14 So, as they
were spending a num-
ber of days there,
Festus laid before the
king the matters re-
specting Paul, saying:
"There is a certain
man left prisoner by
Felix, 15 and when
I was in Jerusa-
lem the chief priests
and the older men
of the Jews brought
information about
him, asking a judg-
ment of condemna-
tion against him.
16 But I replied to
them that it is not
Roman procedure to
hand any man over
as a favor before
the accused man
meets his accusers
face to face and gets
a chance to speak

ἀπολογίας λάβοι περὶ τοῦ
of defense he might receive about the

ἐγκλήματος. 17 συνελθόντων
charge. Of (ones) having come together

οὖν ἐνθάδε ἀναβολὴν μηδεμίαν
therefore in here delay none

ποιησάμενος τῇ ἑξῆς καθίσας
having made to the [day] of succession having sat

ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι
upon the step I commanded to be led

τὸν ἄνδρα· 18 περὶ οὗ σταθέντες
the male person; about whom having stood

οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον
the accusers not any cause were bringing

ὧν ἐγὼ ὑπενόουν
of which (things) I was supposing

πονηρῶν, 19 ζητήματα δέ τινα
wicked (things), things sought but some

περὶ τῆς ἰδίας δεισιδαιμονίας
about the own dread of demon (s)

εἶχον πρὸς αὐτὸν καὶ περί τινος
they were having toward him and about some

Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ
Jesus having died, whom was asserting the

Παῦλος ζῆν. 20 ἀπορούμενος δὲ ἐγὼ
Paul to be living. Being perplexed but I

τὴν περὶ τούτων ζήτησιν ἔλεγον εἰ
the about these (things) seeking I was saying if

βούλοιτο πορεύεσθαι εἰς
he would be wishing to be going into

Ἰεροσόλυμα κἀκεῖ κρίνεσθαι περὶ
Jerusalem and there to be being judged about

τούτων. 21 τοῦ δὲ Παύλου
these (things). Of the but Paul

ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν
having called upon to be observed him into the

τοῦ Σεβαστοῦ διάγνωσιν,
of the August One thorough knowledge,

ἐκέλευσα τηρεῖσθαι αὐτὸν ἕως οὗ
I commanded to be observed him until which

ἀναπέμψω αὐτὸν πρὸς Καίσαρα.
I may send up him toward Caesar.

22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον
Agrippa but toward the Festus

Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου
I was wishing also very of the man

ἀκοῦσαι. Αὔριον, φησίν, ἀκούσῃ αὐτοῦ.
to hear. Tomorrow, he says, you will hear of him.

in his defense con-
cerning the com-
plaint. 17 Therefore
when they got to-
gether here, I made
no delay, but the
next day I sat down
on the judgment seat
and commanded the
man to be brought
in. 18 Taking the
stand, the accusers
produced no charge
of the wicked things I
had supposed con-
cerning him. 19 They
simply had certain
disputes with him
concerning their own
worship of the deity[a]
and concerning a
certain Jesus who
was dead but who
Paul kept asserting
was alive. 20 So, be-
ing perplexed as to
the dispute over these
matters, I proceeded
to ask if he would
like to go to Jerusa-
lem and there be
judged concerning
these matters. 21 But
when Paul appealed
to be kept for the
decision by the Au-
gust One, I com-
manded him to be
kept until I should
send him on up to
Caesar.”
22 Here A·grip′pa
[said] to Festus: “I
myself would also like
to hear the man.”
“Tomorrow,” he said,
“you shall hear him.”

19[a] *Sua superstitione,* Vg; service of their God, J[17,18]; δεισιδαιμονίας (*dei·si·dai·mo·ni′as*), ℵBA. See Acts 17:22, footnote[a].

23 Τῇ οὖν ἐπαύριον ἐλθόντος
To the therefore morrow having come

τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ
of the Agrippa and of the Bernice with

πολλῆς φαντασίας καὶ εἰσελθόντων
much appearance and of (ones) having entered

εἰς τὸ ἀκροατήριον σύν τε
into the audience chamber together with and

χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ᾽ ἐξοχὴν
chiliarchs and male persons the down eminence

τῆς πόλεως καὶ κελεύσαντος τοῦ
of the city and having commanded of the

Φήστου ἤχθη ὁ Παῦλος. 24 καί φησιν ὁ
Festus was led the Paul. And says the

Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ
Festus Agrippa king and all the

συνπαρόντες ἡμῖν ἄνδρες,
being alongside with us male persons,

θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ
YOU are beholding this (one) about whom all the

πλῆθος τῶν Ἰουδαίων ἐνέτυχέν μοι ἔν
multitude of the Jews happened on to me in

τε Ἰεροσολύμοις καὶ ἐνθάδε, βοῶντες μὴ
and Jerusalem and in here, shouting not

δεῖν αὐτὸν ζῆν μηκέτι.
to be necessary him to be living not yet.

25 ἐγὼ δὲ κατελαβόμην μηδὲν ἄξιον αὐτὸν
I but took down nothing worthy him

θανάτου πεπραχέναι, αὐτοῦ δὲ τούτου
of death to have done, of him but of this (one)

ἐπικαλεσαμένου τὸν Σεβαστὸν ἔκρινα
having called upon the August One I judged

πέμπειν. 26 περὶ οὗ ἀσφαλές τι
to be sending. About whom steady anything

γράψαι τῷ κυρίῳ οὐκ ἔχω·
to write to the lord not I am having;

διὸ προήγαγον αὐτὸν ἐφ᾽ ὑμῶν καὶ
through which I led forth him upon YOU and

μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα,
most of all upon you, King Agrippa,

ὅπως τῆς ἀνακρίσεως γενομένης
so that of the examination having occurred

σχῶ τί γράψω·
I should have what I shall write;

27 ἄλογον γάρ μοι δοκεῖ πέμποντα
unreasonable for to me it seems sending

δέσμιον μὴ καὶ τὰς κατ᾽ αὐτοῦ αἰτίας
bound one not also the down on him causes

σημᾶναι.
to signify.

23 Therefore, on the
next day, A·grip′pa
and Ber·ni′ce came
with much pompous
show and entered into
the audience chamber
together with military
commanders as well
as men of eminence
in the city, and
when Festus gave the
command, Paul was
brought in. 24 And
Festus said: “King
A·grip′pa and all YOU
men who are present
with us, YOU are be-
holding this man con-
cerning whom all the
multitude of the Jews
together have applied
to me both in Jerusa-
lem and here, shout-
ing that he ought not
to live any longer.
25 But I perceived he
had committed noth-
ing deserving of death.
So when this [man]
himself appealed to
the August One, I de-
cided to send him.
26 But concerning him
I have nothing cer-
tain to write to [my]
Lord. Therefore I
brought him forth be-
fore YOU, and espe-
cially before you, King
A·grip′pa, in order
that, after the judi-
cial examination has
taken place, I might
get something to
write. 27 For it seems
unreasonable to me to
send a prisoner and
not also to signify the
charges against him.”

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη
Agrippa but toward the Paul said

Ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ
It is being permitted to you over yourself

λέγειν. τότε ὁ Παῦλος
to be saying. Then the Paul

ἐκτείνας τὴν χεῖρα
having stretched out the hand

ἀπελογεῖτο
he was making defense

2 Περὶ πάντων ὧν
About all (things) of which

ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ
I am being charged by Jews, King

Ἀγρίππα, ἥγημαι ἐμαυτὸν μακάριον
Agrippa, I have considered myself happy

ἐπὶ σοῦ μέλλων σήμερον
upon you being about today

ἀπολογεῖσθαι, 3 μάλιστα γνώστην ὄντα
to be making defense, most of all knower being

σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν
you of all the according to Jews customs

τε καὶ ζητημάτων· διὸ
and and things sought; through which

δέομαι μακροθύμως ἀκοῦσαί μου.
I am supplicating long-spiritedly to hear of me.

4 Τὴν μὲν οὖν βίωσίν μου
The indeed therefore manner of life of me

ἐκ νεότητος τὴν ἀπ' ἀρχῆς
out of youth the from beginning

γενομένην ἐν τῷ ἔθνει μου ἔν τε
having occurred in the nation of me in and

Ἱεροσολύμοις ἴσασι πάντες Ἰουδαῖοι,
Jerusalem have known all Jews,

5 προγινώσκοντές με ἄνωθεν, ἐὰν
previously knowing me from above, if ever

θέλωσι μαρτυρεῖν, ὅτι
they may will to be bearing witness, that

κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς
according to the strictest sect of the

ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.
our form of worship I lived Pharisee.

6 καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς
And now upon hope of the into the

πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ
fathers of us promise having occurred by

τοῦ θεοῦ ἕστηκα κρινόμενος, 7 εἰς ἣν
the God I have stood being judged, into which

τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα
the twelve tribeship of us in earnestness night

26 A·grip′pa said to Paul: "You are permitted to speak in behalf of yourself." Then Paul stretched his hand out and proceeded to say in his defense:

2 "Concerning all the things of which I am accused by Jews, King A·grip′pa, I count myself happy that it is before you I am to make my defense this day, 3 especially as you are expert on all the customs as well as the controversies among Jews. Therefore I beg you to hear me patiently.

4 "Indeed, as to the manner of life from youth up that I led from [the] beginning among my nation and in Jerusalem, all the Jews 5 that have been previously acquainted with me from the first know, if they but wish to bear witness, that according to the strictest sect of our form of worship I lived a Pharisee. 6 And yet now for the hope of the promise that was made by God to our forefathers I stand called to judgment; 7 whereas our twelve tribes are hoping to attain to the fulfillment of this promise by intensely

καὶ ἡμέραν λατρεῦον ἐλπίζει
and day rendering sacred service is hoping

καταντῆσαι· περὶ ἧς ἐλπίδος
to attain down; about which hope

ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ.
I am being charged by Jews, king.

8 τί ἄπιστον κρίνεται παρ'
Why unbelievable is it being judged beside

ὑμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει;
YOU if the God dead (ones) is raising up?

9 Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς
I indeed therefore thought to myself toward

τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν
the name of Jesus the Nazarene to be necessary

πολλὰ ἐναντία πρᾶξαι·
many (things) contrary to perform;

10 ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις,
which (thing) also I did in Jerusalem,

καὶ πολλούς τε τῶν ἁγίων ἐγὼ ἐν
and many and of the holy (ones) I in

φυλακαῖς κατέκλεισα τὴν παρὰ τῶν
prisons locked down the beside of the

ἀρχιερέων ἐξουσίαν λαβών,
chief priests authority having received,

ἀναιρουμένων τε αὐτῶν κατήνεγκα
being taken up and of them I brought down

ψῆφον, 11 καὶ κατὰ πάσας τὰς συναγωγὰς
vote, and down all the synagogues

πολλάκις τιμωρῶν αὐτοὺς ἠνάγκαζον
many times punishing them I was compelling

βλασφημεῖν, περισσῶς τε ἐμμαινόμενος
to be blaspheming, abundantly and being mad

αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς
to them I was persecuting until also into the

ἔξω πόλεις.
outside cities.

12 Ἐν οἷς πορευόμενος εἰς τὴν
In which (things) going (my) way into the

Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς
Damascus with authority and permission of the

τῶν ἀρχιερέων 13 ἡμέρας μέσης κατὰ τὴν
of the chief priests of day middle down the

ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν
way I saw, king, from heaven over the

λαμπρότητα τοῦ ἡλίου περιλάμψαν
brightness of the sun having gleamed around

με φῶς καὶ τοὺς σὺν ἐμοὶ
me light and the (ones) together with me

rendering him[a] sacred service night and day. Concerning this hope I am accused by Jews, O king.

8 "Why is it judged unbelievable among YOU men that God raises up the dead? 9 I, for one, really thought within myself I ought to commit many acts of opposition against the name of Jesus the Naz·a·rene′; 10 which, in fact, I did in Jerusalem, and many of the holy ones I locked up in prisons, as I had received authority from the chief priests; and when they were to be executed, I cast my vote against them. 11 And by punishing them many times in all the synagogues I tried to force them to make a recantation; and since I was extremely mad against them, I went so far as to persecuting them even in outside cities.

12 "Amid these efforts as I was journeying to Damascus with authority and a commission from the chief priests, 13 I saw at midday on the road, O king, a light beyond the brilliance of the sun flash from heaven about me and about those

7[a] Jehovah, J[17].

πορευομένους· 14 πάντων τε
going their way; of all (ones) and

καταπεσόντων ἡμῶν εἰς τὴν γῆν ἤκουσα
having fallen down of us into the earth I heard

φωνὴν λέγουσαν πρός με τῇ Ἑβραΐδι
voice saying toward me to the Hebrew

διαλέκτῳ Σαούλ Σαούλ, τί με
language Saul Saul, why me

διώκεις; σκληρόν σοι πρὸς
are you persecuting? Hard to you toward

κέντρα λακτίζειν. 15 ἐγὼ δὲ εἶπα Τίς
goads to be kicking. I but said Who

εἶ, κύριε; ὁ δὲ κύριος εἶπεν Ἐγώ
are you, Lord? The but Lord said I

εἰμι Ἰησοῦς ὃν σὺ διώκεις·
am Jesus whom you are persecuting;

16 ἀλλὰ ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς πόδας
but stand up and stand upon the feet

σου· εἰς τοῦτο γὰρ ὤφθην σοι,
of you; into this for I became seen to you,

προχειρίσασθαί σε ὑπηρέτην καὶ
to take in advance into hand you subordinate and

μάρτυρα ὧν τε εἶδές με
witness of which (things) and you saw me

ὧν τε ὀφθήσομαί σοι,
of which (things) and I shall become seen to you,

17 ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ
taking out you out of the people and out of

τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω σε
the nations, into whom I am sending off you

18 ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ
to open up eyes of them, of the

ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς
to turn upon from darkness into light and of the

ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ
authority of the Satan upon the God, of the

λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ
to receive them letting go off of sins and

κλῆρον ἐν τοῖς ἡγιασμένοις
lot in the (ones) having been sanctified

πίστει τῇ εἰς ἐμέ.
to faith the (one) into me.

19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ
From which, King Agrippa, not

ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ,
I became disobedient to the heavenly sight,

20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτόν
but to the (ones) in Damascus first

journeying with me.
14 And when we had
all fallen to the
ground I heard a
voice say to me in
the Hebrew language,
'Saul, Saul, why are
you persecuting me?
To keep kicking
against the goads
makes it hard for you.'
15 But I said, 'Who
are you, Lord?' And
the Lord said, 'I am
Jesus, whom you are
persecuting. 16 Nev-
ertheless, rise and
stand on your feet.
For to this end I have
made myself visible to
you, in order to choose
you as an attendant
and a witness both
of things you have
seen and things I
shall make you see re-
specting me; 17 while
I deliver you from
[this] people and
from the nations, to
whom I am sending
you, 18 to open their
eyes, to turn them
from darkness to light
and from the author-
ity of Satan to God,
in order for them to
receive forgiveness of
sins and an inheri-
tance among those
sanctified by [their]
faith in me.'

19 "Wherefore, King
A·grip'pa, I did not
become disobedient to
the heavenly sight,
20 but both to those
in Damascus first

τε καὶ Ἰεροσολύμοις, πᾶσάν τε τὴν χώραν
and and Jerusalem, all and the country

τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν
of the Judea, and to the nations

ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν
I was reporting back to be repenting and to be turning

ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα
upon the God, worthy of the repentance works

πράσσοντας. 21 ἕνεκα τούτων με
performing. On account of these (things) me

Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ
Jews having taken with in the temple

ἐπειρῶντο διαχειρίσασθαι.
were attempting to manhandle thoroughly.

22 ἐπικουρίας οὖν τυχὼν τῆς
Of help therefore having obtained of the

ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης
from the God until the day this

ἕστηκα μαρτυρόμενος μικρῷ τε
I have stood bearing witness to small (one) and

καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων
and great (one), nothing outside saying

ὧν τε οἱ προφῆται ἐλάλησαν
of which (things) and the Prophets spoke

μελλόντων γίνεσθαι καὶ Μωυσῆς, 23 εἰ
being about to be occurring and Moses, if

παθητὸς ὁ χριστός, εἰ πρῶτος ἐξ
subject to suffering the Christ, if first out of

ἀναστάσεως νεκρῶν φῶς μέλλει
resurrection of dead (ones) light is about

καταγγέλλειν τῷ τε λαῷ καὶ τοῖς
to be publishing to the and people and to the

ἔθνεσιν.
nations.

24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου
These (things) but of him saying in defense

ὁ Φῆστος μεγάλῃ τῇ φωνῇ φησίν Μαίνῃ,
the Festus to great the voice says You are mad,

Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν
Paul; the many you writings into madness

περιτρέπει. 25 ὁ δὲ Παῦλος Οὐ
is turning about. The but Paul Not

μαίνομαι, φησίν, κράτιστε Φῆστε, ἀλλὰ
I am mad, says, mightiest Festus, but

ἀληθείας καὶ σωφροσύνης ῥήματα
of truth and soundness of mind sayings

ἀποφθέγγομαι. 26 ἐπίσταται γὰρ περὶ
I am uttering. Is well knowing for about

and to those in Je-
rusalem, and over all
the country of Ju·de'a,
and to the nations I
went bringing the
message that they
should repent and
turn to God by do-
ing works that be-
fit repentance. 21 On
account of these
things Jews seized me
in the temple and
attempted to slay me.
22 However, because I
have obtained the help
that is from God I
continue to this day
bearing witness to
both small and great,
but saying nothing
except things the
Prophets as well as
Moses stated were go-
ing to take place,
23 that the Christ was
to suffer and, as the
first to be resurrected
from the dead, he
was going to publish
light both to this
people and to the na-
tions."

24 Now as he was
saying these things in
his defense, Festus
said in a loud voice:
"You are going mad,
Paul! Great learning
is driving you into
madness!" 25 But
Paul said: "I am not
going mad, Your
Excellency Festus,
but I am uttering
sayings of truth and
of soundness of
mind. 26 In reality,

τούτων ὁ βασιλεύς, πρὸς ὃν
these (things) the king, toward whom
παρρησιαζόμενος λαλῶ·
being outspoken I am speaking;
λανθάνειν γὰρ αὐτὸν τούτων
to be escaping notice of for him of these (things)
οὐ πείθομαι οὐθέν, οὐ γάρ ἐστιν
not I am being persuaded nothing, not for is
ἐν γωνίᾳ πεπραγμένον τοῦτο.
in corner having been performed this.
27 πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς
You are believing, King Agrippa, to the
προφήταις; οἶδα ὅτι πιστεύεις.
Prophets? I have known that you are believing.
28 ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον
The but Agrippa toward the Paul
Ἐν ὀλίγῳ με πείθεις Χριστιανὸν
In little me you are persuading Christian
ποιῆσαι. 29 ὁ δὲ Παῦλος Εὐξαίμην
to make. The but Paul I might long for
ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ
likely to the God and in little and in great
οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς
not only you but also all the (ones)
ἀκούοντάς μου σήμερον γενέσθαι τοιούτους
hearing of me today to become such (ones)
ὁποῖος καὶ ἐγώ εἰμι παρεκτὸς τῶν
of what sort also I am with exception of the
δεσμῶν τούτων.
bonds these.

30 Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ
Stood up and the king and the
ἡγεμὼν ἥ τε Βερνίκη καὶ οἱ
governor the and Bernice and the (ones)
συνκαθήμενοι αὐτοῖς, 31 καὶ ἀναχωρήσαντες
sitting together to them, and having withdrawn
ἐλάλουν πρὸς ἀλλήλους λέγοντες
they were speaking toward one another saying
ὅτι Οὐδὲν θανάτου ἢ δεσμῶν ἄξιον
that Nothing of death or of bonds worthy
πράσσει ὁ ἄνθρωπος οὗτος.
is performing the man this.
32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη
Agrippa but to the Festus said
Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος
To have been released was able the man
οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.
this if not he had called upon Caesar.

the king to whom
I am speaking with
freeness of speech
well knows about
these things; for I
am persuaded that
not one of these
things escapes his
notice, for this thing
has not been done in
a corner. 27 Do you,
King A·grip′pa, be-
lieve the Prophets? I
know you believe."
28 But A·grip′pa said
to Paul: "In a short
time you would per-
suade me to become
a Christian." 29 At
this Paul said: "I
could wish to God
that whether in a
short time or in a
long time not only
you but also all those
who hear me today
would become men
such as I also am,
with the exception of
these bonds."

30 And the king
rose and so did the
governor and Ber-
ni′ce and the men
seated with them.
31 But as they with-
drew they began talk-
ing with one another,
saying: "This man
practices nothing de-
serving death or
bonds." 32 Moreover,
A·grip′pa said to Fes-
tus: "This man could
have been released if
he had not appealed
to Caesar."

27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν
As but it was judged of the to be sailing away
ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τόν
us into the Italy, they were giving over the
τε Παῦλον καί τινας ἑτέρους δεσμώτας
and Paul also some different bound ones
ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ σπείρης
to centurion to name Julius of band
Σεβαστῆς. 2 ἐπιβάντες δὲ πλοίῳ
of August One. Having stepped upon but to boat
Ἀδραμυντηνῷ μέλλοντι πλεῖν εἰς
from Adramyttium being about to be sailing into
τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν,
the down the Asia places we were led up,
ὄντος σὺν ἡμῖν Ἀριστάρχου
being together with us of Aristarchus
Μακεδόνος Θεσσαλονικέως· 3 τῇ τε
Macedonian of Thessalonica; to the and
ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα,
different [day] we were led down into Sidon,
φιλανθρώπως τε ὁ Ἰούλιος τῷ
with human affection and the Julius to the
Παύλῳ χρησάμενος ἐπέτρεψεν πρὸς τοὺς
Paul having used he permitted toward the
φίλους πορευθέντι ἐπιμελείας τυχεῖν.
friends having gone of care to obtain.

4 κἀκεῖθεν ἀναχθέντες
And from there having been led up
ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς
we sailed under the Cyprus through the the
ἀνέμους εἶναι ἐναντίους, 5 τό τε
winds to be contrary (ones), the and
πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν
open sea the down the Cilicia and Pamphylia
διαπλεύσαντες κατήλθαμεν εἰς Μύρρα
having sailed through we came down into Myra
τῆς Λυκίας. 6 Κἀκεῖ εὑρὼν ὁ
of the Lycia. And there having found the
ἑκατοντάρχης πλοῖον Ἀλεξανδρινὸν πλέον εἰς
centurion boat Alexandrian sailing into
τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς αὐτό.
the Italy he made go in us into it.
7 ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες
In sufficient but days sailing slowly
καὶ μόλις γενόμενοι κατὰ τὴν
and with difficulty having come to be down the
Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου,
Cnidus, not allowing toward us of the wind,
ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην,
we sailed under the Crete down Salmone,

27 Now as it was
decided for us
to sail away to Italy,
they proceeded to
hand both Paul and
certain other prisoners
over to an army offi-
cer named Julius of
the band of Au·gus′-
tus. 2 Going aboard
a boat from Ad·ra-
myt′ti·um that was
about to sail to places
along the coast of
the [district of] Asia,
we set sail, there be-
ing with us Ar·is·tar′-
chus a Mac·e·do′ni·an
from Thes·sa·lo·ni′ca.
3 And the next day
we landed at Si′don,
and Julius treated
Paul with human
kindness and permit-
ted him to go to his
friends and enjoy
[their] care.

4 And putting out
to sea from there
we sailed under the
[shelter of] Cy′prus,
because the winds
were contrary; 5 and
we navigated through
the open sea along
Ci·li′cia and Pam-
phyl′i·a and put into
port at My′ra in Ly′-
ci·a. 6 But there the
army officer found a
boat from Alexandria
that was sailing for
Italy, and he made
us board it. 7 Then,
after sailing on slow-
ly quite a number
of days and coming
to Cni′dus with dif-
ficulty, because the
wind did not let us
get on, we sailed un-
der the [shelter of]
Crete at Sal·mo′ne,

8 μόλις τε παραλεγόμενοι
with difficulty and laying themselves beside

αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον
it we came into place some being called

Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις
Fine Harbors, to which near was city

Λασέα.
Lasea.

9 Ἱκανοῦ δὲ χρόνου
Of sufficient but time

διαγενομένου καὶ ὄντος ἤδη
having come to be through and being already

ἐπισφαλοῦς τοῦ πλοὸς διὰ τὸ καὶ τὴν
hazardous of the sailing through the also the

νηστείαν ἤδη παρεληλυθέναι,
fast already to have come alongside,

παρῄνει ὁ Παῦλος 10 λέγων
was recommending the Paul saying

αὐτοῖς Ἄνδρες, θεωρῶ ὅτι μετὰ
to them Male persons, I am beholding that with

ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ
damage and much loss not only of the

φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν
cargo and of the boat but also of the

ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν
souls of us to be about to be in future the

πλοῦν. 11 ὁ δὲ ἑκατοντάρχης τῷ
sailing. The but centurion to the

κυβερνήτῃ καὶ τῷ ναυκλήρῳ μᾶλλον
pilot and to the shipowner rather

ἐπείθετο ἢ τοῖς ὑπὸ
was persuading himself than to the (things) by

Παύλου λεγομένοις. 12 ἀνευθέτου δὲ
Paul being said. Of inconvenient but

τοῦ λιμένος ὑπάρχοντος πρὸς
of the harbor being toward

παραχειμασίαν οἱ πλείονες ἔθεντο βουλὴν
wintering the more (ones) put counsel

ἀναχθῆναι ἐκεῖθεν, εἴ πως
to be led up from there, if somehow

δύναιντο καταντήσαντες εἰς
they would be able having attained down into

Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης
Phoenix to winter, harbor of the Crete

βλέποντα κατὰ λίβα καὶ κατὰ χῶρον.
looking down northeast and down southeast.

13 Ὑποπνεύσαντος δὲ νότου
Having blown under but of south wind

δόξαντες τῆς προθέσεως
(ones) having thought of the purpose

8 and coasting along
it with difficulty we
came to a certain
place called Fair
Havens, near which
was the city La-
se′a.
9 As considerable
time had passed and
by now it was haz-
ardous to navigate
because even the
fast [of atonement
day] had already
passed by, Paul
made a recommen-
dation, 10 saying to
them: "Men, I per-
ceive that naviga-
tion is going to be
with damage and
great loss not only
of the cargo and
the boat but also
of our souls." 11 How-
ever, the army of-
ficer went heeding
the pilot and the
ship owner rather
than the things said
by Paul. 12 Now
as the harbor was
inconvenient for
wintering, the ma-
jority advised set-
ting sail from there,
to see if we could
somehow make it to
Phoenix to winter,
a harbor of Crete
that opens toward
the northeast and
toward the south-
east.
13 Moreover, when
the south wind blew
softly, they thought
they had as good as
realized their purpose,

κεκρατηκέναι ἄραντες ἆσσον
to have laid hold having lifted close by

παρελέγοντο τὴν Κρήτην.
they were laying themselves beside the Crete.

14 μετ᾽ οὐ πολὺ δὲ ἔβαλεν κατ᾽ αὐτῆς
After not much but thrust down on it

ἄνεμος τυφωνικὸς ὁ καλούμενος Εὐρακύλων·
wind typhonic the being called Euroaquilo;

15 συναρπασθέντος δὲ τοῦ
having been snatched together but of the

πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν
boat and not being able to be eyeing against

τῷ ἀνέμῳ ἐπιδόντες
to the wind having given upon

ἐφερόμεθα. 16 νησίον δέ τι
we were being borne. Small island but some

ὑποδραμόντες καλούμενον Καῦδα
having run under being called Cauda

ἰσχύσαμεν μόλις
we had strength enough with difficulty

περικρατεῖς γενέσθαι τῆς
(ones) having full might over to become of the

σκάφης, 17 ἣν ἄραντες βοηθείαις
skiff, which having lifted up helps

ἐχρῶντο ὑποζωννύντες τὸ πλοῖον·
they were using undergirding the boat;

φοβούμενοί τε μὴ εἰς τὴν Σύρτιν
fearing and not into the Syrtis

ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος,
they might fall out, having lowered the gear,

οὕτως ἐφέροντο. 18 σφοδρῶς δὲ
thus they were being borne. Vehemently but

χειμαζομένων ἡμῶν τῇ ἑξῆς
being tempest-tossed of us to the [day] of succession

ἐκβολὴν ἐποιοῦντο, 19 καὶ τῇ
throwing out they were making, and to the

τρίτῃ αὐτόχειρες τὴν σκευὴν
third [day] acting with own hands the tackling

τοῦ πλοίου ἔριψαν.
of the boat they threw.

20 μήτε δὲ ἡλίου μήτε ἄστρων
Neither but of sun nor of stars

ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός
appearing upon more days, of winter

τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν
and not of little lying upon, leftover (thing)

περιῃρεῖτο ἐλπὶς πᾶσα τοῦ
was being lifted around from hope all of the

σώζεσθαι ἡμᾶς. 21 Πολλῆς τε
to be being saved us. Of much and

and they lifted anchor
and began coasting
inshore along Crete.
14 After no great
while, however, a tem-
pestuous wind called
Eu·ro·aq′ui·lo rushed
down upon it. 15 As
the boat was violently
seized and was not
able to keep its head
against the wind, we
gave way and were
borne along. 16 Now
we ran under [the
shelter of] a certain
small island called
Cau′da, and yet we
were hardly able to
get possession of the
skiff at the stern.
17 But after hoisting
it aboard they began
using helps to under-
gird the boat; and be-
ing in fear of running
aground on the Syr′tis,
they lowered the gear
and thus were driven
along. 18 Yet because
we were being violent-
ly tossed with the tem-
pest, the following
[day] they began to
lighten the ship;
19 and the third [day],
with their own hands,
they threw away the
tackling of the boat.
20 When, now, nei-
ther sun nor stars
appeared for many
days, and no little
tempest was lying up-
on us, all hope of
our being saved fi-
nally began to be cut
off. 21 And when
there had been a long

ἀσιτίας ὑπαρχούσης τότε
abstinence from grain existing then
σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν
having stood the Paul in midst of them said
Ἔδει μέν, ὦ ἄνδρες,
It was necessary indeed, O male persons,
πειθαρχήσαντάς μοι μὴ
having obeyed (as to ruler) to me not
ἀνάγεσθαι ἀπὸ τῆς Κρήτης κερδῆσαί
to be being led up from the Crete to gain
τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. 22 καὶ
and the damage this and the loss. And
τὰ νῦν παραινῶ ὑμᾶς
the (things) now I recommend you
εὐθυμεῖν, ἀποβολὴ γὰρ
to be being well spirited, throwing off for
ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ
of soul not one will be out of you besides of the
πλοίου· 23 παρέστη γάρ μοι ταύτῃ τῇ
boat; stood beside for to me to this the
νυκτὶ τοῦ θεοῦ οὗ εἰμί, ᾧ καὶ
night of the God of whom I am, to whom also
λατρεύω, ἄγγελος 24 λέγων
I am rendering sacred service, angel saying
Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ
Not fear, Paul; to Caesar you it is necessary
παραστῆναι, καὶ ἰδοὺ κεχάρισταί
to stand beside, and look! has handed over as favor
σοι ὁ θεὸς πάντας τοὺς πλέοντας
to you the God all the (ones) sailing
μετὰ σοῦ. 25 διὸ
with you. Through which
εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ
be being well spirited, male persons; I believe for
τῷ θεῷ ὅτι οὕτως ἔσται καθ'
to the God that thus it will be according to
ὃν τρόπον λελάληταί μοι. 26 εἰς
which manner it had been spoken to me. Into
νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.
island but some it is necessary us to fall out.
27 Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ
As but fourteenth night
ἐγένετο διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ,
occurred being borne through of us in the Adria,
κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ
down middle of the night were supposing the
ναῦται προσάγειν τινὰ αὐτοῖς χώραν.
sailors to be leading toward some to them country.
28 καὶ βολίσαντες εὗρον
And having taken soundings they found

abstinence from food,
then Paul stood up
in the midst of them
and said: "Men, YOU
certainly ought to
have taken my ad-
vice and not have
put out to sea from
Crete and have sus-
tained this damage
and loss. 22 Still, now
I recommend to YOU
to be of good cheer,
for not a soul of
YOU will be lost,
only the boat will.
23 For this night
there stood near me
an angel of the
God to whom I be-
long and to whom
I render sacred ser-
vice, 24 saying, 'Have
no fear, Paul. You
must stand before
Caesar, and, look!
God has freely given
you all those sailing
with you.' 25 There-
fore be of good cheer,
men; for I believe
God that it will
be exactly as it has
been told me. 26 How-
ever, we must be cast
ashore on a certain
island."

27 Now as the four-
teenth night fell and
we were being tossed
to and fro on the
[sea of] A'dri·a, at
midnight the sailors
began to suspect they
were drawing near
to some land. 28 And
they sounded the
depth and found it

ὀργυιὰς εἴκοσι, βραχὺ δὲ διαστήσαντες
fathoms twenty, briefly but having stood through
καὶ πάλιν βολίσαντες εὗρον
and again having taken soundings they found
ὀργυιὰς δεκαπέντε· 29 φοβούμενοί τε μή
fathoms fifteen; fearing and not
πού κατὰ τραχεῖς τόπους
somewhere down rough places
ἐκπέσωμεν ἐκ πρύμνης ῥίψαντες
we might fall out out of stern having thrown
ἀγκύρας τέσσαρας ηὔχοντο ἡμέραν
anchors four they were longing for day
γενέσθαι. 30 Τῶν δὲ ναυτῶν ζητούντων
to occur. Of the but sailors seeking
φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν
to flee out of the boat and having lowered the
σκάφην εἰς τὴν θάλασσαν προφάσει ὡς
skiff into the sea to pretense as
ἐκ πρῴρης ἀγκύρας μελλόντων
out of prow anchors being about
ἐκτείνειν, 31 εἶπεν ὁ Παῦλος τῷ
to be stretching out, said the Paul to the
ἑκατοντάρχῃ καὶ τοῖς στρατιώταις Ἐὰν
centurion and to the soldiers If ever
μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς
not these should remain in the boat, you
σωθῆναι οὐ δύνασθε. 32 τότε ἀπέκοψαν
to be saved not you are able. Then cut off
οἱ στρατιῶται τὰ σχοινία τῆς σκάφης καὶ
the soldiers the ropes of the skiff and
εἴασαν αὐτὴν ἐκπεσεῖν.
they permitted it to fall out.
33 Ἄχρι δὲ οὗ ἡμέρα ἤμελλεν
Until but which day was being about
γίνεσθαι παρεκάλει ὁ Παῦλος
to be occurring was encouraging the Paul
ἅπαντας μεταλαβεῖν τροφῆς, λέγων
all (ones) to partake of nourishment, saying
Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν
Fourteenth today day
προσδοκῶντες ἄσιτοι
expecting without grain
διατελεῖτε, μηθὲν
you are finishing through, nothing
προσλαβόμενοι· 34 διὸ
having taken toward selves; through which
παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς,
I am encouraging you to partake of nourishment,
τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας
this for toward the YOUR salvation

twenty fathoms; so
they proceeded a short
distance and again
made a sounding and
found it fifteen fath-
oms. 29 And because
of fearing we might
be cast somewhere
upon the rocks, they
cast out four an-
chors from the stern
and began wishing
for it to become day.
30 But when the sail-
ors began seeking to
escape from the boat
and lowered the skiff
into the sea under
the pretense of in-
tending to let down
anchors from the
prow, 31 Paul said to
the army officer and
the soldiers: "Unless
these men remain in
the boat, YOU cannot
be saved." 32 Then
the soldiers cut away
the ropes of the skiff
and let it fall off.

33 Now close to the
approach of day Paul
began to encourage
one and all to take
some food, saying:
"Today is the four-
teenth day YOU have
been on the watch
and YOU are contin-
uing without food,
having taken noth-
ing for yourselves.
34 Therefore I en-
courage YOU to
take some food, for
this is in the in-
terest of YOUR safety;

ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρὶξ ἀπὸ τῆς
is; of no one for of YOU hair from the
κεφαλῆς ἀπολεῖται. 35 εἴπας δὲ
head will destroy self. Having said but
ταῦτα καὶ λαβὼν ἄρτον
these (things) and having taken bread
εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων
he gave thanks to the God in sight of all (ones)
καὶ κλάσας ἤρξατο ἐσθίειν.
and having broken he started to be eating.
36 εὔθυμοι δὲ γενόμενοι πάντες καὶ αὐτοὶ
Cheerful but having become all also they
προσελάβοντο τροφῆς. 37 ἤμεθα δὲ
took to selves of nourishment. We were but
αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ ὡς
the all souls in the boat about
ἑβδομήκοντα ἕξ. 38 κορεσθέντες δὲ
seventy- six. Having been satisfied but
τροφῆς ἐκούφιζον τὸ πλοῖον
of nourishment they were lightening the boat
ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.
throwing out the grain into the sea.

39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ
When but day occurred, the earth not
ἐπεγίνωσκον, κόλπον δέ τινα
they were recognizing, bay but some
κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν
they were perceiving having beach into which
ἐβουλεύοντο εἰ δύναιντο ἐξῶσαι
they were wishing if they would be able to push out
τὸ πλοῖον. 40 καὶ τὰς ἀγκύρας
the boat. And the anchors
περιελόντες εἴων
having lifted away around they were permitting
εἰς τὴν θάλασσαν, ἅμα
into the sea, at the same time
ἀνέντες τὰς ζευκτηρίας τῶν
having loosened up the lashings of the
πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμωνα
rudders, and having lifted upon the foresail

for not a hair of the head of one of YOU will perish." 35 After he said this, he also took a loaf, gave thanks to God before them all and broke it and started eating. 36 So they all became cheerful and themselves began taking some food. 37 Now, all together, we souls in the boat were about two hundred and seventy-six.[a] 38 When they had been satisfied with food, they proceeded to lighten the boat by throwing the wheat overboard into the sea.

39 Finally when it became day, they could not recognize the land but they were observing a certain bay with a beach, and on this they were determined, if they could, to beach the boat. 40 So, cutting away the anchors, they let them fall into the sea, at the same time loosing the lashings of the rudder oars and, after hoisting the foresail

37[a] Two hundred and seventy-six, ℵDVgSy[p]; two hundred and seventy-five, A; about seventy-six, B and Sahidic Version. In the Westcott and Hort Greek text the Greek word (*hōs*) for "about" is marked by superior half-brackets, and in the footnote appears the Greek word (*diakósiai*) for "two hundred." The copyist for the B manuscript evidently made a mistake by combining the final omega (*ō*) of the preceding Greek word with the next letter sigma (*s*) standing for 200, to form the Greek word *hōs* meaning "about."

τῇ πνεούσῃ κατεῖχον εἰς τὸν
to the blowing they were having down into the
αἰγιαλόν. 41 περιπεσόντες δὲ εἰς
beach. Having fallen around but into
τόπον διθάλασσον ἐπέκειλαν τὴν ναῦν, καὶ
place of two seas they ran shore the ship, and
ἡ μὲν πρῷρα ἐρείσασα ἔμεινεν
the indeed prow having stuck firmly remained
ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο
unshakable, the but stern was being loosened
ὑπὸ τῆς βίας. 42 Τῶν δὲ στρατιωτῶν
by the violence. Of the but soldiers
βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας
counsel became in order that the ones in bonds
ἀποκτείνωσιν, μή τις ἐκκολυμβήσας
they should kill, not anyone having swum out
διαφύγῃ· 43 ὁ δὲ ἑκατοντάρχης
should flee through; the but centurion
βουλόμενος διασῶσαι τὸν Παῦλον
wishing to save through the Paul
ἐκώλυσεν αὐτοὺς τοῦ βουλήματος,
he was preventing them of the wish,
ἐκέλευσέν τε τοὺς δυναμένους
he commanded and the (ones) being able
κολυμβᾶν ἀπορρίψαντας
to be swimming having thrown themselves off
πρώτους ἐπὶ τὴν γῆν ἐξιέναι, 44 καὶ
first upon the earth to be going out, and
τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν
the leftover (ones) whom indeed upon planks
οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ
whom but upon some of the (things) from the
πλοίου· καὶ οὕτως ἐγένετο πάντας
boat; and thus it occurred all
διασωθῆναι ἐπὶ τὴν γῆν.
to be saved through upon the earth.

28 Καὶ διασωθέντες τότε
And having been saved through then
ἐπέγνωμεν ὅτι Μελιτήνη ἡ νῆσος
we recognized that Melita the island
καλεῖται. 2 οἵ τε βάρβαροι
is being called. The and barbarians
παρεῖχαν οὐ τὴν τυχοῦσαν
were having alongside not the having happened
φιλανθρωπίαν ἡμῖν, ἅψαντες γὰρ
affection for mankind to us, having touched off for
πυρὰν προσελάβοντο πάντας ἡμᾶς
fire they received alongside all us
διὰ τὸν ὑετὸν τὸν ἐφεστῶτα καὶ
through the rain the having stood upon and

to the wind, they made for the beach. 41 When they lighted upon a shoal washed on each side by the sea, they ran the ship aground and the prow got stuck and stayed immovable, but the stern began to be violently broken to pieces. 42 At this it became the determination of the soldiers to kill the prisoners, that no one might swim away and escape. 43 But the army officer desired to bring Paul safely through and restrained them from their purpose. And he commanded those able to swim to cast themselves into the sea and make it to land first, 44 and the rest to do so, some upon planks and some upon certain things from the boat. And thus it came about that all were brought safely to land.

28 And when we had made it to safety, then we learned that the island was called Malta. 2 And the foreign-speaking people showed us extraordinary human kindness, for they kindled a fire and received all of us helpfully because of the rain that was falling and

διὰ τὸ ψῦχος. 3 συστρέψαντος δὲ τοῦ
through the cold. Having collected but of the
Παύλου φρυγάνων τι πλῆθος καὶ
Paul of dry sticks some multitude and
ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα ἀπὸ
having imposed upon the fire, viper from
τῆς θέρμης ἐξελθοῦσα καθῆψε
the heat having come out fastened self down
τῆς χειρὸς αὐτοῦ. 4 ὡς δὲ εἶδαν οἱ
of the hand of him. As but saw the
βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς
barbarians hanging the wild beast out of the
χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον
hand of him, toward one another they were saying
Πάντως φονεύς ἐστιν ὁ ἄνθρωπος
By all means murderer is the man
οὗτος ὃν διασωθέντα ἐκ τῆς
this whom having been saved through out of the
θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν.
sea the justice to be living not permitted.
5 ὁ μὲν οὖν ἀποτινάξας τὸ
The indeed therefore having shaken off the
θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν·
wild beast into the fire he suffered nothing bad;
6 οἱ δὲ προσεδόκων αὐτὸν
the (ones) but were expecting him
μέλλειν πίμπρασθαι ἢ καταπίπτειν
to be about to be swelling or to be falling down
ἄφνω νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν
suddenly dead. Upon much but of them
προσδοκώντων καὶ θεωρούντων μηδὲν
expecting and beholding nothing
ἄτοπον εἰς αὐτὸν γινόμενον,
out of place into him occurring,
μεταβαλόμενοι ἔλεγον αὐτὸν
having thrust selves around they were saying him
εἶναι θεόν.
to be god.

7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον
In but the [parts] about the place that
ὑπῆρχεν χωρία τῷ πρώτῳ τῆς
was pieces of ground to the first [man] of the
νήσου ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος
island to name Publius, who having received up
ἡμᾶς ἡμέρας τρεῖς φιλοφρόνως
us days three friendly-mindedly
ἐξένισεν. 8 ἐγένετο δὲ τὸν
entertained as stranger. It occurred but the
πατέρα τοῦ Ποπλίου πυρετοῖς καὶ
father of the Publius to fevers and

because of the cold.
3 But when Paul col-
lected a certain bun-
dle of sticks and laid
it upon the fire, a
viper came out due
to the heat and
fastened itself on his
hand. 4 When the for-
eign-speaking people
caught sight of the
venomous creature
hanging from his
hand, they began say-
ing to one another:
“Surely this man is a
murderer, and al-
though he made it
to safety from the
sea, vindictive justice
did not permit him
to keep on living.”
5 However, he shook
the venomous crea-
ture off into the fire
and suffered no harm.
6 But they were ex-
pecting he was going
to swell up with in-
flammation or sudden-
ly drop dead. After
they waited for a
long while and beheld
nothing hurtful hap-
pen to him, they
changed their mind
and began saying he
was a god.
7 Now in the neigh-
borhood of that place
the principal man of
the island, named
Pub′li·us, had lands;
and he received us
hospitably and enter-
tained us benevolently
three days. 8 But it
happened that the
father of Pub′li·us
was lying down dis-
tressed with fever and

δυσεντερίῳ συνεχόμενον κατακεῖσθαι,
to dysentery being held together to be lying down,
πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ
toward whom the Paul having gone in and
προσευξάμενος ἐπιθεὶς τὰς χεῖρας
having prayed having put upon the hands
αὐτῷ ἰάσατο αὐτόν. 9 τούτου δὲ
to him he healed him. Of this but
γενομένου καὶ οἱ λοιποὶ οἱ ἐν
having occurred also the leftover the (ones) in
τῇ νήσῳ ἔχοντες ἀσθενείας
the island having sicknesses
προσήρχοντο καὶ ἐθεραπεύοντο,
they were coming toward and they were being healed,
10 οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς
who also to many honors honored us
καὶ ἀναγομένοις ἐπέθεντο
and to (ones) being led up they put upon
τὰ πρὸς τὰς χρείας.
the (things) toward the needs.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν
After but three months we were led up in
πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ
boat (it) having wintered in the island
Ἀλεξανδρινῷ, παρασήμῳ Διοσκούροις.
Alexandrian, to ensign Dioscuri.
12 καὶ καταχθέντες εἰς Συρακούσας
And having been led down into Syracuse
ἐπεμείναμεν ἡμέρας τρεῖς, 13 ὅθεν
we remained upon days three, from which
περιελόντες κατηντήσαμεν εἰς
having gone around we attained down into
Ῥήγιον. καὶ μετὰ μίαν ἡμέραν
Rhegium. And after one day
ἐπιγενομένου νότου
having occurred upon of south (wind)
δευτεραῖοι ἤλθομεν εἰς Ποτιόλους,
second (day) ones we came into Puteoli,
14 οὗ εὑρόντες ἀδελφοὺς
where having found brothers
παρεκλήθημεν παρ' αὐτοῖς
we were called alongside beside them
ἐπιμεῖναι ἡμέρας ἑπτά· καὶ οὕτως εἰς
to remain upon days seven; and thus into
τὴν Ῥώμην ἤλθαμεν. 15 κἀκεῖθεν οἱ
the Rome we came. And from there the
ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν
brothers having heard the (things) about us
ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου
they came into meeting to us until Appii

dysentery, and Paul
went in to him and
prayed, laid his hands
upon him and healed
him. 9 After this oc-
curred, the rest of
the people on the
island who had sick-
nesses also began to
come to him and
be cured. 10 And
they also honored
us with many gifts
and, when we were
setting sail, they
loaded us with things
for our needs.
11 Three months
later we set sail
in a boat from Al-
exandria that had
wintered in the is-
land and with the
figurehead “Sons of
Zeus.” 12 And putting
into port at Syra-
cuse we remained
three days, 13 from
which place we went
around and arrived
at Rhe′gi·um. And
a day later a south
wind sprang up and
we made it into Pu-
te′o·li on the second
day. 14 Here we found
brothers and were en-
treated to remain
with them seven
days; and in this
way we came toward
Rome. 15 And from
there the brothers,
when they heard
the news about us,
came to meet us as
far as the Market
Place of Ap′pi·us

Φόρου καὶ Τριῶν Ταβερνῶν, οὓς ἰδὼν
Forum and of Three Taverns, whom having seen
ὁ Παῦλος εὐχαριστήσας τῷ θεῷ
the Paul having given thanks to the God
ἔλαβε θάρσος. 16 Ὅτε δὲ εἰσήλθαμεν εἰς
he took courage. When but we entered into
Ῥώμην, ἐπετράπη τῷ Παύλῳ
Rome, it was permitted to the Paul
μένειν καθ' ἑαυτὸν σὺν
to be remaining according to himself together with
τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.
the guarding him soldier.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς
It occurred but after days three
συνκαλέσασθαι αὐτὸν τοὺς ὄντας
to be calling together him the (ones) being
τῶν Ἰουδαίων πρώτους· συνελθόντων
of the Jews first (ones); having come together
δὲ αὐτῶν ἔλεγεν πρὸς αὐτούς Ἐγώ,
but of them he was saying toward them I,
ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον
male persons brothers, nothing contrary
ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς
having done to the people or to the customs the
πατρῴοις δέσμιος ἐξ Ἱεροσολύμων
paternal bound one out of Jerusalem
παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων,
I was given beside into the hands of the Romans,
18 οἵτινες ἀνακρίναντές με ἐβούλοντο
who having examined me were wishing
ἀπολῦσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου
to release through the not one cause of death
ὑπάρχειν ἐν ἐμοί· 19 ἀντιλεγόντων δὲ
to be existing in me; saying against but
τῶν Ἰουδαίων ἠναγκάσθην
of the Jews I was put under necessity
ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ
to call upon Caesar, not as of the
ἔθνους μου ἔχων τι κατηγορεῖν.
nation of me having anything to be accusing.
20 διὰ ταύτην οὖν τὴν αἰτίαν
Through this therefore the cause
παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι,
I entreated YOU to see and to speak toward,
εἵνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ
on account for of the hope of the Israel
τὴν ἅλυσιν ταύτην περίκειμαι.
the chain this I am having lie around.
21 οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς
The (ones) but toward him said We

and Three Taverns
and, upon catching
sight of them, Paul
thanked God and
took courage. 16 When,
finally, we entered
into Rome, Paul was
permitted to stay by
himself with the sol-
dier guarding him.
17 However, three
days later he called
together those who
were the princi-
pal men of the
Jews. When they
had assembled, he
proceeded to say
to them: "Brothers,
although I had done
nothing contrary to
the people or the
customs of our fore-
fathers, I was de-
livered over as a
prisoner from Je-
rusalem into the
hands of the Ro-
mans. 18 And these,
after making an ex-
amination, were de-
sirous of releasing me,
as there was no cause
for death in me.
19 But when the Jews
kept speaking against
it, I was compelled
to appeal to Cae-
sar, but not as though
I had anything of
which to accuse my
nation. 20 Really on
this account I en-
treated to see and
speak to YOU, for be-
cause of the hope of
Israel this chain I
have around me."
21 They said to him:

οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ
neither writings about you we received from
τῆς Ἰουδαίας, οὔτε παραγενόμενός
the Judea, nor having come to be alongside
τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ
anyone of the brothers he reported back or
ἐλάλησέν τι περὶ σοῦ πονηρόν.
he spoke anything about you wicked.
22 ἀξιοῦμεν δὲ παρὰ σοῦ
We are considering worthy but beside of you
ἀκοῦσαι ἃ φρονεῖς, περὶ
to hear what (things) you are minding, about
μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστὸν
indeed for of the sect this known
ἡμῖν ἐστὶν ὅτι πανταχοῦ
to us it is that everywhere
ἀντιλέγεται.
it is being said against.

23 Ταξάμενοι δὲ αὐτῷ ἡμέραν
Having arranged but to him day
ἦλθαν πρὸς αὐτὸν εἰς τὴν ξενίαν
they came toward him into the lodging (place)
πλείονες, οἷς ἐξετίθετο
more (ones), to whom he was setting out
διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ
thoroughly witnessing to the kingdom of the God
πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ ἀπὸ
persuading and them about the Jesus from
τε τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν
and the law of Moses and of the Prophets
ἀπὸ πρωὶ ἕως ἑσπέρας. 24 Καὶ οἱ
from morning until evening. And the (ones)
μὲν ἐπείθοντο τοῖς
indeed were being persuaded to the (things)
λεγομένοις οἱ δὲ ἠπίστουν,
being said the (ones) but were disbelieving,
25 ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους
dissonant but being toward one another
ἀπελύοντο, εἰπόντος τοῦ
they were loosing selves off, having said of the
Παύλου ῥῆμα ἓν ὅτι
Paul saying one that

Καλῶς τὸ πνεῦμα τὸ ἅγιον
Finely the spirit the holy
ἐλάλησεν διὰ Ἠσαίου τοῦ
spoke through Isaiah the
προφήτου πρὸς τοὺς πατέρας ὑμῶν 26 λέγων
prophet toward the fathers of YOU saying
Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ
Go toward the people this and

"Neither have we re-
ceived letters con-
cerning you from
Ju·de′a, nor has any-
one of the brothers
that has arrived re-
ported or spoken any-
thing wicked about
you. 22 But we think
it proper to hear
from you what your
thoughts are, for truly
as regards this sect
it is known to us
that everywhere it is
spoken against."
23 They now ar-
ranged for a day
with him, and they
came in greater num-
bers to him in his
lodging place. And
he explained the
matter to them by
bearing thorough
witness concerning
the kingdom of God
and by using per-
suasion with them
concerning Jesus from
both the law of Mo-
ses and the Prophets,
from morning till eve-
ning. 24 And some be-
gan to believe the
things said; others
would not believe.
25 So, because they
were at disagreement
with one another, they
began to depart, while
Paul made this one
comment:
"The holy spirit
aptly spoke through
Isaiah the prophet
to YOUR forefa-
thers, 26 saying, 'Go
to this people and

εἶπόν Ἀκοῇ ἀκούσετε καὶ οὐ
say To hearing you will be hearing and not
μὴ συνῆτε, καὶ βλέποντες
not you should put together, and looking
βλέψετε καὶ οὐ μὴ ἴδητε·
you will be looking and not not you should see;
27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ
was thickened for the heart of the
λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως
people this, and to the ears heavily
ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν
they heard, and the eyes of them
ἐκάμμυσαν· μή ποτε ἴδωσιν
they shut down; not at sometime they should see
τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν
to the eyes and to the ears they should hear
καὶ τῇ καρδίᾳ συνῶσιν καὶ
and to the heart they should put together and
ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.
they should return, and I shall heal them.
28 γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς
Known therefore to you let it be that to the
ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον
nations was sent off this the means of salvation
τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.
of the God; they and they will hear.

30 Ἐνέμεινεν δὲ διετίαν ὅλην
He remained in but two-year period whole
ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο
in own hired house, and was receiving from
πάντας τοὺς εἰσπορευομένους πρὸς
all the (ones) going in toward
αὐτόν, 31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ
him, preaching the kingdom of the God
καὶ διδάσκων τὰ περὶ τοῦ κυρίου
and teaching the (things) about the Lord
Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας
Jesus Christ with all outspokenness
ἀκωλύτως.
unhinderedly.

say: "By hearing,
YOU will hear but
by no means under-
stand; and, looking,
YOU will look but by
no means see. 27 For
the heart of this
people has grown un-
receptive, and with
their ears they have
heard without re-
sponse, and they
have shut their eyes;
that they should
never see with their
eyes and hear with
their ears and under-
stand with their heart
and turn back, and
I should heal them."'
28 Therefore let it be
known to YOU that this,
the means by which
God saves, has been
sent out to the nations;
they will certainly lis-
ten to it." 29 ——[a]
30 So he remained
for an entire two years
in his own hired house,
and he would kindly
receive all those who
came in to him,
31 preaching the king-
dom of God to them
and teaching the
things concerning the
Lord Jesus Christ with
the greatest freeness
of speech, without
hindrance.

29[a] This verse is omitted in the Westcott and Hort Greek text.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

TOWARD ROMANS

1 Παῦλος δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς
Paul slave of Jesus Christ, called
ἀπόστολος, ἀφωρισμένος εἰς
apostle, having been defined off into
εὐαγγέλιον θεοῦ 2 ὃ προεπηγγείλατο
good news of God which he promised aforetime
διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς
through the prophets of him in scriptures
ἁγίαις 3 περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ
holy about the Son of him, of the (one)
γενομένου ἐκ σπέρματος Δαυεὶδ
having come to be out of seed of David
κατὰ σάρκα, 4 τοῦ
according to flesh, of the (one)
ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει
having been defined Son of God in power
κατὰ πνεῦμα ἁγιωσύνης ἐξ
according to spirit of holiness out of
ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ
resurrection of dead (ones), of Jesus Christ
τοῦ κυρίου ἡμῶν, 5 δι' οὗ ἐλάβομεν
of the Lord of us, through whom we received
χάριν καὶ ἀποστολὴν εἰς
undeserved kindness and apostleship into
ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ
obedience of faith in all the nations over
τοῦ ὀνόματος αὐτοῦ, 6 ἐν οἷς ἐστε καὶ
the name of him, in which ones you are also
ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, 7 πᾶσιν
you called (ones) of Jesus Christ, to all
τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ,
the (ones) being in Rome to loved ones of God,
κλητοῖς ἁγίοις·
to (ones) called holy;
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
God Father of us and of Lord Jesus
Χριστοῦ.
Christ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου
First indeed I am thanking to the God of me
διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν,
through Jesus Christ about all of you,

1 Paul, a slave of
Jesus Christ and
called to be an apos-
tle, separated to God's
good news, 2 which
he promised aforetime
through his prophets
in the holy Scriptures,
3 concerning his Son,
who sprang from the
seed of David ac-
cording to the flesh,
4 but who with power
was declared God's
Son according to the
spirit of holiness by
means of resurrec-
tion from the dead—
yes, Jesus Christ our
Lord, 5 through whom
we received undeserved
kindness and an apos-
tleship in order that
among all the na-
tions they might be
obedient by faith re-
specting his name,
6 among which [na-
tions] YOU also are
those called to be-
long to Jesus Christ—
7 to all those who
are in Rome as God's
beloved ones, called to
be holy ones:
May YOU have un-
deserved kindness and
peace from God our
Father and [the] Lord
Jesus Christ.
8 First of all, I give
thanks to my God
through Jesus Christ
concerning all of YOU,

ὅτι ἡ πίστις ὑμῶν καταγγέλλεται
because the faith of YOU is being announced down

ἐν ὅλῳ τῷ κόσμῳ. 9 μάρτυς γάρ μού ἐστιν
in whole the world. Witness for of me is

ὁ θεός, ᾧ λατρεύω
the God, to whom I am rendering sacred service

ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ
in the spirit of me in the good news of the

υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν
Son of him, as unceasingly remembrance

ὑμῶν ποιοῦμαι πάντοτε ἐπὶ τῶν
of YOU I am making always upon the

προσευχῶν μου, 10 δεόμενος εἴ πως ἤδη
prayers of me, supplicating if how already

ποτὲ εὐοδωθήσομαι ἐν τῷ
at sometime I shall be given good way in the

θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.
will of the God to come toward YOU.

11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα
I am yearning for to see YOU, in order that

τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν
any I may impart gracious gift to YOU spiritual

εἰς τὸ στηριχθῆναι ὑμᾶς, 12 τοῦτο δέ
into the to be firmly fixed YOU, this but

ἐστιν συνπαρακληθῆναι ἐν ὑμῖν διὰ
is to be encouraged together in YOU through

τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.
the in one another faith of YOU and and of me.

13 οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν,
Not I am willing but YOU to be not knowing,

ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν
brothers, that many times I purposed to come

πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ
toward YOU, and I was hindered until the

δεῦρο, ἵνα τινὰ καρπὸν σχῶ
hither, in order that some fruit I might have

καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς
also in YOU according as also in the leftover

ἔθνεσιν. 14 Ἕλλησίν τε καὶ βαρβάροις,
nations. To Greeks and and to barbarians,

σοφοῖς τε καὶ ἀνοήτοις
to wise (ones) and and senseless (ones)

ὀφειλέτης εἰμί· 15 οὕτω τὸ κατ' ἐμὲ
debtor I am; thus the according to me

πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ
eager(ness) also to YOU the (ones) in Rome

εὐαγγελίσασθαι. 16 οὐ γὰρ
to declare good news. Not for

ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις
I am being ashamed of the good news, power

because YOUR faith is
talked about through-
out the whole world.
9 For God, to whom
I render sacred service
with my spirit in con-
nection with the good
news about his Son,
is my witness of how
without ceasing I al-
ways make mention of
YOU in my prayers,
10 begging that if at
all possible I may now
at last be prospered in
the will of God so as
to come to YOU. 11 For
I am longing to
see YOU, that I
may impart some
spiritual gift to YOU
in order for YOU *to*
be made firm; 12 or,
rather, that there may
be an interchange of
encouragement among
YOU, by each one
through the other's
faith, both YOURS and
mine.

13 But I do not
want YOU to fail to
know, brothers, that
I many times pur-
posed to come to YOU,
but I have been hin-
dered until now, in
order that I might
acquire some fruitage
also among YOU even
as among the rest of
the nations. 14 Both
to Greeks and to Bar-
barians, both to wise
and to senseless ones
I am a debtor: 15 so
there is eagerness on
my part to declare the
good news also to YOU
there in Rome. 16 For
I am not ashamed
of the good news;

γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ
for of God it is into salvation to everyone

τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον
to the (one) believing, to Jew and first

καὶ Ἕλληνι· 17 δικαιοσύνη γὰρ θεοῦ ἐν
and to Greek; righteousness for of God in

αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς
it is being revealed out of faith into

πίστιν, καθὼς γέγραπται Ὁ δὲ
faith, according as it has been written The but

δίκαιος ἐκ πίστεως ζήσεται.
righteous (one) out of faith will live.

18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ'
It is being revealed for wrath of God from

οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ
heaven upon all lack of veneration and

ἀδικίαν ἀνθρώπων τῶν τὴν
unrighteousness of men the (ones) the

ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,
truth in unrighteousness holding down,

19 διότι τὸ γνωστὸν τοῦ θεοῦ
through which the known (thing) of the God

φανερόν ἐστιν ἐν αὐτοῖς, ὁ θεὸς γὰρ αὐτοῖς
manifest is in them, the God for to them

ἐφανέρωσεν. 20 τὰ γὰρ ἀόρατα αὐτοῦ
manifested. The for unseen (things) of him

ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν
from creation of world to the things made

νοούμενα καθορᾶται, ἥ τε ἀΐδιος
being perceived is seen down, the and eternal

αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι
of him power and godship, into the to be

αὐτοὺς ἀναπολογήτους, 21 διότι
them defenseless, through which

γνόντες τὸν θεὸν οὐχ ὡς θεὸν
having known the God not as God

ἐδόξασαν ἢ ηὐχαρίστησαν, ἀλλὰ
they glorified or they thanked, but

ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν
they became vain in the reasonings of them

καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν
and was darkened the unintelligent of them

καρδία· 22 φάσκοντες εἶναι σοφοὶ
heart; asserting to be wise (ones)

ἐμωράνθησαν, 23 καὶ ἤλλαξαν τὴν
they were made foolish, and they changed the

δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι
glory of the incorruptible God in likeness

it is, in fact, God's
power for salvation to
everyone having faith,
to the Jew first and
also to the Greek;
17 for in it God's
righteousness is being
revealed by reason
of faith and toward
faith, just as it is writ-
ten: "But the righ-
teous one—by means
of faith he will live."
18 For God's wrath
is being revealed from
heaven against all un-
godliness and unrigh-
teousness of men who
are suppressing the
truth in an unrigh-
teous way, 19 because
what may be known
about God is manifest
among them, for God
made it manifest to
them. 20 For his in-
visible [qualities] are
clearly seen from the
world's[a] creation on-
ward, because they
are perceived by the
things made, even his
eternal power and
Godship, so that they
are inexcusable; 21 be-
cause, although they
knew God, they did
not glorify him as God
nor did they thank
him, but they became
empty-headed in their
reasonings and their
unintelligent heart
became darkened.
22 Although asserting
they were wise, they
became foolish 23 and
turned the glory of
the incorruptible God
into something like

20[a] World's=κόσμου (*kos'mou*), אBA; עולם (*o·lahm'*), J17; earth and heaven's, J18.

εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν
of image of corruptible man and of fliers
καὶ τετραπόδων καὶ ἑρπετῶν.
and of four-footed (ones) and of creeping things.
24 Διὸ παρέδωκεν αὐτοὺς ὁ
Through which gave beside them the
θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν
God in the desires of the hearts of them
εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ
into uncleanness of the to be being dishonored the
σώματα αὐτῶν ἐν αὐτοῖς, 25 οἵτινες
bodies of them in them, who
μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ
exchanged the truth of the God in the
ψεύδει, καὶ ἐσεβάσθησαν καὶ
lie, and they venerated and
ἐλάτρευσαν τῇ κτίσει παρὰ
they rendered sacred service to the creation beside
τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς
the One having created, who is blessed (one)
εἰς τοὺς αἰῶνας· ἀμήν. 26 Διὰ τοῦτο
into the ages; amen. Through this
παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη
gave beside them the God into passions
ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν
of dishonor; the and for females of them
μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν
exchanged the natural use into the (one)
παρὰ φύσιν, 27 ὁμοίως τε καὶ οἱ ἄρσενες
beside nature, likewise and also the males
ἀφέντες τὴν φυσικὴν χρῆσιν τῆς
having let go off the natural use of the
θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν
female were burned out in the lust of them
εἰς ἀλλήλους ἄρσενες ἐν ἄρσεσιν, τὴν
into one another males in males, the
ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν
indecency working down and the
ἀντιμισθίαν ἣν ἔδει τῆς
return reward which it was necessary of the
πλάνης αὐτῶν ἐν αὐτοῖς
error of them in them
ἀπολαμβάνοντες.
receiving (back) from.
28 Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν
And according as not they approved the
θεὸν ἔχειν ἐν ἐπιγνώσει,
God to be having in accurate knowledge,
παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον
gave beside them the God into disapproved

the image of cor-
ruptible man and of
birds and four-footed
creatures and creeping
things.
24 Therefore God,
in keeping with the
desires of their hearts,
gave them up to un-
cleanness, that their
bodies might be dis-
honored among them,
25 even those who
exchanged the truth
of God for the lie
and venerated and
rendered sacred ser-
vice to the creation
rather than the One
who created, who is
blessed forever. Amen.
26 That is why God
gave them up to dis-
graceful sexual appe-
tites, for both their
females changed the
natural use of them-
selves into one con-
trary to nature; 27 and
likewise even the
males left the natural
use of the female and
became violently in-
flamed in their lust
toward one another,
males with males,
working what is ob-
scene and receiving in
themselves the full
recompense, which
was due for their
error.
28 And just as they
did not approve of
holding God in ac-
curate knowledge,
God gave them up
to a disapproved

νοῦν, ποιεῖν τὰ μὴ καθήκοντα,
mind, to be doing the (things) not being fitting,
29 πεπληρωμένους πάσῃ ἀδικίᾳ
having been filled to all unrighteousness
πονηρίᾳ πλεονεξίᾳ κακίᾳ, μεστοὺς
wickedness covetousness badness, (ones) full
φθόνου φόνου ἔριδος δόλου
of envy of murder of strife of deceit
κακοηθείας, ψιθυριστάς,
of bad-mannered state, whisperers,
30 καταλάλους, θεοστυγεῖς, ὑβριστάς,
speakers down, God abhorrers, insolent,
ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς
superior appearing, vagrants, inventors
κακῶν, γονεῦσιν
of bad (things), to parents
ἀπειθεῖς, 31 ἀσυνέτους,
(ones) disobedient, (ones) without comprehension,
ἀσυνθέτους,
engagement breakers,
ἀστόργους, ἀνελεήμονας·
(ones) without natural affection, merciless;
32 οἵτινες τὸ δικαίωμα τοῦ θεοῦ
who the righteous decree of the God
ἐπιγνόντες, ὅτι οἱ τὰ
having accurately known, that the (ones) the
τοιαῦτα πράσσοντες ἄξιοι θανάτου
such (things) performing worthy of death
εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ
they are, not only them they are doing but
καὶ συνευδοκοῦσιν τοῖς
also they are thinking well with to the (ones)
πράσσουσιν.
performing.

2 Διὸ ἀναπολόγητος εἶ, ὦ
Through which defenseless you are, O
ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ
man everyone the (one) judging; in what
γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν
for you are judging the different (one), yourself
κατακρίνεις, τὰ γὰρ αὐτὰ
you are judging down, the for very (things)
πράσσεις ὁ κρίνων·
you are performing the (one) judging;
2 οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ
we have known but that the judgment of the
θεοῦ ἐστιν κατὰ ἀλήθειαν ἐπὶ τοὺς
God is according to truth upon the (ones)
τὰ τοιαῦτα πράσσοντας.
the such (things) performing.

mental state, to do
the things not fitting,
29 filled as they were
with all unrighteous-
ness, wickedness,
covetousness, injuri-
ousness, being full of
envy, murder, strife,
deceit, malicious dis-
position, being whis-
perers, 30 backbiters,
haters of God, inso-
lent, haughty, self-
assuming, inventors of
injurious things, dis-
obedient to parents,
31 without under-
standing, false to
agreements, having no
natural affection,
merciless. 32 Although
these know full well
the righteous decree
of God, that those
practicing such things
are deserving of
death, they not only
keep on doing them
but also consent
with those practicing
them.

2 Therefore you are
inexcusable, O
man, whoever you are,
if you judge; for in
the thing in which
you judge another,
you condemn yourself,
inasmuch as you that
judge practice the
same things. 2 Now
we know that the
judgment of God is,
in accord with truth,
against those who
practice such things.

3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε
You are reckoning but this, O man
ὁ κρίνων τοὺς τὰ τοιαῦτα
the (one) judging the (ones) the such (things)
πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ
performing and (one) doing them, that you
ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;
will flee out of the judgment of the God?
4 ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ
Or of the riches of the kindness of him
καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
and of the forbearance and of the longness of spirit
καταφρονεῖς, ἀγνοῶν ὅτι τὸ
you are despising, not knowing that the
χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε
kind [quality] of the God into repentance you
ἄγει; 5 κατὰ δὲ τὴν σκληρότητά
is leading? According to but the hardness
σου καὶ ἀμετανόητον καρδίαν
of you and unrepentant heart
θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ
you are treasuring up to yourself wrath in day
ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας
of wrath and of revelation of righteous judgment
τοῦ θεοῦ, 6 ὃς ἀποδώσει ἑκάστῳ
of the God, who will pay back to each (one)
κατὰ τὰ ἔργα αὐτοῦ· 7 τοῖς
according to the works of him; to the (ones)
μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ
indeed according to endurance of work good
δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν
glory and honor and incorruptibleness seeking
ζωὴν αἰώνιον· 8 τοῖς δὲ ἐξ
life everlasting; to the (ones) but out of
ἐριθίας καὶ ἀπειθοῦσι τῇ
contentiousness and (ones) disobeying to the
ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ
truth obeying but to the unrighteousness
ὀργὴ καὶ θυμός, 9 θλῖψις καὶ στενοχωρία,
wrath and anger, tribulation and distress,
ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ
upon every soul of man of the (one)
κατεργαζομένου τὸ κακόν, Ἰουδαίου τε
working down the bad (thing), of Jew and
πρῶτον καὶ Ἕλληνος· 10 δόξα δὲ καὶ τιμὴ
first and of Greek; glory but and honor
καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ
and peace to everyone the (one) working
τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ
the good (thing), to Jew and first and

3 But do you have
this idea, O man,
while you judge those
who practice such
things and yet you do
them, that you will
escape the judgment
of God? 4 Or do you
despise the riches of
his kindness and for-
bearance and long-
suffering, because you
do not know that the
kindly [quality] of
God is trying to lead
you to repentance?
5 But according to
your hardness and
unrepentant heart you
are storing up wrath
for yourself on the
day of wrath and of
the revealing of God's
righteous judgment.
6 And he will render
to each one according
to his works: 7 ever-
lasting life to those
who are seeking glory
and honor and in-
corruptibleness by en-
durance in work that
is good; 8 however, for
those who are con-
tentious and who dis-
obey the truth but
obey unrighteousness
there will be wrath
and anger, 9 tribula-
tion and distress, upon
the soul of every man
who works what is
injurious, of the Jew
first and also of the
Greek; 10 but glory
and honor and peace
for everyone who
works what is good, for
the Jew first and also

Ἕλληνι· 11 οὐ γάρ ἐστιν προσωπολημψία
to Greek; not for is acceptance of face
παρὰ τῷ θεῷ.
beside the God.
12 Ὅσοι γὰρ ἀνόμως ἥμαρτον,
As many as for without law they sinned,
ἀνόμως καὶ ἀπολοῦνται· καὶ
without law also they will be destroying selves; and
ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου
as many as in law they sinned, through law
κριθήσονται· 13 οὐ γὰρ οἱ ἀκροαταὶ
they will be judged; not for the hearers
νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ'
of law righteous (ones) beside the God, but
οἱ ποιηταὶ νόμου δικαιωθήσονται.
the doers of law will be justified.
14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον
Whenever for nations the (ones) not law
ἔχοντα φύσει τὰ τοῦ νόμου
having to nature the (things) of the law
ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες
they may be doing, these law not having
ἑαυτοῖς εἰσὶν νόμος· 15 οἵτινες
to selves they are law; who
ἐνδείκνυνται τὸ ἔργον τοῦ νόμου
are showing within the work of the law
γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,
written in the hearts of them,
συνμαρτυρούσης αὐτῶν τῆς
bearing witness together of them of the
συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν
conscience and between one another of the
λογισμῶν κατηγορούντων ἢ καὶ
reckonings accusing or also
ἀπολογουμένων, 16 ἐν ᾗ ἡμέρᾳ κρίνει
defending selves, in which day is judging
ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων
the God the hidden (things) of the men
κατὰ τὸ εὐαγγέλιόν μου διὰ
according to the good news of me through
Χριστοῦ Ἰησοῦ.
Christ Jesus.
17 Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ
If but you Jew are being named and
ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι
you are resting up upon law and you are boasting
ἐν θεῷ 18 καὶ γινώσκεις τὸ θέλημα καὶ
in God and you are knowing the will and
δοκιμάζεις τὰ διαφέροντα
you are approving the things excelling

for the Greek. 11 For
there is no partiality
with God.
12 For instance, all
those who sinned
without law will also
perish without law;
but all those who
sinned under law will
be judged by law.
13 For the hearers of
law are not the ones
righteous before God,
but the doers of law
will be declared righ-
teous. 14 For whenever
people of the nations
that do not have law
do by nature the
things of the law,
these people, although
not having law, are a
law to themselves.
15 They are the very
ones who demonstrate
the matter of the law
to be written in their
hearts, while their
conscience is bearing
witness with them
and, between their
own thoughts, they
are being accused or
even excused. 16 This
will be in the day
when God through
Christ Jesus judges
the secret things of
mankind, according to
the good news I de-
clare.
17 If, now, you are
a Jew in name and
are resting upon law
and taking pride in
God, 18 and you
know his will and
approve of things
that are excellent

κατηχούμενος ἐκ τοῦ νόμου,
being orally instructed out of the Law,
19 πέποιθάς τε σεαυτὸν ὁδηγὸν
you have persuaded and yourself guide
εἶναι τυφλῶν, φῶς τῶν ἐν
to be of blind (ones), light of the (ones) in
σκότει, 20 παιδευτὴν ἀφρόνων,
darkness, educator of unreasonable (ones),
διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν
teacher of babes, having the form
τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ
of the knowledge and of the truth in the
νόμῳ,— 21 ὁ οὖν διδάσκων
Law,— the (one) therefore teaching
ἕτερον σεαυτὸν οὐ διδάσκεις;
different (one) yourself not are you teaching?
ὁ κηρύσσων μὴ κλέπτειν
The (one) preaching not to be stealing
κλέπτεις; 22 ὁ λέγων
are you stealing? The (one) saying
μὴ μοιχεύειν,
Not to be committing adultery,
μοιχεύεις; ὁ
are you committing adultery? The (one)
βδελυσσόμενος τὰ εἴδωλα
having disgust for the idols
ἱεροσυλεῖς; 23 ὃς ἐν νόμῳ
are you robbing temples? Who in law
καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ
you are boasting, through the transgression of the
νόμου τὸν θεὸν ἀτιμάζεις; 24 τὸ γὰρ
Law the God are you dishonoring? The for
ὄνομα τοῦ θεοῦ δι' ὑμᾶς
name of the God through you
βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς
is being blasphemed in the nations, according as
γέγραπται.
it has been written.
25 περιτομὴ μὲν γὰρ ὠφελεῖ
Circumcision indeed for is benefiting
ἐὰν νόμον πράσσῃς· ἐὰν δὲ
if ever law you may be performing; if ever but
παραβάτης νόμου ᾖς, ἡ περιτομή
transgressor of law you may be, the circumcision
σου ἀκροβυστία γέγονεν. 26 ἐὰν
of you uncircumcision has become. If ever
οὖν ἡ ἀκροβυστία τὰ
therefore the uncircumcision the
δικαιώματα τοῦ νόμου
righteous requirements of the Law

because you are orally
instructed out of the
Law; 19 and you are
persuaded that you
are a guide of the
blind, a light for those
in darkness, 20 a cor-
rector of the unrea-
sonable ones, a teacher
of babes, and having
the framework of the
knowledge and of the
truth in the Law—
21 do you, however,
the one teaching
someone else, not
teach yourself? You,
the one preaching "Do
not steal," do you
steal? 22 You, the one
saying "Do not com-
mit adultery," do you
commit adultery?
You, the one express-
ing abhorrence of the
idols, do you rob tem-
ples? 23 You, who take
pride in law, do you
by your transgressing
of the Law dishonor
God? 24 For "the
name of God is being
basphemed on account
of YOU people among
the nations"; just as
it is written.
25 Circumcision is,
in fact, of benefit
only if you prac-
tice law; but if you
are a transgressor
of law, your cir-
cumcision has become
uncircumcision. 26 If,
therefore, an uncir-
cumcised person keeps
the righteous require-
ments of the Law,

φυλάσσῃ, οὐχ ἡ ἀκροβυστία αὐτοῦ
it may be guarding, not the uncircumcision of him
εἰς περιτομὴν λογισθήσεται; 27 καὶ
into circumcision will be reckoned? And
κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν
will judge the out of nature uncircumcision the
νόμον τελοῦσα σὲ τὸν διὰ
law completing you the (one) through
γράμματος καὶ περιτομῆς παραβάτην
writing and of circumcision transgressor
νόμου. 28 οὐ γὰρ ὁ ἐν τῷ
of law. Not for the (one) in the
φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν
manifest [state] Jew is, neither the in
τῷ φανερῷ ἐν σαρκὶ περιτομή·
the manifest [state] in flesh circumcision;
29 ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος,
but the (one) in the hidden Jew,
καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ
and circumcision of heart in spirit not
γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ
to writing, of whom the praise not out of
ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.
men but out of the God.

3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου,
What therefore the abundant of the Jew,
ἢ τίς ἡ ὠφελία τῆς περιτομῆς;
or what the benefit of the circumcision?
2 πολὺ κατὰ πάντα τρόπον. πρῶτον
Much according to every manner. First
μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ
indeed for because they were entrusted with the
λόγια τοῦ θεοῦ. 3 τί γάρ; εἰ
little words of the God. What for? If
ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν
disbelieved some, not the disbelief of them the
πίστιν τοῦ θεοῦ
faith (fulness) of the God
καταργήσει; 4 μὴ γένοιτο·
it will make without effect? Not may it occur;
γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ
let come to be but the God true, every but
ἄνθρωπος ψεύστης, καθάπερ
man liar, according to which (things) even
γέγραπται Ὅπως ἂν
it has been written So that likely
δικαιωθῇς ἐν τοῖς λόγοις σου καὶ
you should be justified in the words of you and
νικήσεις ἐν τῷ κρίνεσθαί
you should gain victory in the to be being judged

his uncircumcision
will be counted as
circumcision, will it
not? 27 And the un-
circumcised [person]
that is such by nature
will, by carrying out
the Law, judge you who
with its written code
and circumcision are
a transgressor of law.
28 For he is not a
Jew who is one on
the outside, nor is
circumcision that
which is on the
outside upon the
flesh. 29 But he is a
Jew who is one on
the inside, and [his]
circumcision is that
of the heart by spirit,
and not by a written
code. The praise of
that one comes, not
from men, but from
God.

3 What, then, is the
superiority of the
Jew, or what is the
benefit of the circum-
cision? 2 A great deal
in every way. First of
all, because they were
entrusted with the
sacred pronounce-
ments of God. 3 What,
then, [is the case]?
If some did not ex-
press faith, will their
lack of faith perhaps
make the faithfulness
of God without effect?
4 Never may that
happen! But let God
be found true, though
every man be found
a liar, even as it is
written: "That you
might be proved righ-
teous in your words
and might win when
you are being judged."

σε. 5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ
you. If but the unrighteousness of us of God
δικαιοσύνην συνίστησιν, τί ἐροῦμεν;
righteousness is putting together, what shall we say?
μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων
Not unrighteous the God the (one) bearing upon
τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.
the wrath? According to man I am saying.
6 μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς
Not may it occur; since how will judge the God
τὸν κόσμον;
the world?

7 εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ
If but the truth of the God in the
ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν
my lie it abounded into the glory
αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς
of him, why yet also I as sinner
κρίνομαι, 8 καὶ μὴ καθὼς
am being judged, and not according as
βλασφημούμεθα καὶ καθώς φασίν
we are being blasphemed and according as assert
τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ
some us to be saying that Let us do the
κακὰ ἵνα ἔλθῃ τὰ
bad (things) in order that should come the
ἀγαθά; ὧν τὸ κρίμα ἔνδικόν
good (things)? Of whom the judgment just
ἐστιν.
is.

9 Τί οὖν; προεχόμεθα;
What therefore? Are we having selves before?
οὐ πάντως, προῃτιασάμεθα γὰρ
Not at all, we previously accused for
Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ’
Jews and and Greeks all under
ἁμαρτίαν εἶναι, 10 καθὼς
sin to be, according as
γέγραπται ὅτι Οὐκ ἔστιν δίκαιος
it has been written that Not is righteous
οὐδὲ εἷς, 11 οὐκ ἔστιν συνίων,
not-but one, not is (one) comprehending,
οὐκ ἔστιν ἐκζητῶν τὸν θεόν· 12 πάντες
not is seeking out the God; all
ἐξέκλιναν, ἅμα ἠχρεώθησαν·
they inclined out, together they became useless;
οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν
not is (one) doing kindness, not is
ἕως ἑνός. 13 τάφος ἀνεῳγμένος
until one. Grave having been opened up

5 However, if our un-
righteousness brings
God's righteousness to
the fore, what shall we
say? God is not unjust
when he vents his
wrath, is he? (I am
speaking as a man
does.) 6 Never may
that happen! How,
otherwise, will God
judge the world?

7 Yet if by reason of
my lie the truth of
God has been made
more prominent to his
glory, why am I also
yet being judged as a
sinner? 8 And [why]
not [say], just as it
is falsely charged to
us and just as some
men state that we say:
"Let us do the bad
things that the good
things may come"?
The judgment against
those [men] is in
harmony with justice.

9 What then? Are
we in a better posi-
tion? Not at all! For
above we have made
the charge that Jews
as well as Greeks
are all under sin;
10 just as it is writ-
ten: "There is not a
righteous [man], not
even one; 11 there is
no one that has any
insight, there is no
one that seeks for God.
12 All [men] have de-
flected, all of them
together have become
worthless; there is no
one that does kindness,
there is not so much as
one." 13 "Their throat
is an opened grave,

ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν
the throat of them, to the tongues of them
ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χείλη
they deceived, poison of asps under the lips
αὐτῶν, 14 ὧν τὸ στόμα ἀρᾶς καὶ
of them, of whom the mouth of cursing and
πικρίας γέμει· 15 ὀξεῖς οἱ πόδες αὐτῶν
bitterness is full; sharp the feet of them
ἐκχέαι αἷμα, 16 σύντριμμα καὶ ταλαιπωρία
to pour out blood, crushing and misery
ἐν ταῖς ὁδοῖς αὐτῶν, 17 καὶ ὁδὸν εἰρήνης οὐκ
in the ways of them, and way of peace not
ἔγνωσαν. 18 οὐκ ἔστιν φόβος θεοῦ
they knew. Not is fear of God
ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.
from in front of the eyes of them.

19 Οἴδαμεν δὲ ὅτι ὅσα
We have known but that as many (things) as
ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ
the Law is saying to the (ones) in the Law
λαλεῖ, ἵνα πᾶν στόμα
it is speaking, in order that every mouth
φραγῇ καὶ ὑπόδικος
might be fenced up and subject to punishment
γένηται πᾶς ὁ κόσμος τῷ θεῷ·
should become all the world to the God;
20 διότι ἐξ ἔργων νόμου οὐ
through which out of works of law not
δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ,
will be justified all flesh in sight of him,
διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
through for of law accurate knowledge of sin.

21 νυνὶ δὲ χωρὶς νόμου δικαιοσύνη
Now but without law righteousness
θεοῦ πεφανέρωται,
of God has been made manifest,
μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν
being witnessed about by the Law and the
προφητῶν, 22 δικαιοσύνη δὲ θεοῦ διὰ
Prophets, righteousness but of God through
πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς
faith of Jesus Christ, into all the
πιστεύοντας, οὐ γάρ ἐστιν διαστολή.
(ones) believing, not for it is distinction.
23 πάντες γὰρ ἥμαρτον καὶ
All for they sinned and
ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,
they are coming behind of the glory of the God,

they have used deceit
with their tongues."
"Poison of asps is
behind their lips."
14 "And their mouth
is full of cursing
and bitter expression."
15 "Their feet are
speedy to shed blood."
16 "Ruin and misery
are in their ways,
17 and they have not
known the way of
peace." 18 "There is no
fear of God before
their eyes."

19 Now we know
that all the things
the Law says it ad-
dresses to those un-
der the Law, so that
every mouth may be
stopped and all the
world may become
liable to God for
punishment. 20 There-
fore by works of
law no flesh will be
declared righteous be-
fore him, for by law
is the accurate knowl-
edge of sin.

21 But now apart
from law God's righ-
teousness has been
made manifest, as it
is borne witness to
by the Law and the
Prophets; 22 yes, God's
righteousness through
the faith in Jesus
Christ, for all those
having faith. For
there is no distinc-
tion. 23 For all have
sinned and fall short
of the glory of God,

24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ
being justified (as) free gift to the of him
χάριτι διὰ τῆς ἀπολυτρώσεως
undeserved kindness through the release by ransom
τῆς ἐν Χριστῷ Ἰησοῦ· 25 ὃν προέθετο
of the in Christ Jesus; whom set forth
ὁ θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ
the God propitiatory through faith in the
αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς
of him blood into showing within of the
δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν
righteousness of him through the letting go beside
τῶν προγεγονότων ἁμαρτημάτων
of the having previously occurred sins
26 ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν
in the forbearance of the God, toward the
ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ
showing within of the righteousness of him in the
νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν
now appointed time, into the to be him
δίκαιον καὶ δικαιοῦντα τὸν ἐκ
righteous and justifying the (one) out of
πίστεως Ἰησοῦ.
faith of Jesus.

27 Ποῦ οὖν ἡ καύχησις;
Where therefore the boasting?
ἐξεκλείσθη. διὰ ποίου νόμου;
It was shut out. Through what sort of law?
τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου
Of the works? No, but through law
πίστεως. 28 λογιζόμεθα γὰρ
of faith. We are reckoning for
δικαιοῦσθαι πίστει ἄνθρωπον
to be being justified to faith man
χωρὶς ἔργων νόμου. 29 ἢ
apart from works of law. Or
Ἰουδαίων ὁ θεὸς μόνον; οὐχὶ
of Jews the God only? Not
καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, 30 εἴπερ
also of nations? Yes also of nations, if even
εἷς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ
one the God, who will justify circumcision out of
πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.
faith and uncircumcision through the faith.
31 νόμον οὖν καταργοῦμεν
Law therefore we are making ineffective
διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ
through the faith? Not may it occur, but
νόμον ἱστάνομεν.
law we are establishing.

24 and it is as a free
gift that they are be-
ing declared righteous
by his undeserved
kindness through the
release by the ransom
[paid] by Christ Jesus.
25 God set him forth
as an offering for pro-
pitiation through faith
in his blood. This was
in order to exhibit his
own righteousness, be-
cause he was forgiving
the sins that occurred
in the past while God
was exercising forbear-
ance; 26 so as to
exhibit his own righ-
teousness in this pres-
ent season, that he
might be righteous
even when declaring
righteous the man that
has faith in Jesus.

27 Where, then, is
the boasting? It is
shut out. Through
what law? That of
works? No indeed, but
through the law of
faith. 28 For we reckon
that a man is declared
righteous by faith
apart from works of
law. 29 Or is he the
God of the Jews only?
Is he not also of peo-
ple of the nations?
Yes, of people of the
nations also, 30 if tru-
ly God is one, who will
declare circumcised
people righteous as a
result of faith and
uncircumcised people
righteous by means of
their faith. 31 Do we,
then, abolish law by
means of our faith?
Never may that hap-
pen! On the contrary,
we establish law.

4 Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν
What therefore shall we say Abraham the
προπάτορα ἡμῶν κατὰ σάρκα; 2 εἰ
forefather of us according to flesh? If
γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη,
for Abraham out of works was justified,
ἔχει καύχημα· ἀλλ' οὐ πρὸς
he is having cause for boasting; but not toward
θεόν, 3 τί γὰρ ἡ γραφὴ λέγει;
God, what for the scripture is saying?
Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ
Believed but Abraham to the God, and
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
it was reckoned to him into righteousness.
4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ
To the (one) but working the reward not
λογίζεται κατὰ χάριν
is being reckoned according to undeserved kindness
ἀλλὰ κατὰ ὀφείλημα· 5 τῷ
but according to debt; to the (one)
δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ
but not working, believing but upon
τὸν δικαιοῦντα τὸν ἀσεβῆ,
the (one) justifying the irreverential,
λογίζεται ἡ πίστις αὐτοῦ εἰς
is being reckoned the faith of him into
δικαιοσύνην, 6 καθάπερ
righteousness, according to which (things) even
καὶ Δαυεὶδ λέγει τὸν μακαρισμὸν τοῦ
also David is saying the happiness of the
ἀνθρώπου ᾧ ὁ θεὸς λογίζεται
man to whom the God is counting
δικαιοσύνην χωρὶς ἔργων 7 Μακάριοι
righteousness apart from works Happy (ones)
ὧν ἀφέθησαν αἱ ἀνομίαι καὶ
of whom were let go off the lawlessnesses and
ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι,
of whom were covered upon the sins,
8 μακάριος ἀνὴρ οὗ οὐ μὴ
happy male person of whom not not
λογίσηται Κύριος ἁμαρτίαν.
should reckon Lord sin.

9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν
The happiness therefore this upon the
περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν;
circumcision or also upon the uncircumcision?

4 That being so,
what shall we say
about Abraham our
forefather according to
the flesh? 2 If, for in-
stance, Abraham were
declared righteous as
a result of works, he
would have ground for
boasting; but not with
God. 3 For what does
the scripture say?
"Abraham exercised
faith in Jehovah,[a] and
it was counted to him
as righteousness."
4 Now to the man
that works the pay
is counted, not as
an undeserved kind-
ness, but as a debt.
5 On the other hand,
to the man that does
not work but puts
faith in him who de-
clares the ungodly one
righteous, his faith is
counted as righteous-
ness. 6 Just as David
also speaks of the
happiness of the
man to whom God
counts righteousness
apart from works:
7 "Happy are those
whose lawless deeds
have been pardoned
and whose sins have
been covered; 8 happy
is the man whose
sin Jehovah[b] will by
no means take into
account."
9 Does this happi-
ness, then, come upon
circumcised people
or also upon un-
circumcised people?

3[a] Jehovah, $J^{7,8,17,20}$; God, ℵBA. 8[b] Jehovah, $J^{7,8,12-18,20}$; the Lord, ℵBA.

λέγομεν γάρ Ἐλογίσθη τῷ
We are saying for It was reckoned to the
Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην.
Abraham the faith into righteousness.
10 πῶς οὖν ἐλογίσθη; ἐν
How therefore was it reckoned? In
περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ;
circumcision to [him] being or in uncircumcision?
οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ·
Not in circumcision but in uncircumcision;
11 καὶ σημεῖον ἔλαβεν περιτομῆς,
and sign he received of circumcision,
σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως
seal of the righteousness of the faith
τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν
of the in the uncircumcision, into the to be him
πατέρα πάντων τῶν πιστευόντων δι'
father of all the (ones) believing through
ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς
uncircumcision, into the to be reckoned to them
τὴν δικαιοσύνην, 12 καὶ πατέρα περιτομῆς
the righteousness, and father of circumcision
τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ
to the (ones) not out of circumcision only but
καὶ τοῖς στοιχοῦσιν τοῖς
also to the (ones) proceeding orderly to the
ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ
footsteps of the in uncircumcision of faith of the
πατρὸς ἡμῶν Ἀβραάμ.
father of us Abraham.

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία
Not for through law the promise
τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ
to the Abraham or to the seed of him, the
κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ
heir him to be of world, but through
δικαιοσύνης πίστεως· 14 εἰ γὰρ οἱ
righteousness of faith; if for the (ones)
ἐκ νόμου κληρονόμοι, κεκένωται
out of law heirs, has been made empty
ἡ πίστις καὶ κατήργηται ἡ
the faith and has been made ineffective the
ἐπαγγελία· 15 ὁ γὰρ νόμος ὀργὴν
promise; the for Law wrath
κατεργάζεται, οὗ δὲ οὐκ ἔστιν νόμος,
is working down, where but not is law,
οὐδὲ παράβασις.
neither transgression.

For we say: "His
faith was counted to
Abraham as righteous-
ness." 10 Under what
circumstances, then,
was it counted? When
he was in circumcision
or in uncircumcision?
Not in circumcision,
but in uncircumcision.
11 And he received a
sign, namely, circum-
cision, as a seal of
the righteousness by
the faith he had while
in his uncircumcised
state, that he might
be the father of all
those having faith
while in uncircumci-
sion, in order for
righteousness to be
counted to them;
12 and a father of
circumcised offspring,
not only to those who
adhere to circumci-
sion, but also to those
who walk orderly in
the footsteps of that
faith while in the
uncircumcised state
which our father
Abraham had.
13 For it was not
through law that
Abraham or his seed
had the promise that
he should be heir of
a world, but it was
through the righteous-
ness by faith. 14 For
if those who adhere
to law are heirs, faith
has been made useless
and the promise has
been abolished. 15 In
reality the Law pro-
duces wrath, but
where there is no law,
neither is there any
transgression.

16 Διὰ τοῦτο ἐκ πίστεως, ἵνα
Through this out of faith, in order that
κατὰ χάριν, εἰς τὸ εἶναι
according to undeserved kindness, into the to be
βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι,
stable the promise to all the seed,
οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ
not to the (one) out of the law only but
καὶ τῷ ἐκ πίστεως Ἀβραάμ,
also to the (one) out of faith of Abraham,
ὅς ἐστιν πατὴρ πάντων ἡμῶν,
who is father of all of us,
17 καθὼς γέγραπται ὅτι Πατέρα
according as it has been written that Father
πολλῶν ἐθνῶν τέθεικά σε, κατέναντι
of many nations I have placed you, down in front
οὗ ἐπίστευσεν θεοῦ τοῦ
of whom he believed of God the (one)
ζωοποιοῦντος τοὺς νεκροὺς καὶ καλοῦντος
making alive the dead (ones) and calling
τὰ μὴ ὄντα ὡς ὄντα· 18 ὃς παρ'
the (things) not being as being; who beside
ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ
hope upon hope he believed into the
γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν
to become him father of many nations
κατὰ τὸ εἰρημένον Οὕτως
according to the (thing) having been said Thus
ἔσται τὸ σπέρμα σου· 19 καὶ μὴ
will be the seed of you; and not
ἀσθενήσας τῇ πίστει κατενόησεν τὸ
having weakened to the faith he minded down the
ἑαυτοῦ σῶμα ἤδη νενεκρωμένον,
of himself body already having been deadened,
ἑκατονταετής που ὑπάρχων, καὶ τὴν
of hundred years somewhere existing, and the
νέκρωσιν τῆς μήτρας Σάρρας, 20 εἰς δὲ
deadness of the womb of Sarah, into but
τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ
the promise of the God not
διεκρίθη τῇ ἀπιστίᾳ ἀλλὰ
he was made undecisive in the unbelief but
ἐνεδυναμώθη τῇ πίστει, δοὺς
he was empowered to the faith, having given
δόξαν τῷ θεῷ 21 καὶ πληροφορηθεὶς
glory to the God and having been fully borne
ὅτι ὃ ἐπήγγελται δυνατός ἐστιν καὶ
that what he has promised powerful he is also

16 On this account
it was as a result of
faith, that it might be
according to unde-
served kindness, in
order for the promise
to be sure to all
his seed, not only to
that which adheres
to the Law, but also to
that which adheres to
the faith of Abraham.
(He is the father of
us all, 17 just as it
is written: "I have
appointed you a father
of many nations.")
This was in the sight
of the One in whom
he had faith, even
of God, who makes
the dead alive and
calls the things that
are not as though
they were. 18 Although
beyond hope, yet based
on hope he had faith,
that he might become
the father of many
nations in accord with
what had been said:
"So your seed will be."
19 And, although he
he did not grow weak
in faith, he considered
his own body, now
already deadened, as
he was about one
hundred years old,
also the deadness of
the womb of Sarah.
20 But because of the
promise of God he
did not waver in a
lack of faith, but
became powerful by
his faith, giving God
glory 21 and be-
ing fully convinced
that what he had
promised he was also

ποιῆσαι. 22 διὸ καὶ ἐλογίσθη
to do. Through which also it was reckoned
αὐτῷ εἰς δικαιοσύνην.
to him into righteousness.
23 Οὐκ ἐγράφη δὲ δι' αὐτὸν
Not it was written but through him
μόνον ὅτι ἐλογίσθη αὐτῷ, 24 ἀλλὰ
only that it was reckoned to him, but
καὶ δι' ἡμᾶς οἷς μέλλει
also through us to whom it is about
λογίζεσθαι, τοῖς πιστεύουσιν
to be being reckoned, to the (ones) believing
ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν
upon the (one) having raised up Jesus the
κύριον ἡμῶν ἐκ νεκρῶν, 25 ὃς
Lord of us out of dead (ones), who
παρεδόθη διὰ τὰ παραπτώματα ἡμῶν
was given beside through the trespasses of us
καὶ ἠγέρθη διὰ τὴν δικαίωσιν
and he was raised up through the justification
ἡμῶν.
of us.

5 Δικαιωθέντες οὖν ἐκ πίστεως
Having been justified therefore out of faith
εἰρήνην ἔχωμεν πρὸς τὸν θεὸν
peace may we be having toward the God
διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
through the Lord of us Jesus Christ,
2 δι' οὗ καὶ τὴν προσαγωγὴν
through whom also the going toward
ἐσχήκαμεν τῇ πίστει εἰς τὴν
we have had to the faith into the
χάριν ταύτην ἐν ᾗ
undeserved kindness this in which
ἑστήκαμεν, καὶ καυχώμεθα ἐπ'
we have been standing, and may we boast upon
ἐλπίδι τῆς δόξης τοῦ θεοῦ· 3 οὐ μόνον
hope of the glory of the God; not only
δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν,
but, but also may we boast in the tribulations,
εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν
having known that the tribulation endurance
κατεργάζεται, 4 ἡ δὲ ὑπομονὴ δοκιμήν,
is working down, the but endurance testedness,
ἡ δὲ δοκιμὴ ἐλπίδα, 5 ἡ δὲ ἐλπὶς οὐ
the but testedness hope, the but hope not
καταισχύνει. ὅτι ἡ ἀγάπη τοῦ
is putting to shame. Because the love of the
θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν
God has been poured out in the hearts of us

able to do. 22 Hence
"it was counted to
him as righteousness."
23 That "it was
counted to him" was
written, however, not
for his sake only,
24 but also for the
sake of us to whom
it is destined to be
counted, because we
believe on him who
raised Jesus our Lord
up from the dead.
25 He was delivered
up for the sake of
our trespasses and
was raised up for the
sake of declaring us
righteous.

5 Therefore, now
that we have been
declared righteous as
a result of faith,
let us enjoy peace
with God through our
Lord Jesus Christ,
2 through whom also
we have gained our
approach by faith
into this undeserved
kindness in which
we now stand; and
let us exult, based
on hope of the glory
of God. 3 And not
only that, but let us
exult while in tribulations,
since we know
that tribulation produces
endurance;
4 endurance, in turn,
an approved condition;
the approved condition,
in turn, hope,
5 and the hope does
not lead to disappointment;
because the love
of God has been poured
out into our hearts

διὰ πνεύματος ἁγίου τοῦ
through spirit holy the (thing)
δοθέντος ἡμῖν·
having been given to us;
6 εἴ γε Χριστὸς ὄντων ἡμῶν ἀσθενῶν
if in fact Christ being of us weak
ἔτι κατὰ καιρὸν ὑπὲρ
yet according to appointed time over
ἀσεβῶν ἀπέθανεν. 7 μόλις
irreverential (ones) he died. With difficulty
γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται·
for over of righteous (one) anyone will die;
ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ
over for the good (one) swiftly anyone also
τολμᾷ ἀποθανεῖν· 8 συνίστησιν δὲ τὴν
is daring to die; is putting together but the
ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι
of himself love into us the God because
ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ
yet of sinners being of us Christ over
ἡμῶν ἀπέθανεν. 9 πολλῷ οὖν μᾶλλον
us died. To much therefore rather
δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ
having been justified now in the blood of him
σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.
we will be saved through him from the wrath.
10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν
If for enemies being we were reconciled
τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ
to the God through the death of the Son
αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες
of him, to much rather having been reconciled
σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ· 11 οὐ
we shall be saved in the life of him; not
μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ
only but, but also (ones) boasting in the God
διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
through the Lord of us Jesus Christ,
δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.
through whom now the reconciliation we received.
12 Διὰ τοῦτο ὥσπερ δι' ἑνὸς
Through this as-even through one
ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον
man the sin into the world
εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ
entered and through the sin the
θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους
death, and thus into all men
ὁ θάνατος διῆλθεν ἐφ' ᾧ πάντες
the death went through upon which all

through the holy
spirit, which was
given us.
6 For, indeed, Christ,
while we were yet
weak, died for ungodly
men at the appointed
time. 7 For
hardly will anyone die
for a righteous [man];
indeed, for the good
[man], perhaps, someone
even dares to
die. 8 But God recommends
his own love
to us in that, while
we were yet sinners,
Christ died for us.
9 Much more, therefore,
since we have
been declared righteous
now by his
blood, shall we be
saved through him
from wrath. 10 For
if, when we were
enemies, we became
reconciled to God
through the death of
his Son, much more,
now that we have
become reconciled, we
shall be saved by his
life. 11 And not only
that, but we are
also exulting in God
through our Lord
Jesus Christ, through
whom we have now
received the reconciliation.
12 That is why, just
as through one man
sin entered into the
world and death
through sin, and thus
death spread to all
men because they had

ἥμαρτον —. 13 ἄχρι γὰρ νόμου ἁμαρτία
they sinned —. Until for law sin
ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ
was in world, sin but not
ἐλλογᾶται μὴ ὄντος νόμου,
is being put in account not being of law,
14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ
but reigned the death from Adam
μέχρι Μωυσέως καὶ ἐπὶ τοὺς μὴ
as far as Moses also upon the (ones) not
ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς
having sinned upon the likeness of the
παραβάσεως Ἀδάμ, ὅς ἐστιν τύπος
transgression of Adam, who is type
τοῦ μέλλοντος.
of the (one) being about to.
15 Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως
But not as the trespass, so
καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς
also the gracious gift; if for to the of the one
παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ
to trespass the many died, to much
μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ
rather the undeserved kindness of the God and
ἡ δωρεὰ ἐν χάριτι τῇ τοῦ
the free gift in undeserved kindness to the of the
ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς
one man Jesus Christ into the
πολλοὺς ἐπερίσσευσεν. 16 καὶ οὐχ ὡς δι'
many it abounded. And not as through
ἑνὸς ἁμαρτήσαντος τὸ δώρημα· τὸ μὲν
one having sinned the present; the indeed
γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα,
for judgment out of one into condemnation,
τὸ δὲ χάρισμα ἐκ πολλῶν
the but gracious gift out of many
παραπτωμάτων εἰς δικαίωμα. 17 εἰ
trespasses into declaring righteous. If
γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ
for to the of the one to trespass the
θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῷ
death reigned through the one, to much
μᾶλλον οἱ τὴν περισσείαν τῆς
rather the (ones) the abundance of the
χάριτος καὶ τῆς δωρεᾶς τῆς
undeserved kindness and of the free gift of the
δικαιοσύνης λαμβάνοντες ἐν ζωῇ
righteousness (ones) receiving in life

all sinned—. 13 For
until the Law sin
was in the world, but
sin is not charged
against anyone when
there is no law.
14 Nevertheless, death
ruled as king from
Adam down to Moses,
even over those who
had not sinned after
the likeness of the
transgression by
Adam, who bears a
resemblance to him
that was to come.
15 But it is not with
the gift as it was
with the trespass.
For if by one man's
trespass many died,
the undeserved kind-
ness of God and his
free gift with the
undeserved kindness
by the one man Je-
sus Christ abounded
much more to many.
16 Also, it is not
with the free gift
as it was with the
way things worked
through the one
[man] that sinned.
For the judgment re-
sulted from one tres-
pass in condemnation,
but the gift resulted
from many trespasses
in a declaration of
righteousness. 17 For
if by the trespass
of the one [man]
death ruled as king
through that one,
much more will those
who receive the
abundance of the
undeserved kindness
and of the free
gift of righteousness

βασιλεύσουσιν διὰ τοῦ ἑνὸς Ἰησοῦ
will reign through the one Jesus
Χριστοῦ.
Christ.
18 Ἄρα οὖν ὡς δι' ἑνὸς
Really therefore as through one
παραπτώματος εἰς πάντας ἀνθρώπους εἰς
trespass into all men into
κατάκριμα, οὕτως καὶ δι' ἑνὸς
condemnation, thus also through one
δικαιώματος εἰς πάντας ἀνθρώπους εἰς
righteous act into all men into
δικαίωσιν ζωῆς· 19 ὥσπερ γὰρ διὰ τῆς
justification of life; as-even for through the
παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ
hearing beside of the one man sinners
κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ
were constituted the many, thus also through
τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι
the hearing under of the one righteous (ones)
κατασταθήσονται οἱ πολλοί. 20 νόμος δὲ
will be constituted the many. Law but
παρεισῆλθεν ἵνα πλεονάσῃ τὸ
entered beside in order that might become more the
παράπτωμα· οὗ δὲ ἐπλεόνασεν ἡ
trespass; where but became more the
ἁμαρτία, ὑπερεπερίσσευσεν ἡ
sin, overabounded the
χάρις, 21 ἵνα ὥσπερ
undeserved kindness, in order that as-even
ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως
reigned the sin in the death, thus
καὶ ἡ χάρις βασιλεύσῃ διὰ
also the undeserved kindness might reign through
δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ
righteousness into life everlasting through
Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
Jesus Christ the Lord of us.

6 Τί οὖν ἐροῦμεν;
What therefore shall we say?
ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα
May we remain upon the sin, in order that
ἡ χάρις πλεονάσῃ;
the undeserved kindness might become more?
2 μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ
Not may it occur; who we died to the
ἁμαρτίᾳ, πῶς ἔτι ζήσωμεν ἐν αὐτῇ;
sin, how yet should we live in it?
3 ἢ ἀγνοεῖτε ὅτι ὅσοι
Or are YOU ignorant that as many as

rule as kings in life
through the one [per-
son], Jesus Christ.
18 So, then, as
through one trespass
the result to men of
all sorts was condem-
nation, likewise also
through one act of
justification the result
to men of all sorts is
a declaring of them
righteous for life.
19 For just as through
the disobedience of the
one man many were
constituted sinners,
likewise also through
the obedience of the
one [person] many
will be constituted
righteous. 20 Now the
Law came in beside in
order that trespassing
might abound. But
where sin abounded,
undeserved kindness
abounded still more.
21 To what end? That,
just as sin ruled as
king with death, like-
wise also undeserved
kindness might rule as
king through righ-
teousness with ever-
lasting life in view
through Jesus Christ
our Lord.

6 Consequently, what
shall we say?
Shall we continue in
sin, that undeserved
kindness may abound?
2 Never may that hap-
pen! Seeing that we
died with reference to
sin, how shall we keep
on living any longer in
it? 3 Or do YOU not
know that all of us who

ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν εἰς τὸν
we were baptized into Christ Jesus into the

θάνατον αὐτοῦ ἐβαπτίσθημεν;
death of him we were baptized?

4 συνετάφημεν οὖν αὐτῷ
We were buried together therefore to him

διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον,
through the baptism into the death,

ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ
in order that as-even was raised up Christ out of

νεκρῶν διὰ τῆς δόξης τοῦ πατρός,
dead (ones) through the glory of the Father,

οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς
thus also we in newness of life

περιπατήσωμεν. 5 εἰ γὰρ σύμφυτοι
we should walk. If for (ones) planted together

γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου
we have become to the likeness of the death

αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·
of him, but also of the resurrection we shall be;

6 τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν
this knowing that the old of us

ἄνθρωπος συνεσταυρώθη, ἵνα
man was put on stake together, in order that

καταργηθῇ τὸ σῶμα τῆς
might be made ineffective the body of the

ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς
sin, of the not yet to be slaving us

τῇ ἁμαρτίᾳ, 7 ὁ γὰρ ἀποθανὼν
to the sin, the (one) for having died

δεδικαίωται ἀπὸ τῆς ἁμαρτίας.
has been justified from the sin.

8 εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ,
If but we died together with Christ,

πιστεύομεν ὅτι καὶ συνζήσομεν αὐτῷ·
we are believing that also we shall live with him;

9 εἰδότες ὅτι Χριστὸς
having known that Christ

ἐγερθεὶς ἐκ νεκρῶν οὐκέτι
having been raised up out of dead (ones) not yet

ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι
he is dying, death of him not yet

κυριεύει· 10 ὃ γὰρ ἀπέθανεν, τῇ
is lording over; which for he died, to the

ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ
sin he died once for all time; which but

ζῇ, ζῇ τῷ θεῷ. 11 οὕτως
he is living, he is living to the God. Thus

καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς εἶναι
also YOU be reckoning selves to be

were baptized into
Christ Jesus were bap-
tized into his death?
4 Therefore we were
buried with him
through our baptism
into his death, in or-
der that, just as Christ
was raised up from
the dead through the
glory of the Father,
we also should likewise
walk in a newness of
life. 5 For if we have
become united with
him in the likeness of
his death, we shall cer-
tainly also be [united
with him in the like-
ness] of his resurrec-
tion; 6 because we
know that our old per-
sonality was impaled
with [him], that our
sinful body might be
made inactive, that we
should no longer go
on being slaves to sin.
7 For he who has died
has been acquitted
from [his] sin.

8 Moreover, if we
have died with Christ,
we believe that we
shall also live with
him. 9 For we know
that Christ, now that
he has been raised up
from the dead, dies no
more; death is mas-
ter over him no more.
10 For [the death]
that he died, he died
with reference to sin
once for all time; but
[the life] that he
lives, he lives with ref-
erence to God. 11 Like-
wise also YOU: reck-
on yourselves to be

νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας
dead (ones) indeed to the sin (ones) living

δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.
but to the God in Christ Jesus.

12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία
Not therefore let be reigning the sin

ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ
in the mortal of YOU body into the

ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, 13 μηδὲ
to be obeying to the desires of it, neither

παριστάνετε τὰ μέλη ὑμῶν ὅπλα
be YOU presenting the members of YOU weapons

ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ
of unrighteousness to the sin, but

παραστήσατε ἑαυτοὺς τῷ θεῷ
make YOU stand alongside selves to the God

ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη
as if out of dead (ones) living and the members

ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ·
of YOU weapons of righteousness to the God;

14 ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ
sin for of YOU not will lord over, not

γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ
for YOU are under law but under

χάριν.
undeserved kindness.

15 Τί οὖν; ἁμαρτήσωμεν ὅτι
What therefore? Should we sin because

οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ
not we are under law but under

χάριν; μὴ γένοιτο· 16 οὐκ
undeserved kindness? Not may it occur; not

οἴδατε ὅτι ᾧ παριστάνετε
have YOU known that to whom YOU are presenting

ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί
selves slaves into obedience, slaves

ἐστε ᾧ ὑπακούετε, ἤτοι
YOU are to whom YOU are obeying, either

ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς
of sin into death or of obedience into

δικαιοσύνην; 17 χάρις δὲ τῷ θεῷ ὅτι
righteousness? Thanks but to the God that

ἦτε δοῦλοι τῆς ἁμαρτίας ὑπηκούσατε
YOU were slaves of the sin YOU obeyed

δὲ ἐκ καρδίας εἰς ὃν
but out of heart into which

παρεδόθητε τύπον διδαχῆς,
YOU were given beside type of teaching,

18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας
having been freed but from the sin

dead indeed with ref-
erence to sin but living
with reference to God
by Christ Jesus.

12 Therefore do not
let sin continue to rule
as king in YOUR mor-
tal bodies that YOU
should obey their de-
sires. 13 Neither go on
presenting YOUR mem-
bers to sin as weapons
of unrighteousness,
but present yourselves
to God as those alive
from the dead, also
YOUR members to God
as weapons of righ-
teousness. 14 For sin
must not be master
over YOU, seeing that
YOU are not under
law but under unde-
served kindness.

15 What follows?
Shall we commit a sin
because we are not
under law but under
undeserved kindness?
Never may that hap-
pen! 16 Do YOU not
know that if YOU keep
presenting yourselves
to anyone as slaves
to obey him, YOU are
slaves of him because
YOU obey him, either
of sin with death in
view or of obedience
with righteousness in
view? 17 But thanks
to God that YOU were
the slaves of sin but
YOU became obedient
from the heart to
that form of teach-
ing to which YOU
were handed over.
18 Yes, since YOU were
set free from sin,

ἐδουλώθητε τῇ δικαιοσύνῃ·
you were enslaved to the righteousness;
19 ἀνθρώπινον λέγω διὰ
(thing) belonging to man I am saying through
τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ
the weakness of the flesh of you; as-even
γὰρ παρεστήσατε τὰ μέλη ὑμῶν
for you made stand alongside the members of you
δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ
slavish (things) to the uncleanness and to the
ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν
lawlessness into the lawlessness, thus now
παραστήσατε τὰ μέλη ὑμῶν
make you stand alongside the members of you
δοῦλα τῇ δικαιοσύνῃ εἰς
slavish (things) to the righteousness into
ἁγιασμόν· 20 ὅτε γὰρ δοῦλοι ἦτε τῆς
holiness; when for slaves you were of the
ἁμαρτίας, ἐλεύθεροι ἦτε τῇ
sin, free you were to the
δικαιοσύνῃ.
righteousness.
21 τίνα οὖν καρπὸν εἴχετε
What therefore fruit were you having
τότε ἐφ' οἷς νῦν
then upon which (things) now
ἐπαισχύνεσθε; τὸ γὰρ τέλος
you are being ashamed? The for end
ἐκείνων θάνατος· 22 νυνὶ δέ,
of those (things) death; now but,
ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας
having been freed from the sin
δουλωθέντες δὲ τῷ θεῷ, ἔχετε
having been enslaved but to the God, you are having
τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ
the fruit of you into holiness, the but
τέλος ζωὴν αἰώνιον. 23 τὰ γὰρ ὀψώνια
end life everlasting. The for wages
τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα
of the sin death, the but gracious gift
τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ
of the God life everlasting in Christ Jesus
τῷ κυρίῳ ἡμῶν.
the Lord of us.
7 Ἢ ἀγνοεῖτε, ἀδελφοί,
Or are you being ignorant, brothers,
γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι
to (ones) knowing for law I am speaking, that
ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ'
the law is lording over of the man upon

YOU became slaves to
righteousness. 19 I am
speaking in human
terms because of the
weakness of YOUR
flesh: for even as
YOU presented YOUR
members as slaves
to uncleanness and
lawlessness with law-
lessness in view, so
now present YOUR
members as slaves
to righteousness with
holiness in view.
20 For when YOU were
slaves of sin, YOU
were free as to righ-
teousness.
21 What, then, was
the fruit that YOU
used to have at
that time? Things
of which YOU are
now ashamed. For
the end of those
things is death.
22 However, now, be-
cause YOU were set
free from sin but
became slaves to
God, YOU are having
YOUR fruit in the
way of holiness, and
the end everlasting
life. 23 For the wages
sin pays is death,
but the gift God
gives is everlasting
life by Christ Jesus
our Lord.
7 Can it be that
YOU do not know,
brothers, (for I am
speaking to those
who know law,)
that the Law is
master over a man

ὅσον χρόνον ζῇ; 2 ἡ γὰρ
as much as time he is living? The for
ὕπανδρος γυνὴ τῷ ζῶντι
subject to male person woman to the living
ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ
male person has been bound to law; if ever but
ἀποθάνῃ ὁ ἀνήρ, κατήργηται
should die the male person, she has been annulled
ἀπὸ τοῦ νόμου τοῦ ἀνδρός. 3 ἄρα
from the law of the male person. Really
οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς
therefore living of the male person adulteress
χρηματίσει ἐὰν
she will get named (divinely) if ever
γένηται ἀνδρὶ ἑτέρῳ· ἐὰν
she should become to male person different; if ever
δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευθέρα ἐστὶν
but should die the male person, free she is
ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν
from the law, of the not to be her
μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ.
adulteress having become to male person different.
4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς
As-and, brothers of me, also you
ἐθανατώθητε τῷ νόμῳ διὰ τοῦ
were put to death to the Law through the
σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι
body of the Christ, into the to become
ὑμᾶς ἑτέρῳ, τῷ ἐκ
you to different (one), to the (one) out of
νεκρῶν ἐγερθέντι ἵνα
dead (ones) having been raised up in order that
καρποφορήσωμεν τῷ θεῷ. 5 ὅτε γὰρ
we should bear fruit to the God. When for
ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν
we were in the flesh, the passions of the
ἁμαρτιῶν τὰ διὰ τοῦ νόμου
sins the (ones) through the Law
ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς
was at work within in the members of us into
τὸ καρποφορῆσαι τῷ θανάτῳ· 6 νυνὶ δὲ
the to bear fruit to the death; now but
κατηργήθημεν ἀπὸ τοῦ νόμου,
we have been annulled from the Law,
ἀποθανόντες ἐν ᾧ κατειχόμεθα,
having died in which we were being held down,
ὥστε δουλεύειν ἡμᾶς ἐν καινότητι
as-and to be slaving us in newness

as long as he lives?
2 For instance, a mar-
ried woman is bound
by law to her hus-
band while he is
alive; but if her hus-
band dies, she is
discharged from the
law of her husband.
3 So, then, while her
husband is living,
she would be styled
an adulteress if she
became another man's.
But if her husband
dies, she is free
from his law, so
that she is not an
adulteress if she be-
comes another man's.
4 So, my brothers,
YOU also were made
dead to the Law
through the body
of the Christ, that
YOU might become
another's, the one's
who was raised up
from the dead, that
we should bear fruit
to God. 5 For when
we were in accord
with the flesh, the
sinful passions that
were excited by the
Law were at work
in our members that
we should bring forth
fruit to death. 6 But
now we have been
discharged from the
Law, because we
have died to that
by which we were
being held fast, that
we might be slaves[a]
in a new sense

6[a] Be slaves, ℵBA; be servants to Jehovah, J[18].

πνεύματος καὶ οὐ παλαιότητι γράμματος.
of spirit and not to oldness of writing.

7 Τί οὖν ἐροῦμεν; ὁ νόμος
What therefore shall we say? The Law

ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν
sin? Not may it occur; but the sin

οὐκ ἔγνων εἰ μὴ διὰ νόμου, τήν τε γὰρ
not I knew if not through Law, the and for

ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος
desire not I had known if not the Law

ἔλεγεν Οὐκ ἐπιθυμήσεις· 8 ἀφορμὴν
was saying Not you shall desire; onrush off

δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς
but having received the sin through the

ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν
commandment worked down in me every

ἐπιθυμίαν, χωρὶς γὰρ νόμου ἁμαρτία
desire, apart from for of law sin

νεκρά. 9 ἐγὼ δὲ ἔζων χωρὶς νόμου
dead (one). I but was living apart from law

ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ
once; having come but of the commandment the

ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, 10 καὶ
sin lived again, I but died, and

εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς
was found to me the commandment the (one) into

ζωὴν αὕτη εἰς θάνατον· 11 ἡ γὰρ ἁμαρτία
life this into death; the for sin

ἀφορμὴν λαβοῦσα διὰ τῆς
onrush off having received through the

ἐντολῆς ἐξηπάτησέν με καὶ δι'
commandment seduced me and through

αὐτῆς ἀπέκτεινεν. 12 ὥστε ὁ μὲν
it it killed. As-and the indeed

νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ
law holy, and the commandment holy and

δικαία καὶ ἀγαθή.
righteous and good.

13 Τὸ οὖν ἀγαθὸν ἐμοὶ
The (thing) therefore good to me

ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ
became death? Not may it occur; but the

ἁμαρτία, ἵνα φανῇ ἁμαρτία
sin, in order that it might appear sin

διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη
through the (thing) good to me working down

θάνατον· ἵνα γένηται καθ'
death; in order that might become according to

ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς
over-cast sinful the sin through the

by the spirit, and not
in the old sense by
the written code.
7 What, then, shall
we say? Is the Law
sin? Never may that
become so! Really I
would not have come
to know sin if it had
not been for the Law;
and, for example, I
would not have known
covetousness if the
Law had not said:
"You must not covet."
8 But sin, receiving an
inducement through
the commandment,
worked out in me cov-
etousness of every sort,
for apart from law
sin was dead. 9 In fact,
I was once alive apart
from law; but when
the commandment ar-
rived, sin came to
life again, but I
died. 10 And the com-
mandment which was
to life, this I found
to be to death.
11 For sin, receiving an
inducement through
the commandment,
seduced me and
killed me through it.
12 Wherefore, on its
part, the Law is holy,
and the command-
ment is holy and
righteous and good.
13 Did, then, what
is good become death
to me? Never may
that happen! But sin
did, that it might be
shown as sin working
out death for me
through that which is
good; that sin might
become far more
sinful through the

ἐντολῆς. 14 οἴδαμεν γὰρ ὅτι ὁ
commandment. We have known for that the

νόμος πνευματικός ἐστιν· ἐγὼ δὲ σάρκινός
Law spiritual is; I but fleshly

εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.
I am, having been sold under the sin.

15 ὃ γὰρ κατεργάζομαι οὐ γινώσκω·
Which for I am working down not I am knowing;

οὐ γὰρ ὃ θέλω τοῦτο πράσσω,
not for which I am willing this I am performing,

ἀλλ' ὃ μισῶ τοῦτο ποιῶ. 16 εἰ
but which I am hating this I am doing. If

δὲ ὃ οὐ θέλω τοῦτο ποιῶ,
but which not I am willing this I am doing,

σύνφημι τῷ νόμῳ ὅτι καλός. 17 Νυνὶ
I am saying with to the Law that fine. Now

δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ
but not yet I am working down it but the

ἐνοικοῦσα ἐν ἐμοὶ ἁμαρτία. 18 οἶδα
indwelling in me sin. I have known

γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν
for that not is dwelling in me, this is in

τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ
the flesh of me, good (thing); the for

θέλειν παράκειταί μοι, τὸ δὲ
to be willing is lying alongside to me, the but

κατεργάζεσθαι τὸ καλὸν οὔ· 19 οὐ
to be working down the (thing) fine not; not

γὰρ ὃ θέλω ποιῶ ἀγαθόν,
for which (thing) I am willing I am doing good,

ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο
but which (thing) not I am willing bad this

πράσσω. 20 εἰ δὲ ὃ οὐ
I am performing. If but which (thing) not

θέλω τοῦτο ποιῶ, οὐκέτι
I am willing this I am doing, not yet

ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν
I am working down it but the dwelling in

ἐμοὶ ἁμαρτία.
me sin.

21 Εὑρίσκω ἄρα τὸν νόμον τῷ
I am finding really the law to the (one)

θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι
willing to me to be doing the fine (thing) that

ἐμοὶ τὸ κακὸν παράκειται·
to me the bad (thing) is lying alongside;

22 συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ
I delight with for to the law of the God

κατὰ τὸν ἔσω ἄνθρωπον,
according to the inside man,

commandment. 14 For
we know that the
Law is spiritual;
but I am fleshly,
sold under sin. 15 For
what I am working
out I do not know.
For what I wish,
this I do not prac-
tice; but what I
hate is what I do.
16 However, if what
I do not wish is
what I do, I agree
that the Law is fine.
17 But now the one
working it out is no
longer I, but sin
that resides in me.
18 For I know that
in me, that is, in
my flesh, there dwells
nothing good; for
ability to wish is
present with me, but
ability to work out
what is fine is not
[present]. 19 For the
good that I wish I
do not do, but the
bad that I do not
wish is what I prac-
tice. 20 If, now, what
I do not wish is
what I do, the one
working it out is
no longer I, but the
sin dwelling in me.
21 I find, then,
this law in my
case: that when I
wish to do what is
right, what is bad
is present with me.
22 I really delight in
the law of God
according to the
man I am within,

23 βλέπω δὲ ἕτερον νόμον ἐν τοῖς
I am looking at but different law in the

μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ
members of me warring against to the law

τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν
of the mind of me and taking captive me in

τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν
the law of the sin to the (one) being in

τοῖς μέλεσίν μου. 24 ταλαίπωρος ἐγὼ
the members of me. Callous-bearing I

ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ
man; who me will draw for self out of the

σώματος τοῦ θανάτου τούτου; 25 χάρις
body of the death this? Thanks

δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ
but to the God through Jesus Christ the

κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ
Lord of us. Really therefore very I to the

μὲν νοῒ δουλεύω νόμῳ θεοῦ, τῇ
indeed mind I am slaving to law of God, to the

δὲ σαρκὶ νόμῳ ἁμαρτίας.
but flesh to law of sin.

8 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς
Nothing really now condemnation to the (ones)

ἐν Χριστῷ Ἰησοῦ· 2 ὁ γὰρ νόμος τοῦ
in Christ Jesus; the for law of the

πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ
spirit of the life in Christ Jesus

ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς
freed you from the law of the

ἁμαρτίας καὶ τοῦ θανάτου. 3 τὸ γὰρ
sin and of the death. The for

ἀδύνατον τοῦ νόμου, ἐν ᾧ
not powerful (ness) of the Law, in which

ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς
it was being weak through the flesh, the God

τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι
the of himself Son having sent in likeness

σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας
of flesh of sin and about sin

κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί,
he judged down the sin in the flesh,

4 ἵνα τὸ δικαίωμα τοῦ
in order that the righteous requirement of the

νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ
Law might be fulfilled in us the (ones) not

κατὰ σάρκα περιπατοῦσιν ἀλλὰ
according to flesh walking about but

κατὰ πνεῦμα· 5 οἱ γὰρ
according to spirit; the (ones) for

23 but I behold in
my members another
law warring against
the law of my mind
and leading me cap-
tive to sin's law that
is in my members.
24 Miserable man
that I am! Who will
rescue me from the
body undergoing this
death? 25 Thanks to
God through Jesus
Christ our Lord! So,
then, with [my]
mind I myself am a
slave to God's law,
but with [my] flesh to
sin's law.

8 Therefore those
in union with
Christ Jesus have
no condemnation.
2 For the law of
that spirit which
gives life in union
with Christ Jesus has
set you free from
the law of sin and
of death. 3 For, there
being an incapa-
bility on the part
of the Law, while
it was weak through
the flesh, God, by
sending his own Son
in the likeness of
sinful flesh and con-
cerning sin, con-
demned sin in the
flesh, 4 that the righ-
teous requirement of
the Law might be ful-
filled in us who walk,
not in accord with
the flesh, but in ac-
cord with the spir-
it. 5 For those who

κατὰ σάρκα ὄντες τὰ τῆς
according to flesh being the (things) of the

σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ
flesh are minding, the (ones) but according to

πνεῦμα τὰ τοῦ πνεύματος. 6 τὸ
spirit the (things) of the spirit. The

γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ
for minding of the flesh death, the but

φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·
minding of the spirit life and peace;

7 διότι τὸ φρόνημα τῆς σαρκὸς
through which the minding of the flesh

ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ
enmity into God, to the for law of the God

οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·
not it is being subjected, not-but for it is able;

8 οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι
the (ones) but in flesh being to God to please

οὐ δύνανται.
not they are able.

9 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ
You but not you are in flesh but

ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ
in spirit, if even spirit of God is dwelling

ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ
in you. If but anyone spirit of Christ not

ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 10 εἰ δὲ
is having, this (one) not is of him. If but

Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν
Christ in you, the indeed body dead

διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ
through sin, the but spirit life through

δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ
righteousness. If but the spirit of the (one)

ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν
having raised up the Jesus out of dead (ones)

οἰκεῖ ἐν ὑμῖν, ὁ
is dwelling in you, the (one)

ἐγείρας ἐκ νεκρῶν
having raised up out of dead (ones)

Χριστὸν Ἰησοῦν ζωοποιήσει καὶ τὰ
Christ Jesus will make alive also the

θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος
mortal bodies of you through the indwelling

αὐτοῦ πνεύματος ἐν ὑμῖν.
of him spirit in you.

12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται
Really therefore, brothers, debtors

ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ
we are, not to the flesh of the according to

are in accord with
the flesh set their
minds on the things
of the flesh, but those
in accord with the
spirit on the things
of the spirit. 6 For
the minding of the
flesh means death,
but the minding of
the spirit means life
and peace; 7 because
the minding of the
flesh means enmity
with God, for it is
not under subjection
to the law of God,
nor, in fact, can it
be. 8 So those who
are in harmony with
the flesh cannot
please God.

9 However, you are
in harmony, not with
the flesh, but with the
spirit, if God's spirit
truly dwells in you.
But if anyone does
not have Christ's spir-
it, this one does not
belong to him. 10 But
if Christ is in union
with you, the body
indeed is dead on ac-
count of sin, but the
spirit is life on ac-
count of righteousness.
11 If, now, the spirit
of him that raised up
Jesus from the dead
dwells in you, he that
raised up Christ Jesus
from the dead will al-
so make your mortal
bodies alive through
his spirit that resides
in you.

12 So, then, broth-
ers, we are under
obligation, not to the
flesh to live in ac-
cord with the flesh;

σάρκα ζῆν, 13 εἰ γὰρ κατὰ
flesh to be living, if for according to
σάρκα ζῆτε μέλλετε ἀποθνήσκειν,
flesh you are living you are about to be dying,
εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος
if but to spirit the acts of the body
θανατοῦτε ζήσεσθε.
you are putting to death you will live.
14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται,
As many as for to spirit of God are being led,
οὗτοι υἱοὶ θεοῦ εἰσίν. 15 οὐ γὰρ
these sons of God they are. Not for
ἐλάβετε πνεῦμα δουλείας πάλιν εἰς
you received spirit of slavery again into
φόβον, ἀλλὰ ἐλάβετε πνεῦμα
fear, but you received spirit
υἱοθεσίας, ἐν ᾧ κράζομεν
of placing as son, in which we are crying out
Ἀββά ὁ πατήρ· 16 αὐτὸ τὸ πνεῦμα
Abba the Father; very the spirit
συνμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν
bears witness with the spirit of us that we are
τέκνα θεοῦ. 17 εἰ δὲ τέκνα, καὶ
children of God. If but children, also
κληρονόμοι· κληρονόμοι μὲν θεοῦ,
heirs; heirs indeed of God,
συνκληρονόμοι δὲ Χριστοῦ, εἴπερ
joint heirs but of Christ, if even
συνπάσχομεν ἵνα καὶ
we are suffering together in order that also
συνδοξασθῶμεν.
we should be glorified together.

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ
I am reckoning for that not worthy the
παθήματα τοῦ νῦν καιροῦ πρὸς τὴν
sufferings of the now appointed time toward the
μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
being about glory to be revealed into us.
19 ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν
The for eager expectation of the creation the
ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται·
revelation of the sons of the God is awaiting;
20 τῇ γὰρ ματαιότητι ἡ κτίσις
to the for vanity the creation
ὑπετάγη, οὐκ ἑκοῦσα ἀλλὰ διὰ
was subjected, not voluntary but through
τὸν ὑποτάξαντα, ἐφ' ἐλπίδι
the (one) having subjected, upon hope

13 for if YOU live
in accord with the
flesh YOU are sure
to die; but if YOU
put the practices
of the body to
death by the spirit,
YOU will live. 14 For
all who are led by
God's spirit, these are
God's sons. 15 For
YOU did not receive a
spirit of slavery caus-
ing fear again, but
YOU received a spirit
of adoption as sons, by
which spirit we cry
out: *"Abba,* Father!"
16 The spirit itself
bears witness with our
spirit that we are
God's children. 17 If,
then, we are children,
we are also heirs:
heirs indeed of God,
but joint heirs with
Christ, provided we
suffer together that
we may also be glori-
fied together.

18 Consequently I
reckon that the suf-
ferings of the present
season do not amount
to anything in com-
parison with the glo-
ry that is going to
be revealed in us.
19 For the eager ex-
pectation of the cre-
ation is waiting for
the revealing of the
sons of God. 20 For
the creation was sub-
jected to futility, not
by its own will but
through him that
subjected it, on
the basis of hope

21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται
that also very the creation will be freed
ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν
from the slavery of the corruption into the
ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ
freedom of the glory of the children of the
θεοῦ. 22 οἴδαμεν γὰρ ὅτι πᾶσα ἡ
God. We have known for that all the
κτίσις συνστενάζει καὶ
creation is groaning together and
συνωδίνει ἄχρι τοῦ νῦν·
is having travail pains together until the now;
23 οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν
not only but, but also very ones the
ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ
firstfruits of the spirit having we also
αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν
very ones in selves are groaning, placing as sons
ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ
awaiting the release by ransom of the
σώματος ἡμῶν. 24 τῇ γὰρ ἐλπίδι
body of us. To the for hope
ἐσώθημεν· ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν
we were saved; hope but being looked at not is
ἐλπίς, ὃ γὰρ βλέπει τίς
hope, which (thing) for is looking at who
ἐλπίζει; 25 εἰ δὲ ὃ οὐ
is hoping for? If but which (thing) not
βλέπομεν ἐλπίζομεν, δι'
we are looking at we are hoping for, through
ὑπομονῆς ἀπεκδεχόμεθα.
endurance we are awaiting.

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα
As-thus but also the spirit
συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ
is jointly helping to the weakness of us; the
γὰρ τί προσευξώμεθα καθὸ
for what we should pray according to what
δεῖ οὐκ οἴδαμεν, ἀλλὰ αὐτὸ
it is necessary not we have known, but very
τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς
the spirit is happening on in behalf to groanings
ἀλαλήτοις, 27 ὁ δὲ ἐραυνῶν τὰς
unspoken, the (one) but searching the
καρδίας οἶδεν τί τὸ φρόνημα τοῦ
hearts has known what the minding of the
πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει
spirit, that according to God is happening on
ὑπὲρ ἁγίων.
over holy (ones).

21 that the creation
itself also will be set
free from enslavement
to corruption and
have the glorious free-
dom of the children
of God. 22 For we know
that all creation keeps
on groaning together
and being in pain
together until now.
23 Not only that, but
we ourselves also who
have the first fruits,
namely, the spirit,
yes, we ourselves groan
within ourselves, while
we are earnestly wait-
ing for adoption as
sons, the release from
our bodies by ransom.
24 For we were saved
in [this] hope; but
hope that is seen is
not hope, for when
a man sees a thing,
does he hope for it?
25 But if we hope for
what we do not see,
we keep on wait-
ing for it with endur-
ance.

26 In like manner
the spirit also joins
in with help for our
weakness; for the
[problem of] what we
should pray for as we
need to we do not
know, but the spirit
itself pleads for us
with groanings un-
uttered. 27 Yet he who
searches the hearts
knows what the mean-
ing of the spirit is,
because it is plead-
ing in accord with
God for holy ones.

28 οἴδαμεν δὲ ὅτι τοῖς
We have known but that to the (ones)
ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ
loving the God all (things) is working together
ὁ θεὸς εἰς ἀγαθόν, τοῖς κατὰ
the God into good, to the (ones) according to
πρόθεσιν κλητοῖς οὖσιν. 29 ὅτι
purpose called (ones) being. Because
οὓς προέγνω, καὶ προώρισεν
which ones he foreknew, also he defined beforehand
συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς
conformed to the image of the Son of him, into
τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς
the to be him firstborn in many
ἀδελφοῖς· 30 οὓς δὲ
brothers; which ones but
προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ
he defined beforehand, these also he called; and
οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν·
which ones he called, these also he justified;
οὓς δὲ ἐδικαίωσεν, τούτους καὶ
which ones but he justified, these and
ἐδόξασεν.
he glorified.

31 Τί οὖν ἐροῦμεν πρὸς
What therefore will we say toward
ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς
these (things)? If the God over us, who
καθ' ἡμῶν; 32 ὅς γε τοῦ ἰδίου υἱοῦ
down on us? Who in fact of the own Son
οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων
not he spared, but over us all
παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν
he gave beside him, how not also together with
αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;
him the all (things) to us will he graciously give?
33 τίς ἐγκαλέσει κατὰ
Who will bring accusation down on
ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαιῶν·
chosen (ones) of God? God the (one) justifying;
34 τίς ὁ κατακρινῶν; Χριστὸς
who the (one) judging down? Christ
Ἰησοῦς ὁ ἀποθανών, μᾶλλον δὲ
Jesus the (one) having died, rather but
ἐγερθεὶς ἐκ νεκρῶν, ὅς
having been raised up out of dead (ones), who
ἐστιν ἐν δεξιᾷ τοῦ θεοῦ, ὅς καὶ
is in right [hand] of the God, who also
ἐντυγχάνει ὑπὲρ ἡμῶν·
is happening on over us;

28 Now we know that God makes all his works co-operate together for the good of those who love God, those who are the ones called according to his purpose; 29 because those whom he gave his first recognition he also foreordained to be patterned after the image of his Son, that he might be the firstborn among many brothers. 30 Moreover, those whom he foreordained are the ones he also called; and those whom he called are the ones he also declared to be righteous. Finally those whom he declared righteous are the ones he also glorified.

31 What, then, shall we say to these things? If God is for us, who will be against us? 32 He who did not even spare his own Son but delivered him up for us all, why will he not also with him kindly give us all other things? 33 Who will file accusation against God's chosen ones? God is the One who declares [them] righteous. 34 Who is he that will condemn? Christ Jesus is the one who died, yes, rather the one who was raised up from the dead, who is on the right hand of God, who also pleads for us.

35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης
Who us will separate from the love
τοῦ χριστοῦ; θλῖψις ἢ στενοχωρία ἢ
of the Christ? Tribulation or distress or
διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος
persecution or famine or nakedness or danger
ἢ μάχαιρα; 36 καθὼς γέγραπται
or sword? According as it has been written
ὅτι Ἕνεκεν σοῦ θανατούμεθα
that On account of you we are being put to death
ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα
whole the day, we were reckoned as sheep
σφαγῆς. 37 ἀλλ' ἐν τούτοις πᾶσιν
of slaughter. But in these (things) all
ὑπερνικῶμεν διὰ τοῦ
we are gaining victory over through the (one)
ἀγαπήσαντος ἡμᾶς. 38 πέπεισμαι γὰρ
having loved us. I have been persuaded for
ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι
that neither death nor life nor angels
οὔτε ἀρχαὶ οὔτε ἐνεστῶτα
nor rulerships nor (things) having stood in
οὔτε μέλλοντα οὔτε δυνάμεις
nor (things) being about to nor powers
39 οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις
nor height nor depth nor any creation
ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς
different will be able us to separate from the
ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ
love of the God the (which) in Christ
Ἰησοῦ τῷ κυρίῳ ἡμῶν.
Jesus the Lord of us.

9 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ
Truth I am saying in Christ, not
ψεύδομαι, συνμαρτυρούσης μοι τῆς
I am lying, bearing witness with me of the
συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, 2 ὅτι
conscience of me in spirit holy, that
λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος
grief to me is great and unceasing
ὀδύνη τῇ καρδίᾳ μου· 3 ηὐχόμην
pain to the heart of me; I was longing for
γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ
for anathema to be very I from the
χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν
Christ over the brothers of me the
συγγενῶν μου κατὰ σάρκα, 4 οἵτινές
relatives of me according to flesh, who
εἰσιν Ἰσραηλεῖται, ὧν ἡ υἱοθεσία
are Israelites, of whom the placing as son

35 Who will separate us from the love of the Christ? Will tribulation or distress or persecution or hunger or nakedness or danger or sword? 36 Just as it is written: "For your sake we are being put to death all day long, we have been accounted as sheep for slaughtering." 37 To the contrary, in all these things we are coming off completely victorious through him that loved us. 38 For I am convinced that neither death nor life nor angels nor governments nor things now here nor things to come nor powers 39 nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord.

9 I am telling the truth in Christ; I am not lying, since my conscience bears witness with me in holy spirit, 2 that I have great grief and unceasing pain in my heart. 3 For I could wish that I myself were separated as the cursed one from the Christ in behalf of my brothers, my relatives according to the flesh, 4 who, as such, are Israelites, to whom belong the adoption as sons

καὶ ἡ δόξα καὶ αἱ διαθῆκαι καὶ ἡ
and the glory and the covenants and the

νομοθεσία καὶ ἡ λατρεία καὶ αἱ
placing of law and the sacred service and the

ἐπαγγελίαι, 5 ὧν οἱ πατέρες, καὶ ἐξ
promises, of whom the fathers, and out of

ὧν ὁ χριστὸς τὸ κατὰ
whom the Christ the (thing) according to

σάρκα, ὁ ὢν ἐπὶ πάντων, θεὸς
flesh, the (one) being upon all (things), God

εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.
blessed (one) into the ages; amen.

6 Οὐχ οἷον δὲ ὅτι
Not (thing) of what sort but that

ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ
has fallen out the word of the God. Not for

πάντες οἱ ἐξ Ἰσραήλ, οὗτοι
all the (ones) out of Israel, these (ones)

Ἰσραήλ· 7 οὐδ' ὅτι εἰσὶν σπέρμα
Israel; neither because they are seed

Ἀβραάμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ
of Abraham, all children, but In Isaac

κληθήσεταί σοι σπέρμα. 8 τοῦτ' ἔστιν, οὐ
will be called to you seed. This is, not

τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ
the children of the flesh these children of the

θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας
God, but the children of the of promise

λογίζεται εἰς σπέρμα· 9 ἐπαγγελίας
it is being reckoned into seed; of promise

γὰρ ὁ λόγος οὗτος Κατὰ τὸν
for the word this According to the

καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται
appointed time this I shall come and will be

τῇ Σάρρᾳ υἱός. 10 οὐ μόνον δέ, ἀλλὰ
to the Sarah son. Not only but, but

καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα,
also Rebekah out of one [man] bed having,

Ἰσαὰκ τοῦ πατρὸς ἡμῶν· 11 μήπω γὰρ
of Isaac the father of us; not as yet for

γεννηθέντων μηδὲ
of (ones) having been generated not-but

πραξάντων τι ἀγαθὸν ἢ φαῦλον,
having performed anything good or vile,

ἵνα ἡ κατ' ἐκλογὴν πρόθεσις
in order that the according to choosing purpose

τοῦ θεοῦ μένῃ, οὐκ ἐξ ἔργων
of the God may be remaining, not out of works

and the glory and the
covenants and the giv-
ing of the Law and the
sacred service and the
promises; 5 to whom
the forefathers belong
and from whom Christ
[sprang] according
to the flesh: God,[a]
who is over all, [be]
blessed forever. Amen.
6 However, it is not
as though the word of
God had failed. For
not all who [spring]
from Israel are really
"Israel." 7 Neither be-
cause they are Abra-
ham's seed are they
all children, but:
"What will be called
'your seed' will be
through Isaac." 8 That
is, the children in the
flesh are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For the
word of promise was
as follows: "At this
time I will come and
Sarah will have a
son." 10 Yet not that
case alone, but also
when Rebekah con-
ceived twins from the
one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue depen-
dent, not upon works,

5[a] See Appendix under Romans 9:5.

ἀλλ' ἐκ τοῦ καλοῦντος, 12 ἐρρέθη
but out of the (one) calling, it was said

αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ
to her that The greater will be slave to the

ἐλάσσονι· 13 καθάπερ
lesser; according to what (things) even

γέγραπται Τὸν Ἰακὼβ ἠγάπησα, τὸν
it has been written The Jacob I loved, the

δὲ Ἠσαῦ ἐμίσησα.
but Esau I hated.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία
What therefore shall we say? Not injustice

παρὰ τῷ θεῷ; μὴ γένοιτο· 15 τῷ
beside the God? Not may it occur; to the

Μωυσεῖ γὰρ λέγει Ἐλεήσω
Moses for he is saying I shall have mercy on

ὃν ἂν ἐλεῶ, καὶ
whom likely I may be having mercy, and

οἰκτειρήσω ὃν ἂν
I shall show compassion on whom likely

οἰκτείρω. 16 ἄρα οὖν
I may be showing compassion. Really therefore

οὐ τοῦ θέλοντος οὐδὲ τοῦ
not of the (one) willing nor of the (one)

τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος
running, but of the (one) having mercy

θεοῦ. 17 λέγει γὰρ ἡ γραφὴ τῷ
of God. Is saying for the Scripture to the

Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε
Pharaoh that Into very this I raised up out you

ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν
so that I should show within in you the power

μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά
of me, and so that should be announced the name

μου ἐν πάσῃ τῇ γῇ. 18 ἄρα οὖν
of me in all the earth. Really therefore

ὃν θέλει ἐλεεῖ, ὃν
whom he is willing he is showing mercy on, whom

δὲ θέλει σκληρύνει.
but he is willing he is hardening.

19 Ἐρεῖς μοι οὖν Τί ἔτι
You will say to me therefore Why yet

μέμφεται; τῷ γὰρ βουλήματι
is he laying blame? To the for expressed will

αὐτοῦ τίς ἀνθέστηκεν; 20 ὦ ἄνθρωπε,
of him who has withstood? O man,

but upon the One
who calls, 12 it was
said to her: "The
older will be the slave
of the younger."
13 Just as it is writ-
ten: "I loved Jacob,
but Esau I hated."
14 What shall we
say, then? Is there
injustice with God?
Never may that be-
come so! 15 For he
says to Moses: "I
will have mercy upon
whomever I do have
mercy, and I will
show compassion to
whomever I do show
compassion." 16 So,
then, it depends,
not upon the one
wishing nor upon the
one running, but up-
on God, who has
mercy. 17 For the
Scripture says to
Phar′aoh: "For this
very cause I have
let you remain,[a] that
in connection with
you I may show my
power, and that my
name may be de-
clared in all the
earth." 18 So, then,
upon whom he wishes
he has mercy, but
whom he wishes he
lets become obstinate.
19 You will therefore
say to me: "Why
does he yet find
fault? For who has
withstood his ex-
press will?" 20 O man,

17[a] "I have let you remain," J17,18; or, "I have raised you up."—ℵBA. Exodus 9:16, which Paul here quotes, reads, in the *LXX:* "You have been preserved."

μενοῦνγε σύ τίς εἶ ὁ
indeed-therefore-in fact you who are the (one)
ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ
answering back to the God? Not will say
τὸ πλάσμα τῷ πλάσαντι,
the thing molded to the (one) having molded,
Τί με ἐποίησας οὕτως; 21 ἢ οὐκ ἔχει
Why me you made thus? Or not is having
ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ
authority the potter of the clay out of the
αὐτοῦ φυράματος ποιῆσαι ὃ μὲν
very lump to make which (one) indeed
εἰς τιμὴν σκεῦος, ὃ δὲ εἰς
into honor vessel, which (one) but into
ἀτιμίαν; 22 εἰ δὲ θέλων ὁ θεὸς
dishonor? If but willing the God
ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ
to show within the wrath and to make known the
δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ
powerful(ness) of him bore in much
μακροθυμίᾳ σκεύη ὀργῆς
longness of spirit vessels of wrath
κατηρτισμένα εἰς ἀπώλειαν,
having been adjusted down into destruction,
23 ἵνα γνωρίσῃ τὸν
in order that he might make known the
πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη
riches of the glory of him upon vessels
ἐλέους, ἃ προητοίμασεν
of mercy, which (ones) he prepared beforehand
εἰς δόξαν, 24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ
into glory, whom also he called us not
μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ
only out of Jews but also out of
ἐθνῶν—; 25 ὡς καὶ ἐν τῷ Ὡσηὲ λέγει
nations—? As also in the Hosea he is saying
Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ
I shall call the not people of me people of me and
τὴν οὐκ ἠγαπημένην
the [woman] not having been loved
ἠγαπημένην· 26 καὶ ἔσται ἐν τῷ
(one) having been loved; and it will be in the
τόπῳ οὗ ἐρρέθη αὐτοῖς Οὐ λαός μου
place where it was said to them Not people of me
ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ
you, there they will be called sons of God
ζῶντος.
living.

who, then, really are
you to be answering
back to God? Shall
the thing molded say
to him that molded
it, "Why did you
make me this way?"
21 What? Does not the
potter have authority
over the clay to make
from the same lump
one vessel for an
honorable use, an-
other for a dishonor-
able use? 22 If, now,
God, although having
the will to demon-
strate his wrath and
to make his power
known, tolerated with
much long-suffering
vessels of wrath made
fit for destruction,
23 in order that he
might make known
the riches of his
glory upon vessels of
mercy, which he pre-
pared beforehand for
glory, 24 namely, us,
whom he called not
only from among
Jews but also from
among nations, [what
of it]? 25 It is as
he says also in Ho-
se'a: "Those not my
people I will call
'my people,' and her
who was not beloved
'beloved'; 26 and in
the place where it was
said to them, 'You
are not my people,'
there they will be
called 'sons of the
living God.'"

27 Ἠσαΐας δὲ κράζει ὑπὲρ τοῦ
Isaiah but is crying out over the
Ἰσραήλ Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν
Israel If ever may be the number of the sons
Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ
of Israel as the sand of the sea, the
ὑπόλιμμα σωθήσεται· 28 λόγον γὰρ
thing left behind will be saved; word for
συντελῶν καὶ συντέμνων ποιήσει Κύριος
concluding and cutting short will make Lord
ἐπὶ τῆς γῆς. 29 καὶ καθὼς
upon the earth. And according as
προείρηκεν Ἠσαΐας Εἰ μὴ Κύριος
had said beforehand Isaiah If not Lord
Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα
Sabaoth left within to us seed, as Sodom
ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν
likely we became and as Gomorrah likely
ὡμοιώθημεν.
we were likened.
30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη
What therefore shall we say? That nations
τὰ μὴ διώκοντα δικαιοσύνην
the (ones) not pursuing righteousness
κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ
took down on righteousness, righteousness but
τὴν ἐκ πίστεως· 31 Ἰσραὴλ δὲ
the (one) out of faith; Israel but
διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ
pursuing law of righteousness into law not
ἔφθασεν. 32 διὰ τί; ὅτι οὐκ ἐκ
arrived at. Through what? Because not out of
πίστεως ἀλλ᾽ ὡς ἐξ ἔργων· προσέκοψαν
faith but as out of works; they struck toward
τῷ λίθῳ τοῦ προσκόμματος, 33 καθὼς
the stone of the striking toward, according as
γέγραπται Ἰδοὺ τίθημι ἐν Σιὼν
it has been written Look! I am placing in Zion
λίθον προσκόμματος καὶ πέτραν
stone of striking toward and rock-mass
σκανδάλου, καὶ ὁ πιστεύων ἐπ᾽ αὐτῷ
of fall-causer, and the (one) believing upon him
οὐ καταισχυνθήσεται.
not will be made ashamed.
10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς
Brothers, the indeed well thinking of the my
καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν
heart and the supplication toward the God

27 Moreover, Isaiah
cries out concerning
Israel: "Although the
number of the sons
of Israel may be as
the sand of the sea,
it is the remnant that
will be saved. 28 For
Jehovah[a] will make
an accounting on the
earth, concluding it
and cutting it short."
29 Also, just as Isaiah
had said aforetime:
"Unless Jehovah of
armies[b] had left a
seed to us, we should
have become just like
Sod'om, and we should
have been made just
like Go·mor'rah."
30 What shall we
say, then? That peo-
ple of the nations,
although not pursuing
righteousness, caught
up with righteousness,
the righteousness that
results from faith;
31 but Israel, although
pursuing a law of
righteousness, did not
attain to the law.
32 For what reason?
Because he pursued it,
not by faith, but as
by works. They stum-
bled on the "stone
of stumbling"; 33 as it
is written: "Look! I
am laying in Zion a
stone of stumbling
and a rock-mass of
offense, but he that
rests his faith on it
will not come to dis-
appointment."
10 Brothers, the
good will of
my heart and my
supplication to God

28[a] Jehovah, $J^{7,8,13,16,18\text{margin},20}$; the Lord, אBA. 29[b] Jehovah of hosts, $J^{7,8,11\text{-}18,20}$; the Lord of Sab'a·oth, אBA.

ὑπὲρ αὐτῶν εἰς σωτηρίαν.
over them into salvation.
2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον
I am bearing witness for to them that zeal
θεοῦ ἔχουσιν· ἀλλ' οὐ κατ'
of God they are having; but not according to
ἐπίγνωσιν, 3 ἀγνοοῦντες γὰρ τὴν
accurate knowledge, being ignorant of for the
τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν
of the God righteousness, and the own
ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ
seeking to make stand, to the righteousness
τοῦ θεοῦ οὐχ ὑπετάγησαν· 4 τέλος
of the God not they were subjected; end
γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ
for of Law Christ into righteousness to every
τῷ πιστεύοντι.
the (one) believing.
5 Μωυσῆς γὰρ γράφει ὅτι τὴν
Moses for is writing that the
δικαιοσύνην τὴν ἐκ νόμου Ὁ
righteousness the (one) out of Law The
ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ.
having done man will live in it.
6 ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως
The but out of faith righteousness thus
λέγει Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου
is saying Not you should say in the heart of you
Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν
Who will ascend into the heaven? this is
Χριστὸν καταγαγεῖν· 7 ἤ Τίς καταβήσεται
Christ to lead down; or Who will descend
εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ
into the abyss? this is Christ out of
νεκρῶν ἀναγαγεῖν. 8 ἀλλὰ τί
dead (ones) to lead up. But what
λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν
is it saying? Near you the saying is, in
τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου·
the mouth of you and in the heart of you;
τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ
this is the saying of the faith which
κηρύσσομεν. 9 ὅτι ἐὰν ὁμολογήσῃς
we are preaching. That if ever you should confess
τὸ ῥῆμα ἐν τῷ στόματί σου ὅτι Κύριος
the saying in the mouth of you that Lord
Ἰησοῦς, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ
Jesus, and you should believe in the heart

for them are, indeed,
for their salvation.
2 For I bear them
witness that they
have a zeal for God;
but not according to
accurate knowledge;
3 for, because of not
knowing the righ-
teousness of God but
seeking to establish
their own, they did
not subject themselves
to the righteousness
of God. 4 For Christ
is the end of the Law,
so that everyone ex-
ercising faith may
have righteousness.
5 For Moses writes
that the man that has
done the righteousness
of the Law will live
by it. 6 But the righ-
teousness resulting
from faith speaks in
this manner: "Do not
say in your heart,
'Who will ascend into
heaven?' that is, to
bring Christ down;
7 or, 'Who will descend
into the abyss?' that
is, to bring Christ up
from the dead." 8 But
what does it say?
"The word is near
you, in your own
mouth and in your
own heart"; that is,
the "word" of faith,
which we are preach-
ing. 9 For if you pub-
licly declare that
'word in your own
mouth,' that Jesus is
Lord,[a] and exercise
faith in your heart

9[a] Lord=Κύριος (*ky'ri·os*), אBA; האדון (*ha A·don'*), $J^{12,13,14,16-18}$. Not "Jehovah."

σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ
of you that the God him raised up out of
νεκρῶν, σωθήσῃ· 10 καρδίᾳ γὰρ
dead (ones), you will be saved; to heart for
πιστεύεται εἰς δικαιοσύνην, στόματι
it is being believed into righteousness, to mouth
δὲ ὁμολογεῖται εἰς σωτηρίαν·
but it is being confessed into salvation;
11 λέγει γὰρ ἡ γραφή Πᾶς ὁ
Is saying for the Scripture Every the (one)
πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.
believing upon him not will be made ashamed.
12 οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε
Not for is distinction of Jew and
καὶ Ἕλληνος, ὁ γὰρ αὐτὸς κύριος πάντων,
and of Greek, the for very Lord of all (ones),
πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους
being rich into all the (ones) calling upon
αὐτόν· 13 Πᾶς γὰρ ὃς ἂν
him; everyone for who likely
ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται.
might call upon the name of Lord will be saved.
14 Πῶς οὖν ἐπικαλέσωνται εἰς ὃν
How therefore should they call upon into whom
οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν
not they believed? How but should they believe
οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν
of whom not they heard? How but should they hear
χωρὶς κηρύσσοντος; 15 πῶς δὲ
apart from (one) preaching? How but
κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν;
should they preach if ever not they should be sent?
καθάπερ
According to which (things) indeed
γέγραπται Ὡς ὡραῖοι οἱ πόδες
it has been written As beautiful the feet
τῶν εὐαγγελιζομένων ἀγαθά.
of the (ones) declaring as good news good things.
16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ
But not all they obeyed to the
εὐαγγελίῳ· Ἠσαίας γὰρ λέγει Κύριε, τίς
good news; Isaiah for is saying Lord, who
ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; 17 ἄρα ἡ
believed to the hearing of us? Really the
πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ
faith out of hearing, the but hearing through

that God raised him
up from the dead, you
will be saved. 10 For
with the heart one ex-
ercises faith for righ-
teousness, but with
the mouth one makes
public declaration for
salvation.
11 For the Scripture
says: "None that rests
his faith on him will
be disappointed."
12 For there is no dis-
tinction between Jew
and Greek, for there
is the same Lord over
all, who is rich to all
those calling upon
him. 13 For "everyone
who calls on the name
of Jehovah[a] will be
saved." 14 However,
how will they call on
him in whom they
have not put faith?
How, in turn, will
they put faith in him
of whom they have
not heard? How, in
turn, will they hear
without someone to
preach? 15 How, in
turn, will they preach
unless they have been
sent forth? Just as it
is written: "How
comely are the feet of
those who declare good
news of good things!"
16 Nevertheless, they
did not all obey the
good news. For Isaiah
says: "Jehovah,[b] who
put faith in the
thing heard by us?"
17 So faith follows
the thing heard.
In turn the thing
heard is through

13[a] Jehovah, $J^{7,8,13-18,20}$; the Lord, אBA. 16[b] Jehovah, $J^{7,8,13-18}$; Lord, אBA.

ῥήματος Χριστοῦ. 18 ἀλλὰ λέγω, μὴ
saying of Christ. But I am saying, not
οὐκ ἤκουσαν; μενοῦνγε Εἰς
not they heard? Indeed-therefore-in fact Into
πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν,
all the earth went out the sound of them,
καὶ εἰς τὰ πέρατα τῆς οἰκουμένης
and into the limits of the inhabited [earth]
τὰ ῥήματα αὐτῶν. 19 ἀλλὰ λέγω, μὴ
the sayings of them. But I am saying, not
Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωυσῆς λέγει
Israel not knew? First Moses is saying
Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ
I shall incite to jealousy you upon not
ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ
nation, upon nation not comprehending
παροργιῶ ὑμᾶς. 20 Ἠσαίας δὲ
I shall incite to wrath you. Isaiah but
ἀποτολμᾷ καὶ λέγει Εὑρέθην
is daring off and he is saying I was found
τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς
to the (ones) me not seeking, apparent
ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.
I became to the (ones) me not questioning upon.
21 πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὅλην
Toward but the Israel he is saying Whole
τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου
the day I stretched out the hands of me
πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.
toward people disobeying and speaking against.

11 Λέγω οὖν, μὴ ἀπώσατο
I am saying therefore, not pushed from self
ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ
the God the people of him? Not may it occur; also
γὰρ ἐγὼ Ἰσραηλείτης εἰμί, ἐκ σπέρματος
for I Israelite I am, out of seed
Ἀβραάμ, φυλῆς Βενιαμείν. 2 οὐκ
of Abraham, of tribe of Benjamin. Not
ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν
pushed from self the God the people of him whom
προέγνω. ἢ οὐκ οἴδατε ἐν Ἠλείᾳ
he foreknew. Or not have you known in Elijah
τί λέγει ἡ γραφή, ὡς ἐντυγχάνει
what is saying the Scripture, as he is happening on
τῷ θεῷ κατὰ τοῦ Ἰσραήλ; 3 Κύριε,
to the God down on the Israel? Lord,

the word about
Christ.[a] 18 Neverthe-
less I ask, They did
not fail to hear, did
they? Why, in fact,
"into all the earth
their sound went out,
and to the extremities
of the inhabited earth
their utterances."
19 Nevertheless I ask,
Israel did not fail to
know, did they? First
Moses says: "I will
incite YOU people to
jealousy through that
which is not a nation;
I will incite YOU to
violent anger through
a stupid nation."
20 But Isaiah becomes
very bold and says:
"I was found by those
who were not seeking
me; I became mani-
fest to those who were
not asking for me."
21 But as respects Is-
rael he says: "All day
long I have spread
out my hands toward
a people that is dis-
obedient and talks
back."

11 I ask, then, God
did not reject
his people, did he?
Never may that hap-
pen! For I also am
an Israelite, of the
seed of Abraham, of
the tribe of Benjamin.
2 God did not reject
his people, whom he
first recognized. Why,
do YOU not know
what the Scripture
says in connection with
E·li'jah, as he pleads
with God against
Israel? 3 "Jehovah,[b]

17[a] Word about Christ, ℵBP^{46}DVg; word of God, $J^{11-14,16,17margin}$ASy^{p}; word of Jehovah, $J^{7,8,18margin}$. 3[b] Jehovah, $J^{7,8,11-18}$; Lord, ℵBA.

τοὺς προφήτας σου ἀπέκτειναν, τὰ
the prophets of you they killed, the
θυσιαστήριά σου κατέσκαψαν, κἀγὼ
altars of you they dug down, and I
ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν
was left under alone, and they are seeking the
ψυχήν μου. 4 ἀλλὰ τί λέγει αὐτῷ
soul of me. But what is saying to him
ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ
the divine pronouncement? I left down to myself
ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ
seven thousand male persons, who not
ἔκαμψαν γόνυ τῇ Βάαλ. 5 οὕτως οὖν
bent knee to the Baal. Thus therefore
καὶ ἐν τῷ νῦν καιρῷ λίμμα
also in the now appointed time something left over
κατ' ἐκλογὴν χάριτος
according to choosing of undeserved kindness
γέγονεν· 6 εἰ δὲ χάριτι,
has come to be; if but to undeserved kindness,
οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ
not yet out of works, since the
χάρις οὐκέτι γίνεται
undeserved kindness not yet is becoming
χάρις.
undeserved kindness.
7 τί οὖν; ὃ
What therefore? which (thing)
ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ
is seeking upon Israel, this not
ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν·
he happened upon, the but choosing happened upon;
οἱ δὲ λοιποὶ ἐπωρώθησαν,
the but leftover (ones) were made callous,
8 καθάπερ
according to which (things) even
γέγραπται Ἔδωκεν αὐτοῖς ὁ θεὸς
it has been written Gave to them the God
πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ
spirit of deep sleep, eyes of the not
βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν,
to be looking and ears of the not to be hearing,
ἕως τῆς σήμερον ἡμέρας. 9 καὶ Δαυεὶδ
until the today day. And David
λέγει Γενηθήτω ἡ τράπεζα αὐτῶν εἰς
is saying Let become the table of them into
παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ
snare and into trap and into fall-causer and

they have killed your
prophets, they have
dug up your altars,
and I alone am left,
and they are looking
for my soul." 4 Yet,
what does the divine
pronouncement say to
him? "I have left
seven thousand men
remain for myself,
[men] who have not
bent the knee to Ba'-
al." 5 In this way,
therefore, at the pres-
ent season also a
remnant has turned
up according to a
choosing due to unde-
served kindness. 6 Now
if it is by undeserved
kindness, it is no
longer due to works;
otherwise, the unde-
served kindness no
longer proves to be
undeserved kindness.
7 What, then? The
very thing Israel is
earnestly seeking he
did not obtain, but
the ones chosen ob-
tained it. The rest
had their sensibilities
blunted; 8 just as it
is written: "God[a] has
given them a spirit
of deep sleep, eyes
so as not to see
and ears so as
not to hear, down
to this very day."
9 Also, David says:
"Let their table be-
come for them a
snare and a trap and
a stumbling block and

8[a] God, ℵBAVg$Sy^{p}J^{11-13,16,17}$; Jehovah, $J^{7,8,14,18margin}$.

εἰς ἀνταπόδομα αὐτοῖς, 10 σκοτισθήτωσαν
into retribution to them, let be darkened

οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ
the eyes of them of the not to be looking, and

τὸν νῶτον αὐτῶν διὰ παντὸς σύνκαμψον.
the back of them through all [time] bend together.

11 Λέγω οὖν, μὴ ἔπταισαν
I am saying therefore, not they stumbled

ἵνα πέσωσιν; μὴ γένοιτο·
in order that they might fall? Not may it occur;

ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία
but to the of them falling beside the salvation

τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς.
to the nations, into the to incite to jealousy them.

12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος
If but the falling beside of them riches

κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος
of world and the decrease of them riches

ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα
of nations, to how much rather the fullness

αὐτῶν.
of them.

13 Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ἐφ'
To you but I am saying to the nations. Upon

ὅσον μὲν οὖν εἰμὶ ἐγὼ ἐθνῶν
as much as indeed therefore am I of nations

ἀπόστολος, τὴν διακονίαν μου δοξάζω,
apostle, the service of me I glorify,

14 εἴ πως παραζηλώσω μου τὴν σάρκα
if somehow I might incite of me the flesh

καὶ σώσω τινὰς ἐξ αὐτῶν. 15 εἰ
and I might save some out of them. If

γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ
for the throwing off of them reconciliation

κόσμου, τίς ἡ πρόσλημψις εἰ μὴ ζωὴ
of world, what the toward receiving if not life

ἐκ νεκρῶν; 16 εἰ δὲ ἡ ἀπαρχὴ
out of dead (ones)? If but the firstfruits

ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία,
holy, also the lump; and if the root holy,

καὶ οἱ κλάδοι.
also the branches.

17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν,
If but some of the branches were broken out,

σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης
you but field olive tree being you were grafted in

ἐν αὐτοῖς καὶ συνκοινωνὸς τῆς ῥίζης
in them and taking in common with of the root

τῆς πιότητος τῆς ἐλαίας ἐγένου,
of the fatness of the olive you became,

a retribution; 10 let
their eyes become
darkened so as not to
see, and always bow
down their back."
11 Therefore I ask,
Did they stumble so
that they fell com-
pletely? Never may
that happen! But by
their false step there
is salvation to people
of the nations, to in-
cite them to jealousy.
12 Now if their false
step means riches to
the world, and their
decrease means riches
to people of the na-
tions, how much more
will the full number
of them mean it!
13 Now I speak to
you who are people of
the nations. Foras-
much as I am, in real-
ity, an apostle to the
nations, I glorify my
ministry, 14 if I may
by any means incite
[those who are] my
own flesh to jealousy
and save some from
among them. 15 For if
the casting of them
away means reconcil-
iation for the world,
what will the receiving
of them mean but life
from the dead? 16 Fur-
ther, if the [part taken
as] first fruits is holy,
the lump is also; and
if the root is holy, the
branches are also.
17 However, if some
of the branches were
broken off but you, al-
though being a wild
olive, were grafted in
among them and be-
came a sharer of the
olive's root of fatness,

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ
not be boasting down on the branches; if but

κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις
you boast down on, not you the root are carrying

ἀλλὰ ἡ ῥίζα σέ. 19 ἐρεῖς οὖν
but the root you. You will say therefore

Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ
Were broken off branches in order that I

ἐνκεντρισθῶ. 20 καλῶς· τῇ ἀπιστίᾳ
might be grafted in. Finely; to the unbelief

ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει
they were broken out, you but to the faith

ἕστηκας. μὴ ὑψηλὰ φρόνει,
you have been standing. Not highs be minding,

ἀλλὰ φοβοῦ· 21 εἰ γὰρ ὁ θεὸς τῶν
but be fearing; if for the God of the

κατὰ φύσιν κλάδων οὐκ ἐφείσατο,
according to nature of branches not he spared,

οὐδὲ σοῦ φείσεται. 22 ἴδε οὖν
not-but of you he will spare. See therefore

χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν
kindness and cutting off of God; upon indeed

τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ
the (ones) having fallen cutting off, upon but you

χρηστότης θεοῦ, ἐὰν
kindness of God, if ever

ἐπιμένῃς τῇ χρηστότητι,
you may be remaining upon the kindness,

ἐπεὶ καὶ σὺ ἐκκοπήσῃ. 23 κἀκεῖνοι
since also you will be cut out. And those

δέ, ἐὰν μὴ ἐπιμένωσι τῇ
but, if ever not they may be remaining upon the

ἀπιστίᾳ, ἐνκεντρισθήσονται· δυνατὸς γάρ
unbelief, they will be grafted in; powerful for

ἐστιν ὁ θεὸς πάλιν ἐνκεντρίσαι αὐτούς.
is the God again to graft in them.

24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν
If for you out of the according to nature

ἐξεκόπης ἀγριελαίου καὶ παρὰ
you were cut out of field olive tree and beside

φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον,
nature you were grafted in into fine olive tree,

πόσῳ μᾶλλον οὗτοι οἱ κατὰ
to how much rather these the (ones) according to

φύσιν ἐνκεντρισθήσονται τῇ ἰδίᾳ
nature they will be grafted in to the own

ἐλαίᾳ.
olive tree.

18 do not be exulting
over the branches. If,
though, you are exult-
ing over them, it is
not you that bear
the root, but the
root [bears] you.
19 You will say, then:
"Branches were bro-
ken off that I might
be grafted in." 20 All
right! For [their]
lack of faith they
were broken off, but
you are standing by
faith. Quit having
lofty ideas, but be in
fear. 21 For if God did
not spare the natural
branches, neither will
he spare you. 22 See,
therefore, God's kind-
ness and severity. To-
ward those who fell
there is severity, but
toward you there is
God's kindness, pro-
vided you remain in
his kindness; other-
wise, you also will be
lopped off. 23 They
also, if they do not
remain in their lack
of faith, will be graft-
ed in; for God is
able to graft them in
again. 24 For if you
were cut out of the
olive tree that is wild
by nature and were
grafted contrary to
nature into the gar-
den olive tree, how
much rather will these
who are natural be
grafted into their own
olive tree!

25 Οὐ γὰρ θέλω ὑμᾶς
Not for I am willing you
ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον
to be being ignorant, brothers, the mystery
τοῦτο, ἵνα μὴ ἦτε ἐν ἑαυτοῖς
this, in order that not you may be in selves
φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ
discreet, that callousness from part to the
Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ
Israel has occurred until which (time) the
πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, 26 καὶ
fullness of the nations should come in, and
οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς
thus all Israel will be saved; according as
γέγραπται Ἥξει ἐκ Σιὼν ὁ
it has been written Will come out of Zion the (one)
ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ
drawing to self, he will turn away irreverence from
Ἰακώβ. 27 καὶ αὕτη αὐτοῖς ἡ παρ'
Jacob. And this to them the beside
ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς
of me covenant, whenever I should take off the
ἁμαρτίας αὐτῶν. 28 κατὰ μὲν τὸ
sins of them. According to indeed the
εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ
good news enemies through you, according to
δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς
but the choosing loved (ones) through the
πατέρας· 29 ἀμεταμέλητα γὰρ
fathers; not to be regretted afterward for
τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ.
the gracious gifts and the calling of the God.
30 ὥσπερ γὰρ ὑμεῖς ποτὲ ἠπειθήσατε
As-even for you sometime you disobeyed
τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ
to the God, now but you were shown mercy to the
τούτων ἀπειθίᾳ, 31 οὕτως καὶ οὗτοι
of them disobedience, thus also these
νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει
now disobeyed to the your mercy
ἵνα καὶ αὐτοὶ νῦν
in order that also they now
ἐλεηθῶσιν· 32 συνέκλεισεν γὰρ
might be shown mercy; shut up together for
ὁ θεὸς τοὺς πάντας εἰς ἀπειθίαν
the God the all into disobedience
ἵνα τοὺς πάντας
in order that the (ones) all
ἐλεήσῃ.
he might show mercy to.

25 For I do not want
you, brothers, to be
ignorant of this sacred
secret, in order for
you not to be discreet
in your own eyes: that
a dulling of sensibili-
ties has happened in
part to Israel until the
full number of people
of the nations has
come in, 26 and in this
manner all Israel will
be saved. Just as it is
written: "The deliver-
er will come out of
Zion and turn away
ungodly practices from
Jacob. 27 And this is
the covenant on my
part with them, when
I take their sins
away." 28 True, with
reference to the good
news they are enemies
for your sakes, but
with reference to
God's choosing they
are beloved for the
sake of their forefa-
thers. 29 For the gifts
and the calling of
God are not things
he will regret. 30 For
just as you were
once disobedient to
God but have now
been shown mercy be-
cause of their dis-
obedience, 31 so also
these now have been
disobedient with mer-
cy resulting to you,
that they themselves
also may now be
shown mercy. 32 For
God has shut them
all up together in dis-
obedience, that he
might show all of
them mercy.

33 Ὦ βάθος πλούτου καὶ σοφίας καὶ
O depth of riches and of wisdom and
γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ
of knowledge of God; as unsearchable the
κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ
judgments of him and untraceable the ways
αὐτοῦ. 34 Τίς γὰρ ἔγνω νοῦν Κυρίου,
of him. Who for knew mind of Lord,
ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ
or who counselor of him became? Or
τίς προέδωκεν αὐτῷ, καὶ
Who gave before to him, and
ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ
it will be recompensed to him? Because out of
αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ
him and through him and into him the
πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας·
all (things); to him the glory into the ages;
ἀμήν.
amen.

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί,
I am entreating therefore you, brothers,
διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ
through the compassions of the God
παραστῆσαι τὰ σώματα ὑμῶν
to make stand alongside the bodies of you
θυσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον,
sacrifice living holy to the God well pleasing,
τὴν λογικὴν λατρείαν ὑμῶν· 2 καὶ μὴ
the logical sacred service of you; and not
συνσχηματίζεσθε τῷ αἰῶνι τούτῳ,
be you being fashioned with to the age this,
ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει
but be you transformed to the renewing
τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ
of the mind, into the to be proving you what the
θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον
will of the God, the good and well pleasing
καὶ τέλειον.
and perfect.

3 Λέγω γὰρ διὰ τῆς
I am saying for through the
χάριτος τῆς δοθείσης
undeserved kindness the (one) having been given
μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ
to me to everyone the being in you not
ὑπερφρονεῖν παρ' ὃ δεῖ
to be minding over beside which it is necessary

33 O the depth of
God's riches and wis-
dom and knowledge!
How unsearchable his
judgments [are] and
past tracing out his
ways [are]! 34 For
"who has come to
know Jehovah's[a] mind,
or who has become
his counselor?" 35 Or,
"Who has first given
to him, so that it
must be repaid to
him?" 36 Because
from him and by him
and for him are all
things. To him be
the glory forever.
Amen.

12 Consequently I
entreat you by
the compassions of
God, brothers, to pre-
sent your bodies a
sacrifice living, holy,
acceptable to God, a
sacred service with
your power of reason.
2 And quit being fash-
ioned after this sys-
tem of things, but
be transformed by
making your mind
over, that you may
prove to yourselves the
good and acceptable
and perfect will of
God.
3 For through the
undeserved kindness
given to me I tell
everyone there among
you not to think
more of himself than
it is necessary to

34[a] Jehovah's, $J^{7,8,13-18,20}$; the Lord's, ℵBA.

φρονεῖν, ἀλλὰ φρονεῖν, εἰς τὸ
to be minding, but to be minding, into the
σωφρονεῖν, ἑκάστῳ ὡς ὁ θεὸς
to be being sober-minded, to each (one) as the God
ἐμέρισεν μέτρον πίστεως.
apportioned measure of faith.
4 καθάπερ γὰρ ἐν
According to which (things) even for in
ἑνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ
one body many members we are having, the
δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει
but members all not the very is having
πρᾶξιν, 5 οὕτως οἱ πολλοὶ ἓν σῶμά
performance, thus the many one body
ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς
we are in Christ, the but downward one
ἀλλήλων μέλη. 6 Ἔχοντες δὲ
of one another members. Having but
χαρίσματα κατὰ τὴν χάριν
gracious gifts according to the undeserved kindness
τὴν δοθεῖσαν ἡμῖν διάφορα,
the (one) having been given to us differing [gifts],
εἴτε προφητείαν κατὰ τὴν ἀναλογίαν
whether prophecy according to the proportion
τῆς πίστεως, 7 εἴτε διακονίαν ἐν τῇ
of the faith, whether service in the
διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ
service, whether the (one) teaching in the
διδασκαλίᾳ, 8 εἴτε ὁ παρακαλῶν
teaching, whether the (one) encouraging
ἐν τῇ παρακλήσει, ὁ μεταδιδοὺς ἐν
in the encouragement, the (one) imparting in
ἁπλότητι, ὁ προϊστάμενος ἐν σπουδῇ,
simplicity, the (one) standing before in speedup,
ὁ ἐλεῶν ἐν ἱλαρότητι.
the (one) showing mercy in cheerfulness.
9 ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες
The love unhypocritical. Abhorring
τὸ πονηρόν, κολλώμενοι τῷ
the (thing) wicked, gluing selves to the (thing)
ἀγαθῷ· 10 τῇ φιλαδελφίᾳ εἰς
good; to the brotherly affection into
ἀλλήλους φιλόστοργοι, τῇ τιμῇ
one another tenderly affection, to the honor
ἀλλήλους προηγούμενοι, 11 τῇ σπουδῇ
one another going before, to the speedup
μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ
not slothful, to the spirit boiling, to the

think; but to think
so as to have a sound
mind, each one as
God has distributed to
him a measure of
faith. 4 For just as
we have in one body
many members, but
the members do not
all have the same
function, 5 so we, al-
though many, are one
body in union with
Christ, but members
belonging individual-
ly to one another.
6 Since, then, we have
gifts differing accord-
ing to the undeserved
kindness given to us,
whether prophecy, [let
us prophesy] accord-
ing to the faith pro-
portioned to us; 7 or
a ministry, [let us
be] at this ministry;
or he that teaches,
[let him be] at his
teaching; 8 or he that
exhorts, [let him be]
at his exhortation; he
that distributes, [let
him do it] with lib-
erality; he that pre-
sides, [let him do it]
in real earnest; he
that shows mercy,
[let him do it] with
cheerfulness.
9 Let [YOUR] love be
without hypocrisy. Ab-
hor what is wicked,
cling to what is good.
10 In brotherly love
have tender affection
for one another. In
showing honor to one
another take the lead.
11 Do not loiter at
YOUR business. Be
aglow with the spirit.

κυρίῳ δουλεύοντες, 12 τῇ ἐλπίδι
Lord slaving, to the hope
χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ
rejoicing, to the tribulation enduring, to the
προσευχῇ προσκαρτεροῦντες, 13 ταῖς
prayer persevering, to the
χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν
needs of the holy (ones) having in common, the
φιλοξενίαν διώκοντες. 14 εὐλογεῖτε
hospitality pursuing. Be you blessing
τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ
the (ones) persecuting, be you blessing and not
καταρᾶσθε. 15 χαίρειν μετὰ
you should curse. To be rejoicing with
χαιρόντων, κλαίειν μετὰ
(ones) rejoicing, to be weeping with
κλαιόντων. 16 τὸ αὐτὸ εἰς
(ones) weeping. The very (thing) into
ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ
one another minding, not the high (things)
φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς
minding but to the lowly (things)
συναπαγόμενοι. Μὴ γίνεσθε
being led off together. Not be you becoming
φρόνιμοι παρ' ἑαυτοῖς.
discreet (ones) beside selves.
17 μηδενὶ κακὸν ἀντὶ κακοῦ
To no one bad instead of bad
ἀποδιδόντες· προνοούμενοι καλὰ
giving back; thinking of beforehand fine (things)
ἐνώπιον πάντων ἀνθρώπων· 18 εἰ δυνατόν,
in sight of all men; if possible,
τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων
the out of you with all men
εἰρηνεύοντες· 19 μὴ ἑαυτοὺς ἐκδικοῦντες,
being peaceable; not selves avenging,
ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ,
loved (ones), but give you place to the wrath,
γέγραπται γάρ Ἐμοὶ ἐκδίκησις, ἐγὼ
it has been written for To me vengeance, I
ἀνταποδώσω, λέγει Κύριος. 20 ἀλλὰ
shall give back instead, is saying Lord. But
ἐὰν πεινᾷ ὁ ἐχθρός σου,
if ever is hungering the enemy of you,
ψώμιζε αὐτόν· ἐὰν διψᾷ,
be you feeding him; if ever he is thirsting,
πότιζε αὐτόν· τοῦτο γὰρ ποιῶν
be you making drink him; this for doing

Slave for Jehovah.[a]
12 Rejoice in the hope
[ahead]. Endure under
tribulation. Persevere
in prayer. 13 Share
with the holy ones
according to their
needs. Follow the
course of hospitality.
14 Keep on blessing
those who persecute;
be blessing and do
not be cursing. 15 Re-
joice with people who
rejoice; weep with
people who weep.
16 Be minded the
same way toward
others as to your-
selves; do not be
minding lofty things,
but be led along with
the lowly things. Do
not become discreet in
YOUR own eyes.
17 Return evil for
evil to no one. Pro-
vide fine things in
the sight of all men.
18 If possible, as far
as it depends upon
YOU, be peaceable with
all men. 19 Do not
avenge yourselves, be-
loved, but yield place
to the wrath; for it
is written: "Vengeance
is mine; I will
repay, says Jeho-
vah."[b] 20 But, "if your
enemy is hungry,
feed him; if he
is thirsty, give him
something to drink;
for by doing this

11[a] Jehovah, $J^{7,8,13,16,18}$; the Lord, אBA. 19[b] Jehovah, $J^{7,8,11\text{-}15,17,18}$; the Lord, אBA.

ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν
coals of fire you will heap upon the head
αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ
of him. Not be you being conquered by the
κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ
bad, but be conquering in the good the
κακόν.
bad.

13 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις
Every soul to authorities having over
ὑποτασσέσθω, οὐ γὰρ ἔστιν ἐξουσία
let be subjecting himself, not for is authority
εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ
if not by God, the [authorities] but being by
θεοῦ τεταγμέναι εἰσίν· 2 ὥστε
God having been set in order they are; as-and
ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ
the (one) setting self against the authority to the
τοῦ θεοῦ διαταγῇ ἀνθέστηκεν,
of the God thorough setting has taken stand against,
οἱ δὲ ἀνθεστηκότες
the (ones) but having taken stand against
ἑαυτοῖς κρίμα λήμψονται. 3 οἱ
to themselves judgment they will receive. The
γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ
for rulers not are fear to the good
ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ
work but to the bad. You are willing but not
φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν
to be fearing the authority? the (thing) good
ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς·
be doing, and you will have praise out of her;
4 θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ
of God for servant she is to you into the
ἀγαθόν. ἐὰν δὲ τὸ κακὸν
good. If ever but the (thing) bad
ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ
you may be doing, be fearing; not for purposelessly
τὴν μάχαιραν φορεῖ· θεοῦ γὰρ
the sword she is bearing; of God for
διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ
servant she is, avenger into wrath to the (one)
τὸ κακὸν πράσσοντι.
the (thing) bad performing.
5 διὸ ἀνάγκη
Through which necessity
ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν
to be subjecting oneself, not only through the
ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν,
wrath but also through the conscience,

you will heap fiery
coals upon his head."
21 Do not let yourself
be conquered by the
evil, but keep conquer-
ing the evil with the
good.

13 Let every soul be
in subjection to
the superior authori-
ties, for there is no
authority except by
God; the existing au-
thorities stand placed
in their relative posi-
tions by God. 2 There-
fore he who opposes
the authority has tak-
en a stand against the
arrangement of God;
those who have taken
a stand against it
will receive judgment
to themselves. 3 For
those ruling are an
object of fear, not to
the good deed, but to
the bad. Do you, then,
want to have no fear
of the authority? Keep
doing good, and you
will have praise from
it; 4 for it is God's
minister to you for
your good. But if you
are doing what is bad,
be in fear: for it is
not without purpose
that it bears the
sword; for it is
God's minister, an
avenger to express
wrath upon the one
practicing what is bad.
5 There is there-
fore compelling rea-
son for YOU people
to be in subjection,
not only on account
of that wrath but
also on account
of [YOUR] conscience.

6 διὰ τοῦτο γὰρ καὶ φόρους
through this for also things brought
τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσιν
you are paying, public servants for of God they are
εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.
into very this (thing) persevering.
7 ἀπόδοτε πᾶσι τὰς ὀφειλάς,
Give you back to all (ones) the dues,
τῷ τὸν φόρον τὸν φόρον,
to the (one) the thing brought the thing brought,
τῷ τὸ τέλος τὸ τέλος, τῷ
to the (one) the tax the tax, to the (one)
τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν
the fear the fear, to the (one) the honor
τὴν τιμήν.
the honor.
8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ
To no one nothing be you owing, if not the
ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν
one another to be loving; the (one) for loving
τὸν ἕτερον νόμον πεπλήρωκεν. 9 τὸ
the different (one) law he has fulfilled. The
γὰρ Οὐ μοιχεύσεις, Οὐ
for Not you will commit adultery, Not
φονεύσεις, Οὐ κλέψεις, Οὐκ
you will murder, Not you will steal, Not
ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή,
you will desire, and if any different commandment,
ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ
in the word this it is being summed up, in the
Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
You will love the neighbor of you as yourself.
10 ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ
The love to the neighbor bad not
ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.
is working; fulfillment therefore of law the love.
11 Καὶ τοῦτο εἰδότες τὸν
And this (ones) having known the
καιρόν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ
appointed time, that hour already you out of
ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον ἡμῶν
sleep to be roused, now for nearer of us
ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ
the salvation than when we believed. The
νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν.
night cut forward, the but day has drawn near.
ἀποθώμεθα οὖν τὰ ἔργα
We should put off from selves therefore the works
τοῦ σκότους, ἐνδυσώμεθα δὲ τὰ
of the darkness, we should put on selves but the

6 For that is why
YOU are also paying
taxes; for they are
God's public servants
constantly serving
this very purpose.
7 Render to all their
dues, to him who
[calls for] the tax,
the tax; to him who
[calls for] the tribute,
the tribute; to him
who [calls for] fear,
such fear; to him who
[calls for] honor, such
honor.
8 Do not YOU people
be owing anybody a
single thing, except to
love one another; for
he that loves his fel-
low man has fulfilled
the law. 9 For the
[law code], "You must
not commit adultery,
You must not mur-
der, You must not steal,
You must not covet,"
and whatever other
commandment there
is, is summed up in
this word, namely,
"You must love your
neighbor as yourself."
10 Love does not work
evil to one's neighbor;
therefore love is the
law's fulfillment.
11 [Do] this, too,
because YOU people
know the season, that
it is already the hour
for YOU to awake from
sleep, for now our sal-
vation is nearer than
at the time when
we became believers.
12 The night is well
along; the day has
drawn near. Let us
therefore put off
the works belonging
to darkness and
let us put on the

ὅπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρᾳ
weapons of the light. As in day
εὐσχημόνως περιπατήσωμεν, μὴ κώμοις
well behavedly we should walk, not to revelries
καὶ μέθαις, μὴ κοίταις καὶ
and to drunken bouts, not to beds and
ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ.
to acts of loose conduct, not to strife and to jealousy.
14 ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν
But put you on selves the Lord Jesus
Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ
Christ, and of the flesh forethought not
ποιεῖσθε εἰς ἐπιθυμίας.
be you making into desires.

14 Τὸν δὲ ἀσθενοῦντα τῇ πίστει
The but one being weak to the faith
προσλαμβάνεσθε, μὴ εἰς
be you receiving toward selves, not into
διακρίσεις διαλογισμῶν. 2 ὃς μὲν
discriminations of reasonings. Who indeed
πιστεύει φαγεῖν πάντα, ὁ δὲ
is believing to eat all (things), the (one) but
ἀσθενῶν λάχανα ἐσθίει. 3 ὁ
being weak vegetables he is eating. The (one)
ἐσθίων τὸν μὴ ἐσθίοντα μὴ
eating the (one) not eating not
ἐξουθενείτω, ὁ δὲ μὴ
let him be treating as nothing, the (one) but not
ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω,
eating the (one) eating not let him be judging,
ὁ θεὸς γὰρ αὐτὸν προσελάβετο. 4 σὺ
the God for him received toward self. You
τίς εἶ ὁ κρίνων ἀλλότριον
who are the (one) judging another's
οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει
house servant? To the own lord he is standing
ἢ πίπτει· σταθήσεται δέ, δυνατεῖ γὰρ
or he is falling; he will stand but, is powerful for
ὁ κύριος στῆσαι αὐτόν.
the Lord to make stand him.
5 ὃς μὲν γὰρ κρίνει ἡμέραν παρ'
Who indeed for is judging day beside
ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν·
day, who but is judging every day;
ἕκαστος ἐν τῷ ἰδίῳ νοῒ πληροφορείσθω·
each (one) in the own mind let him be fully borne;

weapons of the light.
13 As in the day-
time let us walk
decently, not in rev-
elries and drunken
bouts, not in illicit
intercourse and loose
conduct, not in
strife and jealousy.
14 But put on the
Lord Jesus Christ,
and do not be plan-
ning ahead for the
desires of the flesh.

14 Welcome the
[man] having
weaknesses in [his]
faith, but not to make
decisions on inward
questionings. 2 One
[man] has faith to
eat everything, but
the [man] who is
weak eats vegetables.
3 Let the one eating
not look down on the
one not eating, and
let the one not eating
not judge the one
eating, for God has
welcomed that one.
4 Who are you to
judge the house ser-
vant of another? To
his own master he
stands or falls. In-
deed, he will be made
to stand, for Jehovah[a]
can make him stand.
5 One [man] judges
one day as above
another; another
[man] judges one
day as all others;
let each [man]
be fully convinced
in his own mind.

4[a] Jehovah, J[18]; the Lord, ℵBA; God, DVgSy[h]J[8].

6 ὁ φρονῶν τὴν ἡμέραν κυρίῳ
the (one) minding the day to Lord
φρονεῖ. καὶ ὁ ἐσθίων κυρίῳ
he is minding. And the (one) eating to Lord
ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ.
he is eating, he is giving thanks for to the God.
καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει,
And the (one) not eating to Lord not he is eating,
καὶ εὐχαριστεῖ τῷ θεῷ. 7 Οὐδεὶς
and he is giving thanks to the God. No one
γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς
for of us to himself is living, and no one
ἑαυτῷ ἀποθνήσκει· 8 ἐάν τε γὰρ
to himself is dying; if ever and for
ζῶμεν, τῷ κυρίῳ ζῶμεν,
we may be living, to the Lord we are living,
ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ
if ever and we may be dying, to the Lord
ἀποθνήσκομεν. ἐάν τε οὖν
we are dying. If ever and therefore
ζῶμεν ἐάν τε ἀποθνήσκωμεν,
we may be living if ever and we may be dying,
τοῦ κυρίου ἐσμέν. 9 εἰς τοῦτο γὰρ
of the Lord we are. Into this for
Χριστὸς ἀπέθανεν καὶ ἔζησεν ἵνα καὶ
Christ died and he lived in order that and
νεκρῶν καὶ ζώντων κυριεύσῃ.
of dead (ones) and of living (ones) he might be lord.
10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν
You but why are you judging the brother
σου; ἢ καὶ σὺ τί ἐξουθενεῖς
of you? Or also you why are you treating as nothing
τὸν ἀδελφόν σου; πάντες γὰρ
the brother of you? All for
παραστησόμεθα τῷ βήματι τοῦ
we shall stand alongside to the step of the
θεοῦ· 11 γέγραπται γάρ Ζῶ
God; it has been written for Am living
ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν
I, is saying Lord, that to me will bend every
γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ
knee, and every tongue will confess to the
θεῷ. 12 ἄρα οὖν ἕκαστος ἡμῶν περὶ
God. Really therefore each (one) of us about
ἑαυτοῦ λόγον δώσει τῷ θεῷ.
himself word will give to the God.

6 He who observes the
day observes it to
Jehovah.[a] Also, he
who eats, eats to Je-
hovah,[a] for he gives
thanks to God; and he
who does not eat does
not eat to Jehovah,[b]
and yet gives thanks
to God. 7 None of us,
in fact, lives with
regard to himself only,
and no one dies with
regard to himself
only; 8 for both if we
live, we live to Jeho-
vah,[c] and if we die,
we die to Jehovah.[c]
Therefore both if we
live and if we die,
we belong to Jehovah.[c]
9 For to this end
Christ died and came
to life again, that he
might be Lord over
both the dead and
the living.
10 But why do you
judge your brother?
Or why do you also
look down on your
brother? For we shall
all stand before the
judgment seat of God;
11 for it is written:
"'As I live,' says
Jehovah,[d] 'to me ev-
ery knee will bend
down, and every
tongue will make open
acknowledgment to
God.'" 12 So, then,
each of us will render
an account for him-
self to God.

6[a] Jehovah, J[7,8,13,18]; the Lord, ℵBA. 6[b] Jehovah, J[7,8,13]; the Lord, ℵBA. 8[c] Jehovah, J[7,8,13-15,18]; the Lord, ℵBA. 11[d] Jehovah, J[7,8,11-18]; the Lord, ℵBA.

13 Μηκέτι οὖν ἀλλήλους
Not yet therefore one another

κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον,
we may judge; but this judge YOU rather,

τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ
the not to be putting striking toward to the brother

ἢ σκάνδαλον. 14 οἶδα καὶ
or fall-causer. I have known and

πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι
I have been persuaded in Lord Jesus that

οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ
nothing common through itself; if not

τῷ λογιζομένῳ τι κοινὸν εἶναι,
to the (one) reckoning anything common to be,

ἐκείνῳ κοινόν. 15 εἰ γὰρ διὰ
to that (one) common. If for through

βρῶμα ὁ ἀδελφός σου λυπεῖται,
thing eaten the brother of you is being grieved,

οὐκέτι κατὰ ἀγάπην περιπατεῖς.
not yet according to love you are walking about.

μὴ τῷ βρώματί σου ἐκεῖνον
Not to the thing eaten of you that (one)

ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.
be destroying over whom Christ died.

16 μὴ βλασφημείσθω οὖν ὑμῶν τὸ
Not let be blasphemed therefore of YOU the

ἀγαθόν. 17 οὐ γάρ ἐστιν ἡ βασιλεία
good (thing). Not for is the kingdom

τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ
of the God eating and drinking, but

δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι
righteousness and peace and joy in spirit

ἁγίῳ· 18 ὁ γὰρ ἐν τούτῳ δουλεύων
holy; the (one) for in this slaving

τῷ χριστῷ εὐάρεστος τῷ θεῷ καὶ
to the Christ well pleasing to the God and

δόκιμος τοῖς ἀνθρώποις.
approved to the men.

19 ἄρα οὖν τὰ τῆς εἰρήνης
Really therefore the (things) of the peace

διώκωμεν καὶ τὰ τῆς
may we be pursuing and the (things) of the

οἰκοδομῆς τῆς εἰς ἀλλήλους· 20 μὴ
upbuilding the (one) into one another; not

ἕνεκεν βρώματος κατάλυε τὸ
on account of thing eaten be loosing down the

ἔργον τοῦ θεοῦ. πάντα μὲν καθαρά,
work of the God. All (things) indeed clean,

ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ
but bad to the man to the (one) through

13 Therefore let us
not be judging one another any longer, but
rather make this YOUR
decision, not to put before a brother a stumbling block or a cause
for tripping. 14 I know
and am persuaded in
the Lord Jesus that
nothing is defiled in
itself; only where a
man considers something to be defiled, to
him it is defiled. 15 For
if because of food
your brother is being
grieved, you are no
longer walking in accord with love. Do not
by your food ruin that
one for whom Christ
died. 16 Do not, therefore, let the good YOU
people do be spoken
of with injury to YOU.
17 For the kingdom
of God does not mean
eating and drinking,
but [means] righteousness and peace
and joy with holy
spirit. 18 For he who
in this regard slaves
for Christ is acceptable to God and
has approval with
men.

19 So, then, let us
pursue the things
making for peace and
the things that are
upbuilding to one another. 20 Stop tearing
down the work of God
just for the sake of
food. True, all things
are clean, but it is
injurious to the man
who with an occasion

προσκόμματος ἐσθίοντι. 21 καλὸν τὸ
striking toward to (one) eating. Fine the

μὴ φαγεῖν κρέα μηδὲ πεῖν οἶνον μηδὲ ἐν
not to eat meat not-but to drink wine not-but in

ᾧ ὁ ἀδελφός σου
which (thing) the brother of you

προσκόπτει. 22 σὺ πίστιν ἣν
is striking toward. You faith which

ἔχεις κατὰ σεαυτὸν ἔχε
you are having according to yourself be having

ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ
in sight of the God. Happy the (one) not

κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει·
judging himself in what he is approving;

23 ὁ δὲ διακρινόμενος ἐὰν
the (one) but being made undecided if ever

φάγῃ κατακέκριται, ὅτι οὐκ
he should eat has been judged down, because not

ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ
out of faith; everything but which not out of

πίστεως ἁμαρτία ἐστίν.
faith sin is.

15 Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ
We are owing but we the powerful (ones)

τὰ ἀσθενήματα τῶν ἀδυνάτων
the weaknesses of the (ones) not powerful

βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.
to be carrying, and not to selves to be pleasing.

2 ἕκαστος ἡμῶν τῷ πλησίον
Each (one) of us to the neighbor

ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς
let him be pleasing into the (thing) good toward

οἰκοδομήν· 3 καὶ γὰρ ὁ χριστὸς οὐχ
upbuilding; and for the Christ not

ἑαυτῷ ἤρεσεν· ἀλλὰ καθὼς
to himself pleased; but according as

γέγραπται Οἱ ὀνειδισμοὶ τῶν
it has been written The reproaches of the (ones)

ὀνειδιζόντων σὲ ἐπέπεσαν ἐπ' ἐμέ.
reproaching you fell upon upon me.

4 ὅσα γὰρ προεγράφη,
As many (things) for was written before,

πάντα εἰς τὴν ἡμετέραν διδασκαλίαν
all (things) into the our teaching

ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς
was written, in order that through the endurance

καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν
and through the comfort of the Scriptures

τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ θεὸς
the hope we may be having. The but God

for stumbling eats.
21 It is well not to
eat flesh or to drink
wine or do anything
over which your brother stumbles. 22 The
faith that you have,
have it in accord
with yourself in the
sight of God. Happy
is the man that does
not put himself on
judgment by what he
approves. 23 But if he
has doubts, he is already condemned if
he eats, because [he
does] not [eat] out
of faith. Indeed, everything that is not out
of faith is sin.

15 We, though, who
are strong ought
to bear the weaknesses
of those not strong,
and not to be pleasing
ourselves. 2 Let each
of us please [his]
neighbor in what is
good for [his] upbuilding. 3 For even
Christ did not please
himself; but just as
it is written: "The
reproaches of those
who were reproaching
you have fallen upon
me." 4 For all the
things that were written aforetime were
written for our instruction, that through
our endurance and
through the comfort
from the Scriptures
we might have hope.
5 Now may the God

τῆς ὑπομονῆς καὶ τῆς παρακλήσεως
of the endurance and of the comfort
δῴη ὑμῖν τὸ αὐτὸ φρονεῖν
may he give to you the very (thing) to be minding
ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν,
in one another according to Christ Jesus,
6 ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι
in order that like-mindedly in one mouth
δοξάζητε τὸν θεὸν καὶ πατέρα
you may be glorifying the God and Father
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
of the Lord of us Jesus Christ.
7 Διὸ προσλαμβάνεσθε
Through which be you receiving toward selves
ἀλλήλους, καθὼς καὶ ὁ χριστὸς
one another, according as also the Christ
προσελάβετο ἡμᾶς, εἰς δόξαν τοῦ θεοῦ.
received toward self us, into glory of the God.
8 λέγω γὰρ Χριστὸν διάκονον
I am saying for Christ servant
γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας
to have become of circumcision over truth
θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας
of God, into the to stabilize the promises
τῶν πατέρων, 9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους
of the fathers, the but nations over mercy
δοξάσαι τὸν θεόν· καθὼς γέγραπται
to glorify the God; according as it has been written
Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν
Through this (thing) I shall confess out to you in
ἔθνεσι, καὶ τῷ ὀνόματί σου
nations, and to the name of you
ψαλῶ. 10 καὶ πάλιν λέγει
I shall make melody. And again he is saying
Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.
Be you glad, nations, with the people of him.
11 καὶ πάλιν Αἰνεῖτε, πάντα τὰ ἔθνη,
And again Be you praising, all the nations,
τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες
the Lord, and let them praise upon him all
οἱ λαοί. 12 καὶ πάλιν Ἠσαίας λέγει
the peoples. And again Isaiah is saying
Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ
Will be the root of the Jesse, and the (one)
ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ
standing up to be ruling of nations; upon him
ἔθνη ἐλπιοῦσιν. 13 ὁ δὲ θεὸς τῆς
nations will hope. The but God of the

who supplies endur-
ance and comfort
grant YOU to have
among yourselves the
same mental attitude
that Christ Jesus had,
6 that with one accord
YOU may with one
mouth glorify the God
and Father of our
Lord Jesus Christ.
7 Therefore welcome
one another, just as
the Christ also wel-
comed us, with glory
to God in view.
8 For I say that
Christ actually be-
came a minister of
those who are cir-
cumcised in behalf
of God's truthfulness,
so as to verify the
promises He made
to their forefathers,
9 and that the na-
tions[a] might glorify
God for his mercy.
Just as it is written:
"That is why I will
openly acknowledge
you among the na-
tions and to your
name I will make
melody." 10 And again
he says: "Be glad,
YOU nations, with his
people." 11 And again:
"Praise Jehovah,[b] all
YOU nations, and let
all the peoples praise
him." 12 And again
Isaiah says: "There
will be the root
of Jes'se, and there
will be one arising
to rule nations; on
him nations will rest
their hope." 13 May
the God who gives

9[a] Nations, BASy^{p}; nations, O Lord, ℵ^{3}Vg$^{(c,s)}$, MSS. 33,1611; nations, O Jehovah, J$^{18 margin}$. 11[b] Jehovah, J$^{7,8,11-18,20}$; the Lord, ℵBA.

ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ
hope may he fill YOU of all joy and
εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ
peace in the to be believing, into the
περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει
to be abounding YOU in the hope in power
πνεύματος ἁγίου.
of spirit holy.
14 Πέπεισμαι δέ, ἀδελφοί μου,
I have been persuaded but, brothers of me,
καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ
also very I about YOU, that also very (ones)
μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι
full YOU are of goodness, having been filled
πάσης τῆς γνώσεως, δυνάμενοι καὶ
of all the knowledge, being powerful (ones) also
ἀλλήλους νουθετεῖν.
one another to be putting mind in.
15 τολμηροτέρως δὲ ἔγραψα ὑμῖν ἀπὸ
More daringly but I wrote to YOU from
μέρους, ὡς ἐπαναμιμνήσκων
part, as putting back in remembrance again
ὑμᾶς, διὰ τὴν χάριν τὴν
YOU, through the undeserved kindness the (one)
δοθεῖσάν μοι ἀπὸ τοῦ θεοῦ 16 εἰς
having been given to me from the God into
τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς
the to be me public servant of Christ Jesus into
τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον
the nations, administering sacredly the good news
τοῦ θεοῦ, ἵνα γένηται ἡ
of the God, in order that might become the
προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος,
offering of the nations well receivable,
ἡγιασμένη ἐν πνεύματι ἁγίῳ.
having been sanctified in spirit holy.
17 ἔχω οὖν τὴν καύχησιν ἐν
I am having therefore the boasting in
Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν·
Christ Jesus the (things) toward the God;
18 οὐ γὰρ τολμήσω τι λαλεῖν
not for I shall dare anything to be speaking
ὧν οὐ κατειργάσατο Χριστὸς
of which (things) not worked down Christ
δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ
through me into obedience of nations, to word
καὶ ἔργῳ, 19 ἐν δυνάμει σημείων καὶ
and to work, in power of signs and
τεράτων, ἐν δυνάμει πνεύματος ἁγίου· ὥστε
portents, in power of spirit holy; as-and

hope fill YOU with all
joy and peace by YOUR
believing, that YOU
may abound in hope
with power of holy
spirit.
14 Now I myself also
am persuaded about
YOU, my brothers, that
YOU yourselves are also
full of goodness, as
YOU have been filled
with all knowledge,
and that YOU can
also admonish one
another. 15 However, I
am writing YOU the
more outspokenly on
some points, as if re-
minding YOU again,
because of the unde-
served kindness given
to me from God 16 for
me to be a public
servant of Christ Jesus
to the nations, en-
gaging in the holy
work of the good news
of God, in order that
the offering, namely,
these nations, might
prove to be accept-
able, it being sanc-
tified with holy spirit.
17 Therefore I have
cause for exulting in
Christ Jesus when it
comes to things per-
taining to God. 18 For
I will not venture to
tell one thing if it
is not of those things
which Christ worked
through me for the
nations to be obedient,
by [my] word and
deed, 19 with the pow-
er of signs and por-
tents, with the power
of holy spirit; so that

με ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ μέχρι
me from Jerusalem and to circuit as far as
τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ
the Illyricum to have fulfilled the
εὐαγγέλιον τοῦ χριστοῦ, 20 οὕτως δὲ
good news of the Christ, thus but
φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ
being fond of honor to be declaring good news not
ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ'
where was named Christ, in order that not upon
ἀλλότριον θεμέλιον οἰκοδομῶ,
another's foundation I may be building,
21 ἀλλὰ καθὼς γέγραπται
but according as it has been written
Ὄψονται οἷς οὐκ ἀνηγγέλη περὶ
They will see to whom not it was announced about
αὐτοῦ, καὶ οἳ οὐκ ἀκηκόασιν
him, and which (ones) not have heard
συνήσουσιν.
will comprehend.

22 Διὸ καὶ ἐνεκοπτόμην τὰ
Through which also I was cut in (on) the
πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·
many (things) of the to come toward YOU;
23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς
now but not yet place having in the
κλίμασι τούτοις, ἐπιπόθειαν δὲ ἔχων τοῦ
slopes these, longing but having of the
ἐλθεῖν πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν,
to come toward YOU from sufficient years,
24 ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν,
as likely I may be going into the Spain,
ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι
I am hoping for going through to view
ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ
YOU and by YOU to be sent forward there
ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους
if ever of YOU first from part
ἐμπλησθῶ, — 25 νυνὶ δὲ
I should be filled within, — now but
πορεύομαι εἰς Ἰερουσαλὴμ διακονῶν τοῖς
I am going into Jerusalem serving to the
ἁγίοις. 26 ηὐδόκησαν γὰρ Μακεδονία
holy (ones). Thought well for Macedonia
καὶ Ἀχαία κοινωνίαν τινὰ ποιήσασθαι εἰς
and Achaia sharing some to make into
τοὺς πτωχοὺς τῶν ἁγίων τῶν
the poor (ones) of the holy (ones) of the (ones)
ἐν Ἰερουσαλήμ. 27 ηὐδόκησαν γάρ,
in Jerusalem. They thought well for,

from Jerusalem and
in a circuit as far as
Il·lyr'i·cum I have
thoroughly preached
the good news about
the Christ. 20 In this
way, indeed, I made it
my aim not to declare
the good news where
Christ had already
been named, in order
that I might not be
building on another
man's foundation;
21 but, just as it is
written: "Those to
whom no announce-
ment has been made
about him will see,
and those who have
not heard will under-
stand."
22 Therefore also I
was many times hin-
dered from getting to
YOU. 23 But now that
I no longer have [un-
touched] territory in
these regions, and for
some years having had
a longing to get to
YOU 24 whenever I am
on my way to Spain,
I hope, above all, when
I am on the journey
there, to get a look
at YOU and to be es-
corted part way there
by YOU after I have
first in some measure
been satisfied with
your company. 25 But
now I am about to
journey to Jerusalem
to minister to the holy
ones. 26 For those in
Mac·e·do'ni·a and
A·cha'ia have been
pleased to share up
their things by a con-
tribution to the poor
of the holy ones in
Jerusalem. 27 True,

καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς
also debtors they are of them; if for to the
πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη,
spiritual (things) of them they shared the nations,
ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς
they are owing also in the fleshly (things)
λειτουργῆσαι αὐτοῖς. 28 τοῦτο οὖν
to serve publicly to them. This therefore
ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς
having finished, and having sealed to them
τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι'
the fruit this, I shall come off through
ὑμῶν εἰς Σπανίαν· 29 οἶδα δὲ ὅτι
YOU into Spain; I have known but that
ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας
coming toward YOU in fullness of blessing
Χριστοῦ ἐλεύσομαι.
of Christ I shall come.

30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ
I am entreating but YOU, brothers, through
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ
the Lord of us Jesus Christ and through
τῆς ἀγάπης τοῦ πνεύματος
the love of the spirit
συναγωνίσασθαί μοι ἐν ταῖς
to exert yourselves together with me in the
προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,
prayers over me toward the God,
31 ἵνα ῥυσθῶ ἀπὸ
in order that I might be drawn to self from
τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ
the (ones) disobeying in the Judea and the
διακονία μου ἡ εἰς Ἰερουσαλὴμ
service of me the (one) into Jerusalem
εὐπρόσδεκτος τοῖς ἁγίοις γένηται,
well receivable to the holy (ones) might become,
32 ἵνα ἐν χαρᾷ ἐλθὼν πρὸς
in order that in joy having come toward
ὑμᾶς διὰ θελήματος θεοῦ
YOU through will of God
συναναπαύσωμαι ὑμῖν. 33 ὁ δὲ θεὸς
I might rest up with YOU. The but God
τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν.
of the peace with all of YOU; amen.

16 Συνίστημι δὲ ὑμῖν Φοίβην τὴν
I am putting together but to YOU Phoebe the
ἀδελφὴν ἡμῶν, οὖσαν καὶ διάκονον τῆς
sister of us, being also servant of the
ἐκκλησίας τῆς ἐν Κενχρεαῖς,
ecclesia the (one) in Cenchreae,

they have been
pleased to do so,
and yet they were
debtors to them; for
if the nations have
shared in their spir-
itual things, they also
owe it to minister
publicly to these with
things for the flesh-
ly body. 28 Hence af-
ter I have finished
with this and have
got this fruit securely
to them, I shall de-
part by way of YOU
for Spain. 29 More-
over, I know that
when I do come to
YOU I shall come with
a full measure of
blessing from Christ.
30 Now I exhort
YOU, brothers, through
our Lord Jesus Christ
and through the love
of the spirit, that YOU
exert yourselves with
me in prayers to God
for me, 31 that I may
be delivered from the
unbelievers in Ju·de'a
and that my min-
istry which is for
Jerusalem may prove
to be acceptable to
the holy ones, 32 so
that when I get to
YOU with joy by God's
will I shall be re-
freshed together with
YOU. 33 May the God
who gives peace be
with all of YOU.
Amen.

16 I recommend to
YOU Phoe'be
our sister, who is
a minister of the
congregation that
is in Cen'chre·ae,

2 ἵνα προσδέξησθε
in order that you might receive toward selves
αὐτὴν ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ
her in Lord worthily of the holy (ones), and
παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν
you might stand beside her in what likely of you
χρῄζῃ πράγματι, καὶ γὰρ αὐτὴ
she may be needing matter, also for she
προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.
protectress of many she became also of me very.
3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς
Greet you Prisca and Aquila the
συνεργούς μου ἐν Χριστῷ Ἰησοῦ,
fellow workers of me in Christ Jesus,
4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν
who over of the soul of me the of selves
τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ
neck they placed under, to whom not I
μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ
alone am thanking but also all the
ἐκκλησίαι τῶν ἐθνῶν, 5 καὶ τὴν
ecclesias of the nations, and the
κατ' οἶκον αὐτῶν ἐκκλησίαν.
according to house of them ecclesia.
ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν
Greet you Epaenetus the (one) loved
μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς
of me, who is firstfruits of the Asia into
Χριστόν. 6 ἀσπάσασθε Μαρίαν, ἥτις
Christ. Greet you Mary, who
πολλὰ ἐκοπίασεν εἰς ὑμᾶς.
many (things) labored into you.
7 ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς
Greet you Andronicus and Junias the
συγγενεῖς μου καὶ συναιχμαλώτους μου,
relatives of me and fellow captives of me,
οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς
who are notable (ones) in the
ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν
apostles, who also before me have become
ἐν Χριστῷ.
in Christ.
8 Ἀσπάσασθε Ἀμπλιάτον τὸν
Greet you Ampliatus the (one)
ἀγαπητόν μου ἐν κυρίῳ. 9 ἀσπάσασθε
loved of me in Lord. Greet you
Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ
Urbanus the fellow worker of us in Christ and
Στάχυν τὸν ἀγαπητόν μου.
Stachys the (one) loved of me.

2 that you may wel-
come her in [the]
Lord in a way worthy
of the holy ones,
and that you may as-
sist her in any mat-
ter where she may
need you, for she
herself also proved
to be a defender of
many, yes, of me my-
self.
3 Give my greetings
to Pris'ca and Aq'ui·la
my fellow workers in
Christ Jesus, 4 who
have risked their own
necks for my soul, to
whom not only I but
also all the congrega-
tions of the nations
render thanks; 5 and
[greet] the congrega-
tion that is in their
house. Greet my be-
loved E·pae'ne·tus,
who is a first fruits
of Asia for Christ.
6 Greet Mary, who
has performed many
labors for you. 7 Greet
An·dron'i·cus and
Ju'ni·as my rela-
tives and my fellow
captives, who are
men of note among
the apostles and who
have been in union
with Christ longer
than I have.
8 Give my greetings
to Am·pli·a'tus my
beloved in [the] Lord.
9 Greet Ur·ba'nus
our fellow work-
er in Christ, and
my beloved Sta'chys.

10 ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον
Greet you Apelles the (one) approved
ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ
in Christ. Greet you the (ones) out of
τῶν Ἀριστοβούλου. 11 ἀσπάσασθε
the (ones) of Aristobulus. Greet you
Ἡρῳδίωνα τὸν συγγενῆ μου. ἀσπάσασθε
Herodion the relative of me. Greet you
τοὺς ἐκ τῶν Ναρκίσσου τοὺς
the (ones) out of the (ones) of Narcissus the (ones)
ὄντας ἐν κυρίῳ. 12 ἀσπάσασθε Τρύφαιναν
being in Lord. Greet you Tryphaena
καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ.
and Tryphosa the [women] laboring in Lord.
ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις
Greet you Persis the loved [woman], who
πολλὰ ἐκοπίασεν ἐν κυρίῳ.
many (things) labored in Lord.
13 ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν
Greet you Rufus the chosen (one) in
κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
Lord and the mother of him and of me.
14 ἀσπάσασθε Ἀσύνκριτον, Φλέγοντα,
Greet you Asyncritus, Phlegon,
Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς
Hermes, Patrobas, Hermas, and the
σὺν αὐτοῖς ἀδελφούς. 15 ἀσπάσασθε
together with them brothers. Greet you
Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν
Philologus and Julia, Nereus and the
ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς
sister of him, and Olympas, and the (ones)
σὺν αὐτοῖς πάντας ἁγίους.
together with them all (ones) holy.
16 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
Greet you one another in kiss
ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι
holy. Are greeting you the ecclesias
πᾶσαι τοῦ χριστοῦ.
all of the Christ.
17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
I am entreating but you, brothers,
σκοπεῖν τοὺς τὰς διχοστασίας
to be keeping eyes on the (ones) the divisions
καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν
and the fall-causers beside the teaching which
ὑμεῖς ἐμάθετε ποιοῦντας, καὶ
you you learned making, and
ἐκκλίνετε ἀπ' αὐτῶν· 18 οἱ γὰρ
be you inclining out from them; the for

10 Greet A·pel'les, the
approved one in
Christ. Greet those
from the household
of A·ris·tob'u·lus.
11 Greet He·ro'di·on
my relative. Greet
those from the house-
hold of Nar·cis'sus
who are in [the]
Lord. 12 Greet Try-
phae'na and Try·pho'-
sa, [women] who are
working hard in [the]
Lord. Greet Per'sis
our beloved one, for
she performed many
labors in [the] Lord.
13 Greet Ru'fus the
chosen one in [the]
Lord, and his moth-
er and mine. 14 Greet
A·syn'cri·tus, Phle'-
gon, Her'mes, Pat'ro-
bas, Her'mas, and the
brothers with them.
15 Greet Phi·lol'o·gus
and Julia, Ne'reus and
his sister, and O·lym'-
pas, and all the holy
ones with them.
16 Greet one another
with a holy kiss.
All the congrega-
tions of the Christ
greet you.
17 Now I exhort
you, brothers, to keep
your eye on those
who cause divisions
and occasions for
stumbling contrary to
the teaching that
you have learned,
and avoid them. 18 For

τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ
such (ones) to the Lord of us to Christ not
δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν
they are slaving for but to the of selves
κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ
cavity, and through the kindly saying and
εὐλογίας ἐξαπατῶσι τὰς καρδίας
blessing they are seducing the hearts
τῶν ἀκάκων. 19 ἡ γὰρ ὑμῶν
of the (ones) non-bad. The for of you
ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν
obedience into all (ones) came from; upon you
οὖν χαίρω, θέλω δὲ ὑμᾶς
therefore I am rejoicing, I am willing but you
σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν,
wise indeed to be into the (thing) good,
ἀκεραίους δὲ εἰς τὸ κακόν. 20 ὁ
mixtureless but into the (thing) bad. The
δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν
but God of the peace will crush the
Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.
Satan under the feet of you in quickness.
Ἡ χάρις τοῦ κυρίου ἡμῶν
The undeserved kindness of the Lord of us
Ἰησοῦ μεθ' ὑμῶν.
Jesus with you.

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ
Is greeting you Timothy the
συνεργός μου, καὶ Λούκιος καὶ Ἰάσων
fellow worker of me, and Lucius and Jason
καὶ Σωσίπατρος οἱ συγγενεῖς μου.
and Sosipater the relatives of me.

22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ
I am greeting you I Tertius the (one)
γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.
having written the letter in Lord.

23 ἀσπάζεται ὑμᾶς Γαῖος ὁ
Is greeting you Gaius the
ξένος μου καὶ ὅλης τῆς
stranger [as host] of me and of whole the
ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἔραστος ὁ
ecclesia. Is greeting you Erastus the
οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ
steward of the city and Quartus the
ἀδελφός.
brother.

men of that sort
are slaves, not of
our Lord Christ,
but of their own
bellies; and by smooth
talk and compli-
mentary speech they
seduce the hearts
of guileless ones.
19 For YOUR obedience
has come to the
notice of all. I there-
fore rejoice over
YOU. But I want
YOU to be wise as
to what is good,
but innocent as to
what is evil. 20 For
his part, the God
who gives peace
will crush Satan un-
der YOUR feet shortly.
May the undeserved
kindness of our
Lord Jesus be with
YOU.
21 Timothy my fel-
low worker greets
YOU, and so do Lu-
cius and Ja'son and
So·sip'a·ter my rela-
tives.
22 I, Ter'tius, who
have done the writ-
ing of this letter,
greet YOU in [the]
Lord.
23 Ga'ius, my host
and that of all the
congregation, greets
YOU. E·ras'tus the
city steward greets
YOU, and so does
Quar'tus his brother.
24 ——[a]

24[a] This verse is omitted in the Westcott and Hort Greek text.

25 Τῷ δὲ δυναμένῳ ὑμᾶς
To the (one) but being powerful you
στηρίξαι κατὰ τὸ εὐαγγέλιόν
to make firmly fixed according to the good news
μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
of me and the preaching of Jesus Christ,
κατὰ ἀποκάλυψιν μυστηρίου χρόνοις
according to revelation of mystery to times
αἰωνίοις σεσιγημένου
everlasting of (one) having been kept silenced
26 φανερωθέντος δὲ νῦν
of (one) having been manifested but now
διά τε γραφῶν προφητικῶν κατ'
through and scriptures prophetic according to
ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν
enjoinder of the everlasting God into obedience
πίστεως εἰς πάντα τὰ ἔθνη
of faith into all the nations
γνωρισθέντος, 27 μόνῳ
of (one) having been made known, to alone
σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ ᾧ
wise God through Jesus Christ to whom
ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.
the glory into the ages; amen.

25 Now to him who
can make YOU firm
in accord with the
good news I declare
and the preaching of
Jesus Christ, accord-
ing to the revelation
of the sacred secret
which has been kept
in silence for long-
lasting times 26 but
has now been made
manifest and has been
made known through
the prophetic scrip-
tures among all the
nations in accord with
the command of the
everlasting God to
promote obedience by
faith; 27 to God, wise
alone, be the glory
through Jesus Christ
forever. Amen.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

TOWARD CORINTHIANS 1

1 Παῦλος κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ
Paul called apostle of Jesus Christ
διὰ θελήματος θεοῦ καὶ Σωσθένης
through will of God and Sosthenes
ὁ ἀδελφὸς 2 τῇ ἐκκλησίᾳ τοῦ θεοῦ
the brother to the ecclesia of the God
τῇ οὔσῃ ἐν Κορίνθῳ,
the (one) being in Corinth,
ἡγιασμένοις ἐν Χριστῷ
to (ones) having been sanctified in Christ
Ἰησοῦ, κλητοῖς ἁγίοις, σὺν
Jesus, called holy (ones), together with
πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα
all the (ones) calling upon the name
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ
of the Lord of us Jesus Christ in every
τόπῳ αὐτῶν καὶ ἡμῶν·
place of them and of us;
3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.
4 Εὐχαριστῶ τῷ θεῷ πάντοτε
I am giving thanks to the God always
περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ
about you upon the undeserved kindness of the
θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ
God to the having been given to you in Christ
Ἰησοῦ, 5 ὅτι ἐν παντὶ ἐπλουτίσθητε
Jesus, that in every (thing) you were enriched
ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,
in him, in all word and all knowledge,
6 καθὼς τὸ μαρτύριον τοῦ χριστοῦ
according as the witness of the Christ
ἐβεβαιώθη ἐν ὑμῖν, 7 ὥστε ὑμᾶς
was stabilized in you, as-and you
μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι,
not to be behind in not one gracious gift,
ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου
eagerly awaiting the revelation of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ· 8 ὃς καὶ βεβαιώσει
of us Jesus Christ; who also will stabilize
ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ
you until end unaccusable in the day

1 Paul, called to be
an apostle of Je-
sus Christ through
God's will, and Sos'-
the·nes our brother
2 to the congregation
of God that is in
Corinth, to YOU who
have been sanctified in
union with Christ Je-
sus, called to be holy
ones, together with all
who everywhere are
calling upon the name
of our Lord, Jesus
Christ, their Lord and
ours:
3 May YOU have un-
deserved kindness and
peace from God our
Father and [the] Lord
Jesus Christ.
4 I always thank
God for YOU in view
of the undeserved
kindness of God given
to YOU in Christ Je-
sus; 5 that in every-
thing YOU have been
enriched in him, in
full ability to speak
and in full knowl-
edge, 6 even as the
witness about the
Christ has been ren-
dered firm among YOU,
7 so that YOU do
not fall short in any
gift at all, while YOU
are eagerly waiting for
the revelation of our
Lord Jesus Christ.
8 He will also make
YOU firm to the end,
that YOU may be
open to no accu-
sation in the day

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 9 πιστὸς
of the Lord of us of Jesus Christ. Faithful
ὁ θεὸς δι' οὗ ἐκλήθητε εἰς
the God through whom you were called into
κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ
sharing of the Son of him of Jesus Christ
τοῦ κυρίου ἡμῶν.
the Lord of us.
10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ
I am encouraging but you, brothers, through
τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ
the name of the Lord of us of Jesus
Χριστοῦ ἵνα τὸ αὐτὸ
Christ in order that the very (thing)
λέγητε πάντες, καὶ μὴ ᾖ ἐν
you may be saying all (ones), and not may be in
ὑμῖν σχίσματα, ἦτε δὲ
you splits, you may be but
κατηρτισμένοι ἐν τῷ αὐτῷ νοΐ καὶ
having been adjusted down in the very mind and
ἐν τῇ αὐτῇ γνώμῃ. 11 ἐδηλώθη γάρ
in the very opinion. It was made evident for
μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν
to me about you, brothers of me, by the (ones)
Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσίν.
of Chloe that acts of strife in you are.
12 λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν
I am saying but this that each (one) of you
λέγει Ἐγὼ μέν εἰμι Παύλου, Ἐγὼ δὲ
is saying I indeed I am of Paul, I but
Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ
of Apollos, I but of Cephas, I but
Χριστοῦ. 13 μεμέρισται ὁ χριστός. μὴ
of Christ. Has been parted the Christ. Not
Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς
Paul was put on stake over you, or into
τὸ ὄνομα Παύλου ἐβαπτίσθητε;
the name of Paul were you baptized?
14 εὐχαριστῶ ὅτι οὐδένα ὑμῶν
I am giving thanks that none of you
ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γαΐον,
I baptized if not Crispus and Gaius,
15 ἵνα μή τις εἴπῃ ὅτι
in order that not someone should say that
εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε·
into the my name you were baptized;
16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον·
I baptized but also the of Stephanas house;
λοιπὸν οὐκ οἶδα εἴ τινα
leftover (thing) not I have known if anybody

of our Lord Jesus
Christ. 9 God is faith-
ful, by whom YOU
were called into a
sharing with his Son
Jesus Christ our Lord.
10 Now I exhort
YOU, brothers, through
the name of our Lord
Jesus Christ that YOU
should all speak in
agreement, and that
there should not be
divisions among YOU,
but that YOU may be
fitly united in the
same mind and in the
same line of thought.
11 For the disclosure
was made to me
about YOU, my broth-
ers, by those of [the
house of] Chlo'e,
that dissensions exist
among YOU. 12 What
I mean is this, that
each one of YOU
says: "I belong to
Paul," "But I to
A·pol'los," "But I
to Ce'phas," "But I to
Christ." 13 The Christ
exists divided. Paul
was not impaled for
YOU, was he? Or were
YOU baptized in the
name of Paul? 14 I
am thankful I bap-
tized none of YOU
except Cris'pus and
Ga'ius, 15 so that no
one may say that
YOU were baptized in
my name. 16 Yes, I
also baptized the
household of Steph'a-
nas. As for the rest, I
do not know whether

ἄλλον ἐβάπτισα. 17 οὐ γὰρ ἀπέστειλέν με
other I baptized. Not for sent off me
Χριστὸς βαπτίζειν ἀλλὰ
Christ to be baptizing but
εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου,
to be declaring good news, not in wisdom of word,
ἵνα μὴ κενωθῇ ὁ
in order that not might be made empty the
σταυρὸς τοῦ χριστοῦ.
stake of the Christ.
18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ
The word for the of the stake
τοῖς μὲν ἀπολλυμένοις
to the (ones) indeed destroying themselves
μωρία ἐστίν, τοῖς δὲ σῳζομένοις
foolishness it is, to the (ones) but being saved
ἡμῖν δύναμις θεοῦ ἐστίν.
to us power of God it is.
19 γέγραπται γάρ Ἀπολῶ τὴν
It has been written for I will destroy the
σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν
wisdom of the wise (ones), and the comprehension
τῶν συνετῶν ἀθετήσω.
of the comprehending (ones) I shall put aside.
20 ποῦ σοφός; ποῦ γραμματεύς; ποῦ
Where wise (one)? Where scribe? Where
συνζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ
seeker together of the age this? Not
ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;
made foolish the God the wisdom of the world?
21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ
Since for in the wisdom of the God
οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν
not knew the world through the wisdom the
θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς
God, thought well the God through the
μωρίας τοῦ κηρύγματος σῶσαι τοὺς
foolishness of the preaching to save the (ones)
πιστεύοντας.
believing.
22 ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα
Since and Jews signs
αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν·
are asking for and Greeks wisdom are seeking;
23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν
we but are preaching Christ
ἐσταυρωμένον, Ἰουδαίοις μὲν
having been put on stake, to Jews indeed

I baptized anybody
else. 17 For Christ
dispatched me, not to
go baptizing, but to
go declaring the good
news, not with wis-
dom of speech, that
the torture stake[a] of
the Christ should not
be made useless.
18 For the speech
about the torture
stake[a] is foolishness
to those who are per-
ishing, but to us
who are being saved
it is God's power.
19 For it is written:
"I will make the
wisdom of the wise
[men] perish, and the
intelligence of the
intellectual [men] I
will shove aside."
20 Where is the wise
man? Where the
scribe? Where the de-
bater of this system
of things? Did not
God make the wis-
dom of the world
foolish? 21 For since,
in the wisdom of God,
the world through its
wisdom did not get
to know God, God
saw good through the
foolishness of what
is preached to save
those believing.
22 For both the
Jews ask for signs
and the Greeks look
for wisdom; 23 but
we preach Christ im-
paled, to the Jews a

17, 18[a] See the Appendix under Matthew 10:38.

σκάνδαλον ἔθνεσιν δὲ μωρίαν,
fall-causer to nations but foolishness,
24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις
to them but to the called (ones), to Jews
τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν
and and to Greeks, Christ of God power
καὶ θεοῦ σοφίαν. 25 ὅτι τὸ μωρὸν
and of God wisdom. Because the (thing) foolish
τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν,
of the God wiser of the men it is,
καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον
and the (thing) weak of the God stronger
τῶν ἀνθρώπων.
of the men.
26 Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν,
You are looking at for the calling of you,
ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ
brothers, that not many wise (ones) according to
σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ
flesh, not many powerful (ones), not many
εὐγενεῖς· 27 ἀλλὰ τὰ μωρὰ
well-generated (ones); but the (things) foolish
τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα
of the world chose the God, in order that
καταισχύνῃ τοὺς σοφούς, καὶ
he might shame down the wise (ones), and
τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ
the (things) weak of the world chose the
θεός, ἵνα καταισχύνῃ τὰ
God, in order that he might shame down the (things)
ἰσχυρά, 28 καὶ τὰ ἀγενῆ τοῦ
strong, and the (things) non-generated of the
κόσμου καὶ τὰ
world and the (things)
ἐξουθενημένα ἐξελέξατο ὁ θεός,
having been treated as nothing chose the God,
καὶ τὰ μὴ ὄντα, ἵνα τὰ
and the (things) not being, in order that the (things)
ὄντα καταργήσῃ, 29 ὅπως μὴ
being might make ineffective, so that not
καυχήσηται πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.
might boast all flesh in sight of the God.
30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ
Out of him but you are in Christ
Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ,
Jesus, who became wisdom to us from God,
δικαιοσύνη τε καὶ ἁγιασμὸς καὶ
righteousness and and sanctification and
ἀπολύτρωσις, 31 ἵνα καθὼς
release by ransom, in order that according as

cause for stumbling
but to the nations
foolishness; 24 how-
ever, to those who
are the called, both
Jews and Greeks,
Christ the power of
God and the wisdom
of God. 25 Because a
foolish thing of God
is wiser than men,
and a weak thing of
God is stronger than
men.
26 For you behold
his calling of you,
brothers, that not
many wise in a flesh-
ly way were called,
not many powerful,
not many of noble
birth; 27 but God
chose the foolish
things of the world,
that he might put the
wise men to shame;
and God chose the
weak things of the
world, that he might
put the strong things
to shame; 28 and God
chose the ignoble
things of the world
and the things looked
down upon, the things
that are not, that
he might bring to
nothing the things
that are, 29 in order
that no flesh might
boast in the sight of
God. 30 But it is due
to him that you are
in union with Christ
Jesus, who has be-
come to us wisdom
from God, also righ-
teousness and sancti-
fication and release
by ransom; 31 that
it may be just as

γέγραπται Ὁ καυχώμενος ἐν
it has been written The (one) boasting in
Κυρίῳ καυχάσθω.
Lord let him be boasting.

2 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί,
And I having come toward you, brothers,
ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ
I came not according to superiority of word or
σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον
of wisdom announcing down to you the mystery
τοῦ θεοῦ, 2 οὐ γὰρ ἔκρινά τι
of the God, not for I judged anything
εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν
to have known in you if not Jesus Christ
καὶ τοῦτον ἐσταυρωμένον· 3 κἀγὼ
and this (one) having been put on stake; and I
ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ
in weakness and in fear and in trembling
πολλῷ ἐγενόμην πρὸς ὑμᾶς, 4 καὶ ὁ
much I came to be toward you, and the
λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν
word of me and the preaching of me not in
πιθοῖς σοφίας λόγοις ἀλλ' ἐν ἀποδείξει
persuasive of wisdom words but in showing off
πνεύματος καὶ δυνάμεως, 5 ἵνα ἡ
of spirit and of power, in order that the
πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων
faith of you not may be in wisdom of men
ἀλλ' ἐν δυνάμει θεοῦ.
but in power of God.

6 Σοφίαν δὲ λαλοῦμεν
Wisdom but we are speaking
ἐν τοῖς τελείοις, σοφίαν
in the perfect (ones), wisdom
δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν
but not of the age this nor of the
ἀρχόντων τοῦ αἰῶνος τούτου
rulers of the age this
τῶν καταργουμένων· 7 ἀλλὰ
of the (ones) making themselves ineffective; but
λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ,
we are speaking of God wisdom in mystery,
τὴν ἀποκεκρυμμένην, ἣν
the [wisdom] having been hidden, which
προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων
defined beforehand the God before the ages
εἰς δόξαν ἡμῶν· 8 ἣν οὐδεὶς τῶν
into glory of us; which no one of the

it is written: "He
that boasts, let him
boast in Jehovah."[a]

2 And so I, when
I came to YOU,
brothers, did not come
with an extravagance
of speech or of wis-
dom declaring the sa-
cred secret of God to
YOU. 2 For I decided
not to know anything
among YOU except Je-
sus Christ, and him
impaled. 3 And I came
to YOU in weakness
and in fear and with
much trembling; 4 and
my speech and what I
preached were not
with persuasive words
of wisdom but with a
demonstration of spir-
it and power, 5 that
YOUR faith might be,
not in men's wis-
dom, but in God's
power.

6 Now we speak wis-
dom among those who
are mature, but not
the wisdom of this sys-
tem of things nor that
of the rulers of this
system of things, who
are to come to noth-
ing. 7 But we speak
God's wisdom in a
sacred secret, the hid-
den wisdom, which
God foreordained be-
fore the systems
of things for our
glory. 8 This [wis-
dom] not one of the

31[a] Jehovah, J7,8,11-14,17,18; the Lord, אBA.

ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν, εἰ
rulers of the age this has known, if
γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς
for they knew, not likely the Lord of the
δόξης ἐσταύρωσαν· 9 ἀλλὰ καθὼς
glory they put on stake; but according as
γέγραπται Ἃ ὀφθαλμὸς οὐκ
it has been written Which (things) eye not
εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν
saw and ear not heard and upon heart
ἀνθρώπου οὐκ ἀνέβη, ὅσα
of man not ascended, as many (things) as
ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν
prepared the God to the (ones) loving
αὐτόν. 10 ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεὸς
him. To us for revealed the God
διὰ τοῦ πνεύματος, τὸ γὰρ πνεῦμα
through the spirit, the for spirit
πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ
all (things) is searching, and the depths of the
θεοῦ.
God.

11 τίς γὰρ οἶδεν ἀνθρώπων τὰ
Who for has known of men the (things)
τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ
of the man if not the spirit of the
ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ
man the in him? Thus also the (things)
τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα
of the God no one has known if not the spirit
τοῦ θεοῦ. 12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ
of the God. We but not the spirit of the
κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ
world received but the spirit the out of
τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ
the God, in order that we might know the (things)
ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν·
by the God having been graciously given to us;
13 ἃ καὶ λαλοῦμεν οὐκ
which (things) also we are speaking not
ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις,
in (ones) taught of human wisdom words,
ἀλλ' ἐν διδακτοῖς πνεύματος,
but in (ones) taught of spirit,
πνευματικοῖς πνευματικὰ
to spiritual (things) spiritual (things)
συνκρίνοντες.
judging with.

rulers of this system
of things came to
know, for if they had
known [it] they would
not have impaled the
glorious Lord. 9 But
just as it is written:
"Eye has not seen
and ear has not heard,
neither have there
been conceived in the
heart of man the
things that God has
prepared for those
who love him." 10 For
it is to us God has
revealed them through
his spirit, for the spir-
it searches into all
things, even the deep
things of God.

11 For who among
men knows the things
of a man except the
spirit of man that
is in him? So, too,
no one has come to
know the things of
God, except the spirit
of God. 12 Now we
received, not the spirit
of the world, but the
spirit which is from
God, that we might
know the things that
have been kindly
given us by God.
13 These things we
also speak, not with
words taught by hu-
man wisdom, but with
those taught by [the]
spirit, as we com-
bine spiritual [mat-
ters] with spiritual
[words].

14 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται
Soulical but man not is receiving
τὰ τοῦ πνεύματος τοῦ θεοῦ,
the (things) of the spirit of the God,
μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται
foolishness for to him it is, and not he is able
γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται·
to know, because spiritually it is being judged up;
15 ὁ δὲ πνευματικὸς ἀνακρίνει μὲν
the but spiritual (one) is judging up indeed
πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς
all (things), he but by no one
ἀνακρίνεται. 16 τίς γὰρ ἔγνω νοῦν
is being judged up. Who for knew mind
Κυρίου, ὃς συνβιβάσει αὐτόν; ἡμεῖς
of Lord, who will make go together him? We
δὲ νοῦν Χριστοῦ ἔχομεν.
but mind of Christ are having.

3 Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι
And I, brothers, not I was able to speak
ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς
to YOU as to spiritual (ones) but as
σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.
to fleshly (ones), as to babes in Christ.
2 γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα,
Milk YOU I made drink, not thing eaten,
οὔπω γὰρ ἐδύνασθε. Ἀλλ'
not as yet for YOU were being able. But
οὐδὲ ἔτι νῦν δύνασθε, 3 ἔτι γὰρ σαρκικοί
neither yet now YOU are able, yet for fleshly (ones)
ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις,
YOU are. Where for in YOU jealousy and strife,
οὐχὶ σαρκικοί ἐστε καὶ κατὰ
not fleshly (ones) are YOU and according to
ἄνθρωπον περιπατεῖτε; 4 ὅταν γὰρ
man YOU are walking about? Whenever for
λέγει τις Ἐγὼ μέν εἰμι Παύλου,
is saying anyone I indeed I am of Paul,
ἕτερος δέ Ἐγὼ Ἀπολλώ, οὐκ
different (one) but I of Apollos, not
ἄνθρωποί ἐστε;
men are YOU?
5 τί οὖν ἐστὶν Ἀπολλῶς; τί δέ ἐστιν
What therefore is Apollos? What but is
Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε,
Paul? Servants through whom YOU believed,
καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν.
and to each (one) as the Lord gave.

14 But a physical
man does not receive
the things of the spirit
of God, for they are
foolishness to him;
and he cannot get to
know [them], because
they are examined
spiritually. 15 How-
ever, the spiritual man
examines indeed all
things, but he himself
is not examined by
any man. 16 For "who
has come to know
the mind of Jehovah,[a]
that he may instruct
him?" But we do have
the mind of Christ.[b]
3 And so, brothers,
I was not able to
speak to YOU as to
spiritual men, but as
to fleshly men, as to
babes in Christ. 2 I
fed YOU milk, not
something to eat, for
YOU were not yet
strong enough. In fact,
neither are YOU strong
enough now, 3 for YOU
are yet fleshly. For
whereas there are jeal-
ousy and strife among
YOU, are YOU not
fleshly and are YOU
not walking as men
do? 4 For when one
says: "I belong to
Paul," but another
says: "I to A·pol'los,"
are YOU not simply
men?
5 What, then, is
A·pol'los? Yes, what
is Paul? Ministers
through whom YOU
became believers,
even as the Lord
granted each one.

16[a] Jehovah, J13,14,17,18; the Lord, ℵBA; God, J8. 16[b] Christ, P46ℵACVg SyᵖJ17,18; the Lord, BDIt.

6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν,
I planted, Apollos made to drink,
ἀλλὰ ὁ θεὸς ηὔξανεν· 7 ὥστε
but the God was making to grow; as-and
οὔτε ὁ φυτεύων ἐστίν τι οὔτε
neither the (one) planting he is anything nor
ὁ ποτίζων, ἀλλ' ὁ
the (one) making to drink, but the (one)
αὐξάνων θεός. 8 ὁ φυτεύων δὲ
making to grow God. The (one) planting but
καὶ ὁ ποτίζων ἕν εἰσιν,
and the (one) making to drink one (thing) they are,
ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται
each (one) but the own reward he will receive
κατὰ τὸν ἴδιον κόπον, 9 θεοῦ γάρ
according to the own labor, of God for
ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ
we are fellow workers; of God farmed field, of God
οἰκοδομή ἐστε.
building YOU are.
10 Κατὰ τὴν χάριν τοῦ
According to the undeserved kindness of the
θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς
God the having been given to me as wise
ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος
chief craftsman foundation I put, another (one)
δὲ ἐποικοδομεῖ. ἕκαστος δὲ
but is building upon. Each (one) but
βλεπέτω πῶς ἐποικοδομεῖ·
let him be looking at how he is building upon;
11 θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται
foundation for other no one is able
θεῖναι παρὰ τὸν κείμενον, ὅς
to put beside the (one) lying, which
ἐστιν Ἰησοῦς Χριστός· 12 εἰ δέ τις
is Jesus Christ; if but anyone
ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσίον,
is building upon upon the foundation gold,
ἀργύριον, λίθους τιμίους, ξύλα, χόρτον,
silver, stones precious, woods, hay,
καλάμην, 13 ἑκάστου τὸ ἔργον φανερὸν
stubble, of each (one) the work manifest
γενήσεται, ἡ γὰρ ἡμέρα δηλώσει·
will become, the for day will make evident;
ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ
because in fire it is being revealed, and
ἑκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ
of each (one) the work of what sort it is the
πῦρ αὐτὸ δοκιμάσει. 14 εἴ τινος τὸ ἔργον
fire very will prove. If of anyone the work

6 I planted, A·pol'los
watered, but God kept
making [it] grow; 7 so
that neither is he that
plants anything nor is
he that waters, but
God who makes [it]
grow. 8 Now he that
plants and he that
waters are one, but
each [person] will re-
ceive his own reward
according to his own
labor. 9 For we are
God's fellow workers.
YOU people are God's
field under cultivation,
God's building.
10 According to the
undeserved kindness
of God that was given
to me, as a wise di-
rector of works I laid
a foundation, but
someone else is build-
ing on it. But let
each one keep watch-
ing how he is build-
ing on it. 11 For
no man can lay any
other foundation than
what is laid, which
is Jesus Christ. 12 Now
if anyone builds on
the foundation gold,
silver, precious stones,
wood materials, hay,
stubble, 13 each one's
work will become
manifest, for the day
will show it up, be-
cause it will be re-
vealed by means of
fire; and the fire
itself will prove what
sort of work each one's
is. 14 If anyone's work

μενεῖ ὃ ἐποικοδόμησεν, μισθὸν
will remain which he built upon, reward
λήμψεται· 15 εἴ τινος τὸ ἔργον
he will receive; if of anyone the work
κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ
will be burned down, he will be damaged, he but
σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.
he will be saved, thus but as through fire.
16 Οὐκ οἴδατε ὅτι ναὸς
Not you have known that divine habitation
θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ θεοῦ ἐν
of God you are and the spirit of the God in
ὑμῖν οἰκεῖ; 17 εἴ τις τὸν
you is dwelling? If anyone the
ναὸν τοῦ θεοῦ φθείρει,
divine habitation of the God is corrupting,
φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ
will corrupt this (one) the God; the for
ναὸς τοῦ θεοῦ ἅγιός ἐστιν,
divine habitation of the God holy is,
οἵτινές ἐστε ὑμεῖς.
which (ones) are you.
18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ
No one himself let him mislead out; if
τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ
anyone is thinking wise to be in you in the
αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα
age this, fool let him become, in order that
γένηται σοφός, 19 ἡ γὰρ σοφία
he might become wise, the for wisdom
τοῦ κόσμου τούτου μωρία παρὰ τῷ
of the world this foolishness beside the
θεῷ ἐστίν· γέγραπται γάρ Ὁ
God is; it has been written for The (one)
δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ
catching the wise (ones) in the all-doing
αὐτῶν· 20 καὶ πάλιν Κύριος γινώσκει τοὺς
of them; and again Lord is knowing the
διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν
reasonings of the wise that they are
μάταιοι. 21 ὥστε μηδεὶς καυχάσθω ἐν
vain. As-and no one let him be boasting in
ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν,
men; all (things) for of you is,
22 εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε
whether Paul whether Apollos whether
Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε
Cephas whether world whether life whether

that he has built on
it remains, he will re-
ceive a reward; 15 if
anyone's work is
burned up, he will
suffer loss, but he
himself will be saved;
yet, if so, [it will be]
as through fire.
16 Do YOU not know
that YOU people are
God's temple, and that
the spirit of God
dwells in YOU? 17 If
anyone destroys the
temple of God, God
will destroy him; for
the temple of God
is holy, which [tem-
ple] YOU people
are.
18 Let no one be
seducing himself: If
anyone among YOU
thinks he is wise in
this system of things,
let him become a fool,
that he may become
wise. 19 For the wis-
dom of this world is
foolishness with God;
for it is written:
"He catches the wise
in their own cun-
ning." 20 And again:
"Jehovah[a] knows that
the reasonings of the
wise men are futile."
21 Hence let no one
be boasting in men;
for all things belong
to YOU, 22 whether
Paul or A·pol'los or
Ce'phas or the
world or life or

20[a] Jehovah, J[7,8,11-14,16-18,20]; the Lord, אBA.

θάνατος εἴτε ἐνεστῶτα εἴτε
death whether (things) having stood in whether
μέλλοντα, πάντα ὑμῶν, 23 ὑμεῖς
(things) being about, all (things) of you, you
δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.
but of Christ, Christ but of God.
4 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς
Thus us let reckon man as
ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων
subordinates of Christ and stewards of mysteries
θεοῦ. 2 ὧδε λοιπὸν ζητεῖται
of God. Here leftover (thing) it is being sought
ἐν τοῖς οἰκονόμοις ἵνα πιστός τις
in the stewards in order that faithful someone
εὑρεθῇ. 3 ἐμοὶ δὲ εἰς ἐλάχιστόν
might be found. To me but into least (thing)
ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ
it is in order that by you I should be judged up
ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ
or by human day; but not-but
ἐμαυτὸν ἀνακρίνω· 4 οὐδὲν γὰρ ἐμαυτῷ
myself I am judging up; nothing for to myself
σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ
I have been conscious, but not in this
δεδικαίωμαι, ὁ δὲ ἀνακρίνων με
I have been justified, the (one) but judging up me
κύριός ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ
Lord is. As-and not before appointed time
τι κρίνετε, ἕως ἂν ἔλθῃ
anything be you judging, until likely should come
ὁ κύριος, ὃς καὶ φωτίσει τὰ
the Lord, who also will bring to light the
κρυπτὰ τοῦ σκότους καὶ
hidden (things) of the darkness and
φανερώσει τὰς βουλὰς τῶν καρδιῶν·
he will make manifest the counsels of the hearts,
καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ
and then the praise will come to be to each (one)
ἀπὸ τοῦ θεοῦ.
from the God.
6 Ταῦτα δέ, ἀδελφοί,
These (things) but, brothers,
μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶν
I refashioned into myself and Apollos
δι' ὑμᾶς, ἵνα ἐν ἡμῖν
through you, in order that in us
μάθητε τό Μὴ ὑπὲρ ἃ
you might learn the Not over what (things)

death or things now
here or things to come,
all things belong to
YOU; 23 in turn YOU
belong to Christ;
Christ, in turn, be-
longs to God.
4 Let a man so ap-
praise us as being
subordinates of Christ
and stewards of sa-
cred secrets of God.
2 Besides, in this case,
what is looked for in
stewards is for a man
to be found faithful.
3 Now to me it is a
very trivial matter
that I should be ex-
amined by YOU or by a
human tribunal. Even
I do not examine
myself. 4 For I am not
conscious of anything
against myself. Yet by
this I am not proved
righteous, but he that
examines me is Jeho-
vah.[a] 5 Hence do not
judge anything before
the due time, until the
Lord comes, who will
both bring the secret
things of darkness to
light and make the
counsels of the hearts
manifest, and then
each one will have his
praise come to him
from God.
6 Now, brothers,
these things I have
transferred so as to
apply to myself and
A·pol'los for YOUR
good, that in our
case YOU may learn
the [rule]: "Do not
go beyond the things

4[a] Jehovah, J[7,8,18]; the Lord (Κύριος, *ky'ri·os*), P[46]אBA.

γέγραπται, ἵνα μὴ εἷς ὑπὲρ
has been written, in order that not one over
τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ
the one you are being puffed up down on the
ἑτέρου. 7 τίς γάρ σε διακρίνει;
different (one). Who for you judges through?
τί δὲ ἔχεις ὃ οὐκ ἔλαβες;
What but are you having which not you received?
εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι
If but also you received, why are you boasting
ὡς μὴ λαβών;
as not having received?
8 ἤδη κεκορεσμένοι ἐστέ;
Already having been satiated are you?
ἤδη ἐπλουτήσατε; χωρὶς ἡμῶν
Already you became rich? Apart from us
ἐβασιλεύσατε; καὶ ὄφελόν γε ἐβασιλεύσατε,
you reigned? and I owed in fact you reigned,
ἵνα καὶ ἡμεῖς ὑμῖν
in order that also we to you
συνβασιλεύσωμεν. 9 δοκῶ γάρ, ὁ
we might reign together. I am thinking for, the
θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους
God us the apostles last (ones)
ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι
showed off from as appointed to death, because
θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις
theater we became to the world and to angels
καὶ ἀνθρώποις. 10 ἡμεῖς μωροὶ διὰ
and to men. We fools through
Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ·
Christ, you but discreet (ones) in Christ;
ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί·
we weak (ones), you but strong (ones);
ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ
you glorious (ones), we but
ἄτιμοι. 11 ἄχρι τῆς ἄρτι ὥρας
dishonorable (ones). Until the right now hour
καὶ πεινῶμεν καὶ διψῶμεν καὶ
and we are hungering and we are thirsting and
γυμνιτεύομεν καὶ κολαφιζόμεθα
we are being naked and we are being struck with fist
καὶ ἀστατοῦμεν 12 καὶ κοπιῶμεν
and we are being unsettled and we are laboring
ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι
working to the own hands; being reviled
εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα,
we are blessing, being persecuted we are bearing up,
13 δυσφημούμενοι παρακαλοῦμεν· ὡς
being defamed we are entreating; as

that are written," in
order that YOU may
not be puffed up in-
dividually in favor of
the one against the
other. 7 For who makes
you to differ from an-
other? Indeed, what
do you have that you
did not receive? If,
now, you did indeed
receive [it], why do
you boast as though
you did not receive
[it]?
8 YOU men already
have YOUR fill, do YOU?
YOU are rich already,
are YOU? YOU have
begun ruling as kings
without us, have YOU?
And I wish indeed
that YOU had begun
ruling as kings, that
we also might rule
with YOU as kings.
9 For it seems to me
that God has put us
the apostles last on
exhibition as men ap-
pointed to death, be-
cause we have become
a theatrical spectacle
to the world, both to
angels and to men.
10 We are fools be-
cause of Christ, but
YOU are discreet in
Christ; we are weak,
but YOU are strong;
YOU are in good re-
pute, but we are in
dishonor. 11 Down to
this very hour we con-
tinue to hunger and
also to thirst and to
be scantily clothed
and to be knocked
about and to be home-
less 12 and to toil,
working with our own
hands. When being re-
viled, we bless; when
being persecuted, we
bear up; 13 when being
defamed, we entreat;

περικαθάρματα τοῦ κόσμου ἐγενήθημεν,
all around cleanings of the world we became,
πάντων περίψημα, ἕως ἄρτι.
of all offscouring, until right now.
14 Οὐκ ἐντρέπων ὑμᾶς γράφω
Not turning in on you I am writing
ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ
these (things), but as children of me loved (ones)
νουθετῶν· 15 ἐὰν γὰρ μυρίους
putting mind into; if ever for myriad
παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ'
child leaders you may have in Christ, but
οὐ πολλοὺς πατέρας, ἐν γὰρ Χριστῷ Ἰησοῦ
not many fathers, in for Christ Jesus
διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.
through the good news I you I generated.
16 παρακαλῶ οὖν ὑμᾶς, μιμηταί μου
I am entreating therefore you, imitators of me
γίνεσθε. 17 Διὰ τοῦτο ἔπεμψα ὑμῖν
be becoming. Through this I sent to you
Τιμόθεον, ὅς ἐστίν μου τέκνον ἀγαπητὸν
Timothy, who is of me child loved
καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς
and faithful in Lord, who you
ἀναμνήσει τὰς ὁδούς μου
will put back in remembrance the ways of me
τὰς ἐν Χριστῷ Ἰησοῦ, καθὼς πανταχοῦ
the in Christ Jesus, according as everywhere
ἐν πάσῃ ἐκκλησίᾳ διδάσκω.
in every ecclesia I am teaching.
18 Ὡς μὴ ἐρχομένου δέ μου πρὸς
As not of (one) coming but of me toward
ὑμᾶς ἐφυσιώθησάν τινες· 19 ἐλεύσομαι
you were puffed up some ones; I shall come
δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ κύριος
but quickly toward you, if ever the Lord
θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον
should will, and I shall know not the word
τῶν πεφυσιωμένων ἀλλὰ τὴν
of the (ones) having been puffed up but the
δύναμιν, 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία
power, not for in word the kingdom
τοῦ θεοῦ ἀλλ' ἐν δυνάμει. 21 τί
of the God but in power. What
θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς
are you willing? In staff I should come toward
ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραΰτητος;
you, or in love to spirit and of mildness?

we have become as
the refuse of the
world, the offscouring
of all things, until
now.
14 I am writing
these things, not to
shame YOU, but to ad-
monish YOU as my be-
loved children. 15 For
though YOU may have
ten thousand tutors in
Christ, [YOU] certain-
ly [do] not [have]
many fathers; for in
Christ Jesus I have
become YOUR father
through the good
news. 16 I entreat YOU,
therefore, become im-
itators of me. 17 That
is why I am sending
Timothy to YOU, as he
is my beloved and
faithful child in [the]
Lord; and he will put
YOU in mind of my
methods in connection
with Christ Jesus, just
as I am teaching
everywhere in every
congregation.
18 Some are puffed
up as though I were
in fact not coming to
YOU. 19 But I will
come to YOU shortly,
if Jehovah[a] wills, and
I shall get to know,
not the speech of
those who are puffed
up, but [their] power.
20 For the kingdom of
God [lies] not in
speech, but in power.
21 What do YOU want?
Shall I come to YOU
with a rod, or with
love and mildness of
spirit?

19[a] Jehovah, J[7,8,17]; the Lord, ℵBA.

5 Ὅλως ἀκούεται ἐν ὑμῖν πορνεία,
Wholly it is being heard in you fornication,
καὶ τοιαύτη πορνεία ἥτις οὐδὲ ἐν τοῖς
and such fornication which not-but in the
ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς
nations, as-and woman someone of the father
ἔχειν. 2 καὶ ὑμεῖς πεφυσιωμένοι
to be having. And you having been puffed up
ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε,
you are, and not rather you mourned,
ἵνα ἀρθῇ ἐκ μέσου ὑμῶν
in order that might be lifted up out of midst of you
ὁ τὸ ἔργον τοῦτο πράξας;
the (one) the work this having performed?
3 Ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι
I indeed for, being absent to the body
παρὼν δὲ τῷ πνεύματι, ἤδη
being alongside but to the spirit, already
κέκρικα ὡς παρὼν τὸν οὕτως
I have judged as being alongside the (one) thus
τοῦτο κατεργασάμενον 4 ἐν τῷ ὀνόματι τοῦ
this having worked down in the name of the
κυρίου ἡμῶν Ἰησοῦ, συναχθέντων
Lord of us of Jesus, having been led together
ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν
of you and of the my spirit together with
τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ,
the power of the Lord of us of Jesus,
5 παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ
to give beside the such (one) to the Satan
εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ
into destruction of the flesh, in order that the
πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ
spirit might be saved in the day of the
κυρίου.
Lord.

6 Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ
Not fine the boasting of you. Not
οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ
you have known that little leaven whole the
φύραμα ζυμοῖ; 7 ἐκκαθάρατε τὴν
lump is leavening? Clean you out the
παλαιὰν ζύμην, ἵνα ἦτε νέον
old leaven, in order that you may be new
φύραμα, καθώς ἐστε ἄζυμοι. καὶ
lump, according as you are unleavened. And
γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός·
for the passover of us was sacrificed Christ;
8 ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ
as-and may we be keeping festival, not in leaven

5 Actually fornica-
tion is reported
among you, and such
fornication as is not
even among the na-
tions, that a wife a
certain [man] has of
[his] father. 2 And are
you puffed up, and
did you not rather
mourn, in order that
the man that com-
mitted this deed
should be taken away
from your midst? 3 I
for one, although ab-
sent in body but
present in spirit, have
certainly judged al-
ready, as if I were
present, the man who
has worked in such
a way as this, 4 that
in the name of our
Lord Jesus, when you
are gathered together,
also my spirit with the
power of our Lord
Jesus, 5 you hand such
a man over to Satan
for the destruction of
the flesh, in order
that the spirit may be
saved in the day of
the Lord.

6 Your [cause for]
boasting is not fine.
Do you not know
that a little leaven
ferments the whole
lump? 7 Clear away
the old leaven, that
you may be a new
lump, according as
you are free from fer-
ment. For, indeed,
Christ our passover
has been sacrificed.
8 Consequently let us
keep the festival,
not with old leaven,

παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ
old not-but in leaven of badness and
πονηρίας, ἀλλ' ἐν ἀζύμοις
of wickedness, but in unleavened [cakes]
εἰλικρινείας καὶ ἀληθείας.
of sincerity and of truth.
9 Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ
I wrote to you in the letter not
συναναμίγνυσθαι πόρνοις, 10 οὐ
to be mixing selves up with fornicators, not
πάντως τοῖς πόρνοις τοῦ κόσμου τούτου
altogether to the fornicators of the world this
ἢ τοῖς πλεονέκταις καὶ ἅρπαξιν ἢ
or to the covetous (ones) and to snatchers or
εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ
to idolaters, since you were owing really out of
τοῦ κόσμου ἐξελθεῖν. 11 νῦν δὲ ἔγραψα
the world to come out. Now but I wrote
ὑμῖν μὴ συναναμίγνυσθαι ἐάν
to you not to be mixing selves up with if ever
τις ἀδελφὸς ὀνομαζόμενος ᾖ πόρνος
anyone brother being named may be fornicator
ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοίδορος
or covetous (one) or idolater or reviler
ἢ μέθυσος ἢ ἅρπαξ, τῷ τοιούτῳ μηδὲ
or drunkard or snatcher, to the such (one) not-but
συνεσθίειν. 12 τί γάρ μοι τοὺς
to be eating with. What for to me the (ones)
ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς
outside to be judging? Not the (ones) inside you
κρίνετε, τοὺς δὲ ἔξω ὁ θεὸς
are judging, the (ones) but outside the God
κρίνει; 13 ἐξάρατε τὸν πονηρὸν
is judging? lift you up out the wicked (one)
ἐξ ὑμῶν αὐτῶν.
out of you very (ones).

6 Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων
Is daring anyone of you matter having
πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ
toward the different (one) to be judging self upon
τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων;
the unjust (ones), and not upon the holy (ones)?
2 ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι
Or not have you known that the holy (ones)
τὸν κόσμον κρινοῦσιν; καὶ εἰ ἐν ὑμῖν
the world will judge? And if in you
κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε
is being judged the world, unworthy are you
κριτηρίων ἐλαχίστων; 3 οὐκ οἴδατε
of judging places least? Not have you known

neither with leaven of
injuriousness and
wickedness, but with
unfermented cakes of
sincerity and truth.
9 In my letter I
wrote you to quit
mixing in company
with fornicators,
10 not [meaning] en-
tirely with the for-
nicators of this world
or the greedy persons
and extortioners or
idolaters. Otherwise,
you would actually
have to get out of
the world. 11 But now
I am writing you
to quit mixing in
company with anyone
called a brother that
is a fornicator or a
greedy person or an
idolater or a reviler
or a drunkard or an
extortioner, not even
eating with such a
man. 12 For what do
I have to do with
judging those outside?
Do you not judge
those inside, 13 while
God judges those out-
side? "Remove the
wicked [man] from
among yourselves."

6 Does anyone of
you that has a
case against the other
dare to go to court
before unrighteous
men, and not before
the holy ones? 2 Or
do you not know that
the holy ones will
judge the world? And
if the world is to
be judged by you,
are you unfit to try
very trivial matters?
3 Do you not know

ὅτι ἀγγέλους κρινοῦμεν, μήτιγε
that angels we shall judge, not something in fact
βιωτικά; 4 βιωτικὰ μὲν
(things) pertaining to life? Pertaining to life indeed
οὖν κριτήρια ἐὰν ἔχητε,
therefore judging places if ever you may be having,
τοὺς ἐξουθενημένους ἐν τῇ
the (ones) being treated as nothing in the
ἐκκλησίᾳ, τούτους καθίζετε;
ecclesia, these (ones) are you seating?
5 πρὸς ἐντροπὴν ὑμῖν λέγω.
Toward embarrassment to you I am saying.
οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφὸς ὃς
Thus not is in you no one wise who
δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ
will be able to judge through up midst of the
ἀδελφοῦ αὐτοῦ, 6 ἀλλὰ ἀδελφὸς μετὰ
brother of him, but brother with
ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ
brother is getting judged, and this upon
ἀπίστων;
unbelievers?
7 ἤδη μὲν οὖν ὅλως ἥττημα
Already indeed therefore wholly decrease
ὑμῖν ἐστιν ὅτι κρίματα ἔχετε μεθ'
to you it is that lawsuits you are having with
ἑαυτῶν· διὰ τί οὐχὶ μᾶλλον
selves; through what not rather
ἀδικεῖσθε; διὰ τί οὐχὶ
be you being treated unjustly? Through what not
μᾶλλον ἀποστερεῖσθε; 8 ἀλλὰ ὑμεῖς
rather be depriving yourselves? But you
ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ
are treating unjustly and you are depriving, and
τοῦτο ἀδελφούς.
this brothers.
9 ἢ οὐκ οἴδατε ὅτι ἄδικοι
Or not have you known that unjust (ones)
θεοῦ βασιλείαν οὐ κληρονομήσουσιν; Μὴ
of God kingdom not they will inherit? Not
πλανᾶσθε· οὔτε πόρνοι οὔτε
be you being misled; neither fornicators nor
εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ
idolaters nor adulterers nor soft [men]
οὔτε ἀρσενοκοῖται 10 οὔτε κλέπται οὔτε
nor liers with males nor thieves nor
πλεονέκται, οὐ μέθυσοι, οὐ λοίδοροι,
covetous (ones), not drunkards, not revilers,
οὐχ ἅρπαγες βασιλείαν θεοῦ
not snatchers kingdom of God

that we shall judge
angels? Why, then, not
matters of this life?
4 If, then, YOU do have
matters of this life to
be tried, is it the men
looked down upon in
the congregation that
YOU put in as judges?
5 I am speaking to
move YOU to shame.
Is it true that there
is not one wise man
among YOU that will
be able to judge be-
tween his brothers,
6 but brother goes to
court with brother,
and that before un-
believers?
7 Really, then, it
means altogether a
defeat for YOU that
YOU are having law-
suits with one another.
Why do YOU not rath-
er let yourselves be
wronged? Why do YOU
not rather let your-
selves be defrauded?
8 To the contrary, YOU
wrong and defraud,
and YOUR brothers at
that.
9 What! Do YOU not
know that unrighteous
persons will not in-
herit God's kingdom?
Do not be misled.
Neither fornicators,
nor idolaters, nor
adulterers, nor men
kept for unnatural
purposes, nor men who
lie with men, 10 nor
thieves, nor greedy per-
sons, nor drunkards,

κληρονομήσουσιν. 11 Καὶ ταῦτά
they will inherit. And these (things)
τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ
some you were; but you were washed off, but
ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ
you were sanctified, but you were justified in the
ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ
name of the Lord of us of Jesus Christ and
ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.
in the spirit of the God of us.
12 Πάντα μοι ἔξεστιν· ἀλλ' οὐ
All (things) to me is being lawful; but not
πάντα συμφέρει. πάντα μοι
all (things) is bearing together. All (things) to me
ἔξεστιν· ἀλλ' οὐκ ἐγὼ
is being lawful; but not I
ἐξουσιασθήσομαι ὑπό τινος.
shall be brought under authority by anyone.
13 τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ
The things eaten to the cavity, and the
κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ
cavity to the things eaten; the but God also
ταύτην καὶ ταῦτα καταργήσει.
this and these (things) will make ineffective.
τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ
The but body not to the fornication, but to the
κυρίῳ, καὶ ὁ κύριος τῷ σώματι· 14 ὁ δὲ
Lord, and the Lord to the body; the but
θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς
God both the Lord raised up and us
ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.
he will raise up out through the power of him.
15 οὐκ οἴδατε ὅτι τὰ σώματα
Not have you known that the bodies
ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρας
of you members of Christ is? Having lifted up
οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω
therefore the members of the Christ shall I make
πόρνης μέλη; μὴ γένοιτο. 16 ἢ οὐκ
of harlot members? Not may it occur. Or not
οἴδατε ὅτι ὁ κολλώμενος
have you known that the (one) making self stick
τῇ πόρνῃ ἓν σῶμά ἐστιν; Ἔσονται γάρ,
to the harlot one body he is? They will be for,
φησίν, οἱ δύο εἰς σάρκα μίαν. 17 ὁ
says he, the two into flesh one. The (one)
δὲ κολλώμενος τῷ κυρίῳ ἓν πνεῦμά
but making self stick to the Lord one spirit
ἐστιν. 18 φεύγετε τὴν πορνείαν· πᾶν
he is. Be you fleeing from the fornication; every

nor revilers, nor ex-
tortioners will inherit
God's kingdom. 11 And
yet that is what some
of YOU were. But YOU
have been washed
clean, but YOU have
been sanctified, but
YOU have been de-
clared righteous in the
name of our Lord Je-
sus Christ and with
the spirit of our God.
12 All things are
lawful for me; but
not all things are ad-
vantageous. All things
are lawful for me;
but I will not let my-
self be brought under
authority by anything.
13 Foods for the bel-
ly, and the belly for
foods; but God will
bring both it and
them to nothing. Now
the body is not for
fornication, but for
the Lord; and the
Lord is for the body.
14 But God both raised
up the Lord and will
raise us up out of
[death] through his
power.
15 Do YOU not know
that YOUR bodies are
members of Christ?
Shall I, then, take
the members of the
Christ away and make
them members of a
harlot? Never may
that happen! 16 What!
Do YOU not know
that he who is joined
to a harlot is one
body? For, "The two,"
says he, "will be one
flesh." 17 But he who
is joined to the Lord
is one spirit. 18 Flee
from fornication. Every

ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος
sinful (thing) which if ever might do man
ἐκτὸς τοῦ σώματός ἐστιν, ὁ δὲ
outside of the body it is, the (one) but
πορνεύων εἰς τὸ ἴδιον σῶμα
committing fornication into the own body
ἁμαρτάνει. 19 ἢ οὐκ οἴδατε ὅτι τὸ
is sinning. Or not have you known that the
σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν
body of you divine habitation of the in you
ἁγίου πνεύματός ἐστιν, οὗ ἔχετε
holy spirit is, of which you are having
ἀπὸ θεοῦ; καὶ οὐκ ἐστὲ ἑαυτῶν,
from God? And not you are of selves,
20 ἠγοράσθητε γὰρ τιμῆς· δοξάσατε
you were bought for of price; glorify you
δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.
actually the God in the body of you.

7 Περὶ δὲ ὧν ἐγράψατε, καλὸν
About but which (things) you wrote, fine
ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι·
to man of woman not to be touching;
2 διὰ δὲ τὰς πορνείας ἕκαστος τὴν
through but the fornications each (one) the
ἑαυτοῦ γυναῖκα ἐχέτω, καὶ
of himself woman let him be having, and
ἑκάστη τὸν ἴδιον ἄνδρα
each [woman] the own male person
ἐχέτω. 3 τῇ γυναικὶ ὁ
let her be having. To the woman the
ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω,
male person the debt let him be giving off,
ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.
likewise but also the woman to the male person.
4 ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ
The woman of the own body not
ἐξουσιάζει ἀλλὰ ὁ ἀνήρ· ὁμοίως
is having authority but the male person; likewise
δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος
but also the male person of the own body
οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή. 5 μὴ
not is having authority but the woman. Not
ἀποστερεῖτε ἀλλήλους, εἰ μήτι
be you depriving one another, if not what
ἂν ἐκ συμφώνου πρὸς καιρὸν
likely out of consent toward appointed time
ἵνα σχολάσητε τῇ
in order that you might have leisure to the
προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ
prayer and again upon the very (thing)

other sin that a man
may commit is out-
side his body, but he
that practices forni-
cation is sinning
against his own body.
19 What! Do you not
know that the body
of you people is the
temple of the holy
spirit within you,
which you have from
God? Also, you do
not belong to your-
selves, 20 for you were
bought with a price.
By all means, glorify
God in the body of
you people.

7 Now concerning
the things about
which you wrote, it
is well for a man not
to touch a woman;
2 yet, because of prev-
alence of fornication,
let each man have
his own wife and each
woman have her own
husband. 3 Let the
husband render to
[his] wife her due;
but let the wife also
do likewise to [her]
husband. 4 The wife
does not exercise au-
thority over her own
body, but her hus-
band does; likewise,
also, the husband does
not exercise author-
ity over his own body,
but his wife does.
5 Do not be depriving
each other [of it],
except by mutual con-
sent for an appointed
time, that you may
devote time to
prayer and may
come together again,

ἦτε, ἵνα μὴ πειράζῃ
you may be, in order that not may be tempting
ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν
you the Satan through the lack of might
ὑμῶν. 6 τοῦτο δὲ λέγω κατὰ
of you. This but I am saying according to
συγγνώμην, οὐ κατ' ἐπιταγήν.
opinion together, not according to enjoinder.
7 θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς
I am willing but all men to be as
καὶ ἐμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει
also myself; but each (one) own he is having
χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως,
gracious gift out of God, the (one) indeed thus,
ὁ δὲ οὕτως.
the (one) but thus.

8 Λέγω δὲ τοῖς ἀγάμοις καὶ
I am saying but to the unmarried (ones) and
ταῖς χήραις, καλὸν αὐτοῖς ἐὰν
to the widows, fine to them if ever
μείνωσιν ὡς κἀγώ· 9 εἰ δὲ οὐκ
they should remain as also I; if but not
ἐγκρατεύονται, γαμησάτωσαν,
they are having might within, let them marry,
κρεῖττον γάρ ἐστιν γαμεῖν ἢ
better for it is to be marrying than
πυροῦσθαι.
to be being set on fire.

10 Τοῖς δὲ γεγαμηκόσιν
To the (ones) but having married
παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος,
I am announcing beside, not I but the Lord,
γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, —
woman from male person not to be put apart, —
11 ἐὰν δὲ καὶ χωρισθῇ,
if ever but and she should be put apart,
μενέτω ἄγαμος ἢ τῷ
let her be remaining unmarried or to the
ἀνδρὶ καταλλαγήτω, — καὶ
male person let her be reconciled, — and
ἄνδρα γυναῖκα μὴ ἀφιέναι.
male person woman not to be letting go off.

12 Τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ
To the but leftover (ones) am saying I, not
ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει
the Lord; if any brother woman is having
ἄπιστον, καὶ αὕτη
unbelieving, and this [woman]
συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ,
is thinking well together to be dwelling with him,

that Satan may not
keep tempting you
for your lack of self-
regulation. 6 However,
I say this by way of
concession, not in the
way of a command.
7 But I wish all men
were as I myself am.
Nevertheless, each one
has his own gift from
God, one in this
way, another in that
way.

8 Now I say to
the unmarried per-
sons and the wid-
ows, it is well for
them that they re-
main even as I am.
9 But if they do not
have self-control, let
them marry, for it
is better to marry
than to be inflamed
[with passion].

10 To the married
people I give instruc-
tions, yet not I
but the Lord, that
a wife should not
depart from her hus-
band; 11 but if she
should actually de-
part, let her remain
unmarried or else
make up again with
her husband; and a
husband should not
leave his wife.

12 But to the oth-
ers I say, yes, I,
not the Lord: If
any brother has an
unbelieving wife, and
yet she is agreeable
to dwelling with him,

μὴ ἀφιέτω αὐτήν· 13 καὶ γυνὴ
not let him be letting go off her; and woman
ἥτις ἔχει ἄνδρα ἄπιστον, καὶ
who is having male person unbelieving, and
οὗτος συνευδοκεῖ οἰκεῖν
this [man] is thinking well together to be dwelling
μετ' αὐτῆς, μὴ ἀφιέτω τὸν
with her, not let her be letting go off the
ἄνδρα. 14 ἡγίασται γὰρ ὁ
male person. Has been sanctified for the
ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ
male person the unbelieving in the woman, and
ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν
has been sanctified the woman the unbelieving in
τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν
the brother; since really the children of you
ἀκάθαρτά ἐστιν, νῦν δὲ ἅγιά ἐστιν.
unclean (ones) is, now but holy (ones) is.
15 εἰ δὲ ὁ ἄπιστος χωρίζεται,
If but the unbelieving (one) is putting self apart,
χωριζέσθω· οὐ δεδούλωται
let one be putting self apart; not has been enslaved
ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις,
the brother or the sister in the such (things),
ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός. 16 τί
in but peace has called you the God. What
γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα
for have you known, woman, if the male person
σώσεις; ἢ τί οἶδας,
you will save? Or what have you known,
ἄνερ, εἰ τὴν γυναῖκα σώσεις;
male person, if the woman you will save?
17 Εἰ μὴ ἑκάστῳ ὡς μεμέρικεν
If not to each (one) as has given part
ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός,
the Lord, each (one) as has called the God,
οὕτως περιπατείτω· καὶ οὕτως ἐν ταῖς
thus let him be walking about; and thus in the
ἐκκλησίαις πάσαις διατάσσομαι.
ecclesias all I am ordaining.
18 περιτετμημένος τις ἐκλήθη;
Having been circumcised anyone was called?
μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ
Not let him be drawing upon; in uncircumcision
κέκληταί τις; μὴ
has been called anyone? Not

let him not leave her;
13 and a woman who
has an unbelieving
husband, and yet he
is agreeable to dwell-
ing with her, let
her not leave her
husband. 14 For the
unbelieving husband
is sanctified in re-
lation to [his] wife,
and the unbelieving
wife is sanctified in
relation to the broth-
er; otherwise, YOUR
children would really
be unclean, but now
they are holy. 15 But
if the unbelieving
one proceeds to de-
part, let him depart;
a brother or a sister
is not in servitude
under such circum-
stances, but God has
called YOU to peace.
16 For, wife, how do
you know but that
you will save [your]
husband? Or, husband,
how do you know but
that you will save
[your] wife?
17 Only, as Jeho-
vah[a] has given each
one a portion, let each
one so walk as God
has called him. And
thus I ordain in all
the congregations.
18 Was any man called
circumcised? Let him
not become uncir-
cumcised. Has any
man been called
in uncircumcision?

17[a] Jehovah, J7,8 (in accord with Romans 12:3, 2 Corinthians 10:13 and Hebrews 2:4); God, J17 and Textus Receptus; the Lord, P46ℵBACDVg SypJ18.

περιτεμνέσθω. 19 ἡ περιτομὴ
let him be being circumcised. The circumcision
οὐδέν ἐστιν, καὶ ἡ ἀκροβυστία
nothing is, and the uncircumcision
οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν
nothing is, but observance of commandments
θεοῦ. 20 ἕκαστος ἐν τῇ κλήσει ᾗ
of God. Each (one) in the calling to which
ἐκλήθη ἐν ταύτῃ μενέτω.
he was called in this let him be remaining.
21 δοῦλος ἐκλήθης; μή σοι
Slave were you called? Not to you
μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος
let it be care; but if and you are able free
γενέσθαι, μᾶλλον χρῆσαι. 22 ὁ γὰρ
to become, rather use you. The (one) for
ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος
in Lord having been called slave freedman
κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος
of Lord he is; likewise the free (one)
κληθεὶς δοῦλός ἐστιν Χριστοῦ.
having been called slave is of Christ.
23 τιμῆς ἠγοράσθητε· μὴ γίνεσθε
Of price you were bought; not be becoming
δοῦλοι ἀνθρώπων. 24 ἕκαστος ἐν
slaves of men. Each (one) in
ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ
which (thing) he was called, brothers, in this
μενέτω παρὰ θεῷ.
let him be remaining beside God.
25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου
About but the virgins enjoinder of Lord
οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς
not I am having, opinion but I am giving as
ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι.
having been shown mercy by Lord faithful to be.
26 Νομίζω οὖν τοῦτο καλὸν
I am opining therefore this fine
ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,
to be existing through the having stood in necessity,
ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.
that fine to man the thus to be.
27 δέδεσαι γυναικί; μὴ ζήτει
Have you been bound to woman? Not be seeking
λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ
loosing; have you been loosed from woman? Not
ζήτει γυναῖκα· 28 ἐὰν δὲ καὶ
be seeking woman; if ever but also
γαμήσῃς, οὐχ ἥμαρτες. καὶ ἐὰν
you should marry, not you sinned. And if ever

Let him not get cir-
cumcised. 19 Circum-
cision does not mean
a thing, and uncir-
cumcision means not
a thing, but obser-
vance of God's com-
mandments [does].
20 In whatever state
each one was called,
let him remain in it.
21 Were you called
when a slave? Do not
let it worry you; but
if you can also become
free, rather seize the
opportunity. 22 For
anyone in [the] Lord
that was called when
a slave is the Lord's
freedman; likewise he
that was called when
a free man is a slave
of Christ. 23 You were
bought with a price;
stop becoming slaves
of men. 24 In what-
ever condition each
one was called, broth-
ers, let him remain
in it associated with
God.
25 Now concerning
virgins I have no com-
mand from the Lord,
but I give my opinion
as one who had mercy
shown him by the
Lord to be faithful.
26 Therefore I think
this to be well in
view of the necessity
here with us, that it
is well for a man to
continue as he is.
27 Are you bound to
a wife? Stop seeking
a release. Are you
loosed from a wife?
Stop seeking a wife.
28 But even if you did
marry, you would com-
mit no sin. And if a

γήμη ἡ παρθένος, οὐχ ἥμαρτεν.
should marry the virgin, not she sinned.

θλῖψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ
Tribulation but to the flesh will have the

τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι.
such (ones), I but of you I am sparing.

29 Τοῦτο δέ φημι, ἀδελφοί, ὁ
This but I say, brothers, the

καιρὸς συνεσταλμένος ἐστίν·
appointed time having been placed together is;

τὸ λοιπὸν ἵνα καὶ οἱ
the leftover (thing) in order that also the (ones)

ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν,
having women as not having they may be,

30 καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες,
and the (ones) weeping as not weeping,

καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ
and the (ones) rejoicing as not rejoicing, and

οἱ ἀγοράζοντες ὡς μὴ κατέχοντες,
the (ones) buying as not having down,

31 καὶ οἱ χρώμενοι τὸν κόσμον ὡς
and the (ones) using for selves the world as

μὴ καταχρώμενοι· παράγει γὰρ τὸ
not abusing; is going beside for the

σχῆμα τοῦ κόσμου τούτου. 32 θέλω
fashion of the world this. I am willing

δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ
but you free from anxiety to be. The

ἄγαμος μεριμνᾷ τὰ
unmarried (one) is being anxious for the (things)

τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ·
of the Lord, how he should please to the Lord;

33 ὁ δὲ γαμήσας
the (one) but having married

μεριμνᾷ τὰ τοῦ κόσμου,
is being anxious for the (things) of the world,

πῶς ἀρέσῃ τῇ γυναικί, 34 καὶ
how he should please to the woman, and

μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος
he has been parted. And the woman the unmarried

καὶ ἡ παρθένος μεριμνᾷ τὰ
and the virgin is being anxious for the (things)

τοῦ κυρίου, ἵνα ᾖ ἁγία καὶ
of the Lord, in order that she may be holy and

τῷ σώματι καὶ τῷ πνεύματι· ἡ
to the body and to the spirit; the [woman]

δὲ γαμήσασα μεριμνᾷ τὰ
but having married is being anxious for the (things)

τοῦ κόσμου, πῶς ἀρέσῃ τῷ
of the world, how she should please to the

virgin [person] mar-
ried, such one would
commit no sin. How-
ever, those who do
will have tribulation
in their flesh. But I
am sparing YOU.
29 Moreover, this I
say, brothers, the time
left is reduced. Hence-
forth let those who
have wives be as
though they had none,
30 and also those who
weep be as those who
do not weep, and those
who rejoice as those
who do not rejoice,
and those who buy as
those not possessing,
31 and those making
use of the world as
those not using it to
the full; for the scene
of this world is chang-
ing. 32 Indeed, I want
YOU to be free from
anxiety. The unmar-
ried man is anxious
for the things of the
Lord, how he may
gain the Lord's ap-
proval. 33 But the
married man is anx-
ious for the things
of the world, how
he may gain the ap-
proval of his wife,
34 and he is divided.
Further, the unmar-
ried woman, and the
virgin, is anxious
for the things of
the Lord, that she
may be holy both in
her body and in
her spirit. However,
the married woman
is anxious for the
things of the world,
how she may gain
the approval of her

ἀνδρί. 35 τοῦτο δὲ πρὸς τὸ ὑμῶν
male person. This but toward the of you

αὐτῶν σύμφορον λέγω, οὐχ
very ones (thing) bearing together I am saying, not

ἵνα βρόχον ὑμῖν ἐπιβάλω,
in order that noose to you I might throw upon,

ἀλλὰ πρὸς τὸ εὔσχημον καὶ
but toward the (thing) holding well and

εὐπάρεδρον τῷ κυρίῳ
(thing) sitting well beside to the Lord

ἀπερισπάστως.
undistractedly.

36 Εἰ δέ τις ἀσχημονεῖν
If but anyone to be behaving improperly

ἐπὶ τὴν παρθένον αὐτοῦ νομίζει ἐὰν
upon the virgin of him he is opining if ever

ᾖ ὑπέρακμος, καὶ οὕτως ὀφείλει
she may be over bloom of life, and thus it is owing

γίνεσθαι, ὃ θέλει ποιείτω·
to be occurring, what he is willing let him be doing;

οὐχ ἁμαρτάνει· γαμείτωσαν. 37 ὃς
not he is sinning; let them be marrying. Who

δὲ ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος, μὴ
but has stood in the heart of him settled, not

ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ
having necessity, authority but he is having about

τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν
the own will, and this he has judged

ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ
in the own heart, to be observing the of himself

παρθένον, καλῶς ποιήσει. 38 ὥστε καὶ
virgin, finely he will do. As-and and

ὁ γαμίζων τὴν ἑαυτοῦ
the (one) giving in marriage the of himself

παρθένον καλῶς ποιεῖ, καὶ ὁ μὴ
virgin finely he is doing, and the (one) not

γαμίζων κρεῖσσον ποιήσει.
giving in marriage better he will do.

39 Γυνὴ δέδεται ἐφ' ὅσον χρόνον
Woman has been bound upon as much as time

ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ
is living the male person of her; if ever but

κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα ἐστὶν
should sleep the male person, free she is

ᾧ θέλει γαμηθῆναι, μόνον ἐν
to whom she is willing to be married, only in

κυρίῳ· 40 μακαριωτέρα δέ ἐστιν ἐὰν οὕτως
Lord; happier but she is if ever thus

μείνῃ, κατὰ τὴν ἐμὴν γνώμην,
she should remain, according to the my opinion,

husband. 35 But this I
am saying for YOUR
personal advantage,
not that I may cast
a noose upon YOU,
but to move YOU to
that which is becom-
ing and that which
means constant at-
tendance upon the
Lord without distrac-
tion.
36 But if anyone
thinks he is behaving
improperly toward his
virginity, if that is
past the bloom of
youth, and this is
the way it should
take place, let him
do what he wants;
he does not sin. Let
them marry. 37 But if
anyone stands settled
in his heart, having
no necessity, but has
authority over his own
will and has made
this decision in his
own heart, to keep
his own virginity, he
will do well. 38 Con-
sequently he also that
gives his virginity in
marriage does well,
but he that does not
give it in marriage
will do better.
39 A wife is bound
during all the time
her husband is alive.
But if her husband
should fall asleep [in
death], she is free to
be married to whom
she wants, only in
[the] Lord. 40 But she
is happier if she re-
mains as she is, ac-
cording to my opinion.

δοκῶ γὰρ κἀγὼ πνεῦμα θεοῦ
I am thinking for also I spirit of God
ἔχειν.
to be having.
8 Περὶ δὲ τῶν εἰδωλοθύτων,
About but the (things) sacrificed to idols,
οἴδαμεν ὅτι πάντες γνῶσιν
we have known that all (ones) knowledge
ἔχομεν. ἡ γνῶσις φυσιοῖ, ἡ δὲ
we are having. The knowledge is puffing up, the but
ἀγάπη οἰκοδομεῖ. 2 εἴ τις δοκεῖ
love is building up. If anyone is thinking
ἐγνωκέναι τι, οὔπω ἔγνω
to have known anything, not as yet he knew
καθὼς δεῖ γνῶναι· 3 εἰ δέ τις
according as it is binding to know; if but anyone
ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ’
is loving the God, this (one) has been known by
αὐτοῦ.
him.
4 Περὶ τῆς βρώσεως οὖν τῶν
About the eating therefore of the
εἰδωλοθύτων οἴδαμεν ὅτι
(things) sacrificed to idols we have known that
οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς
nothing idol in world, and that no one God
εἰ μὴ εἷς. 5 καὶ γὰρ εἴπερ εἰσὶν
if not one. Also for if even are
λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε
(ones) being said gods whether in heaven or
ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι
upon earth, as-even are gods many and lords
πολλοί, 6 ἀλλ’ ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ
many, but to us one God the Father, out of
οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ
whom the all (things) and we into him, and
εἷς κύριος Ἰησοῦς Χριστός, δι’ οὗ τὰ
one Lord Jesus Christ, through whom the
πάντα καὶ ἡμεῖς δι’ αὐτοῦ.
all (things) and we through him.
7 Ἀλλ’ οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς
But not in all (ones) the knowledge; some
δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου
but to the custom until right now of the idol
ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ
as sacrificed to idol they are eating, and the
συνείδησις αὐτῶν ἀσθενὴς οὖσα
conscience of them weak being
μολύνεται. 8 βρῶμα δὲ ἡμᾶς οὐ
is being defiled. Thing eaten but us not

I certainly think I
also have God's spirit.
8 Now concerning
foods offered to
idols: we know we
all have knowledge.
Knowledge puffs up,
but love builds up.
2 If anyone thinks he
has acquired knowl-
edge of something, he
does not yet know
[it] just as he ought
to know [it]. 3 But if
anyone loves God, this
one is known by him.
4 Now concerning
the eating of foods
offered to idols, we
know that an idol
is nothing in the
world, and that there
is no God but one.
5 For even though
there are those who
are called "gods,"
whether in heaven
or on earth, just as
there are many
"gods" and many
"lords," 6 there is ac-
tually to us one God
the Father, out of
whom all things are,
and we for him;
and there is one Lord,
Jesus Christ, through
whom all things are,
and we through him.
7 Nevertheless, there
is not this knowledge
in all persons; but
some, being accus-
tomed until now to
the idol, eat food as
something sacrificed to
an idol, and their
conscience, being
weak, is defiled.
8 But food will not

παραστήσει τῷ θεῷ· οὔτε ἐὰν
will make stand beside to the God; neither if ever
μὴ φάγωμεν, ὑστερούμεθα, οὔτε
not we should eat, we are coming behind, nor
ἐὰν φάγωμεν, περισσεύομεν.
if ever we should eat, we are abounding.
9 βλέπετε δὲ μή πως ἡ ἐξουσία
Be YOU looking but not somehow the authority
ὑμῶν αὕτη πρόσκομμα γένηται
of YOU this thing struck toward should become
τοῖς ἀσθενέσιν. 10 ἐὰν γάρ τις
to the weak (ones). If ever for anyone
ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν
should see you the (one) having knowledge in
εἰδωλίῳ κατακείμενον, οὐχὶ ἡ συνείδησις
idol temple lying down, not the conscience
αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ
of him weak being will be built up into the
τὰ εἰδωλόθυτα ἐσθίειν;
the (things) sacrificed to idols to be eating?
11 ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν
Is being destroyed for the (one) being weak in
τῇ σῇ γνώσει, ὁ ἀδελφὸς δι’ ὃν
the your knowledge, the brother through whom
Χριστὸς ἀπέθανεν. 12 οὕτως δὲ ἁμαρτάνοντες
Christ died. Thus but sinning
εἰς τοὺς ἀδελφοὺς καὶ τύπτοντες αὐτῶν τὴν
into the brothers and smiting of them the
συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν
conscience being weak into Christ
ἁμαρτάνετε. 13 διόπερ εἰ
YOU are sinning. Through which even if
βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ
thing eaten is causing to fall the brother of me, not
μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα
not I should eat meat into the age, in order that
μὴ τὸν ἀδελφόν μου σκανδαλίσω.
not the brother of me I should cause to fall.
9 Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος;
Not am I free? Not am I apostle?
οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑόρακα; οὐ
Not Jesus the Lord of us have I seen? Not
τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ; 2 εἰ
the work of me YOU are in Lord? If
ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν
to others not I am apostle, but in fact to YOU
εἰμί, ἡ γὰρ σφραγίς μου τῆς ἀποστολῆς
I am, the for seal of me of the apostleship
ὑμεῖς ἐστε ἐν κυρίῳ.
YOU are in Lord.

commend us to God;
if we do not eat, we
do not fall short, and,
if we eat, we have no
credit to ourselves.
9 But keep watching
that this authority of
YOURS does not some-
how become a stum-
bling block to those
who are weak. 10 For
if anyone should see
you, the one having
knowledge, reclining
at a meal in an idol
temple, will not the
conscience of that one
who is weak be built
up to the point of
eating foods offered to
idols? 11 Really, by
your knowledge, the
man that is weak is
being ruined, [your]
brother for whose
sake Christ died.
12 But when YOU peo-
ple thus sin against
YOUR brothers and
wound their con-
science that is
weak, YOU are sin-
ning against Christ.
13 Therefore, if food
makes my brother
stumble, I will never
again eat flesh at all,
that I may not make
my brother stumble.
9 Am I not free?
Am I not an apos-
tle? Have I not seen
Jesus our Lord? Are
not YOU my work in
[the] Lord? 2 If I am
not an apostle to
others, I most cer-
tainly am to YOU, for
YOU are the seal con-
firming my apostle-
ship in relation to
[the] Lord.

3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ
The my defense to the (ones) me
ἀνακρίνουσίν ἐστιν αὕτη. 4 μὴ οὐκ
judging up is this. Not not
ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν;
we are having authority to eat and to drink?
5 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν
Not not we are having authority sister
γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ
woman to be leading about, as also the leftover
ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ
apostles and the brothers of the Lord and
Κηφᾶς; 6 ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ
Cephas? Or alone I and Barnabas not
ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι; 7 τίς
are we having authority not to be working? Who
στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς
serves as soldier to own provisions sometime? Who
φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ
is planting vineyard and the fruit of it not
ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ
he is eating? Or who is shepherding flock and
ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ
out of the milk of the flock not
ἐσθίει;
he is eating?
8 Μὴ κατὰ ἄνθρωπον ταῦτα
Not according to man these (things)
λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ
I am speaking, or also the Law these (things) not
λέγει; 9 ἐν γὰρ τῷ Μωυσέως νόμῳ
is saying? In for the of Moses law
γέγραπται Οὐ φιμώσεις βοῦν
it has been written Not you will muzzle bull
ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ,
threshing. Not of the bulls it is care to the God,
ἢ δι' ἡμᾶς πάντως λέγει;
or through us altogether is he saying?
10 δι' ἡμᾶς γὰρ ἐγράφη, ὅτι
Through us for it was written, because
ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν
is owing upon hope the (one) plowing
ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι
to be plowing, and the (one) threshing upon hope
τοῦ μετέχειν.
of the to be partaking.
11 Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ
If we to YOU the spiritual (things)
ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ
sowed, great (thing) if we of YOU the

3 My defense to
those who examine me
is as follows: 4 We
have authority to eat
and drink, do we not?
5 We have authority
to lead about a sister
as a wife, even as
the rest of the apos-
tles and the Lord's
brothers and Ce'phas,
do we not? 6 Or is it
only Bar'na·bas and
I that do not have
authority to refrain
from [secular] work?
7 Who is it that ever
serves as a soldier at
his own expense? Who
plants a vineyard and
does not eat of its
fruit? Or who shep-
herds a flock and does
not eat some of the
milk of the flock?

8 Am I speaking
these things by hu-
man standards? Or
does not the Law also
say these things?
9 For in the law of
Moses it is written:
"You must not muzzle
a bull when it is
threshing out the
grain." Is it bulls
God is caring for?
Or is it altogether
for our sakes he says
it? 10 Really for
our sakes it was
written, because the
man who plows ought
to plow in hope
and the man who
threshes ought to do
so in hope of being
a partaker.

11 If we have sown
spiritual things to
YOU, is it some-
thing great if we

σαρκικὰ θερίσομεν; 12 εἰ ἄλλοι τῆς
fleshly (things) we shall reap? If others of the
ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον
of YOUR authority they are partaking, not rather
ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ
we? But not we used to the authority
ταύτῃ, ἀλλὰ πάντα στέγομεν
this, but all (things) we are covering
ἵνα μή τινα ἐνκοπὴν δῶμεν
in order that not any striking in we should give
τῷ εὐαγγελίῳ τοῦ χριστοῦ. 13 οὐκ
to the good news of the Christ. Not
οἴδατε ὅτι οἱ τὰ ἱερὰ
have YOU known that the (ones) the sacred (things)
ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ
working the (things) out of the temple
ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ
are eating, the (ones) to the altar
παρεδρεύοντες τῷ θυσιαστηρίῳ
sitting beside to the altar
συνμερίζονται; 14 οὕτως καὶ ὁ κύριος
are having part with? Thus also the Lord
διέταξεν τοῖς τὸ εὐαγγέλιον
ordained to the (ones) the good news
καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου
announcing down out of the good news
ζῆν.
to be living.
15 ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ
I but not have used to nothing
τούτων. Οὐκ ἔγραψα δὲ ταῦτα
of these (things). Not I wrote but these (things)
ἵνα οὕτως γένηται ἐν ἐμοί, καλὸν
in order that thus it should become in me, fine
γάρ μοι μᾶλλον ἀποθανεῖν ἢ — τὸ
for to me rather to die or — the
καύχημά μου οὐδεὶς κενώσει. 16 ἐὰν
boasting of me no one will make empty. If ever
γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι
for I may be declaring good news, not is to me
καύχημα, ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ
boasting, necessity for to me is lying upon; woe
γάρ μοί ἐστιν ἐὰν μὴ
for to me it is if ever not
εὐαγγελίσωμαι. 17 εἰ γὰρ ἑκὼν
I should declare good news. If for voluntary
τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ
this I am performing, reward I am having; if but
ἄκων, οἰκονομίαν πεπίστευμαι.
involuntary, stewardship I have been entrusted with.

shall reap things for
the flesh from YOU?
12 If other men par-
take of this authority
over YOU, do we not
much more so? Never-
theless, we have not
made use of this au-
thority, but we are
bearing all things, in
order that we might
not offer any hin-
drance to the good
news about the Christ.
13 Do YOU not know
that the men perform-
ing sacred duties eat
the things of the tem-
ple, and those con-
stantly attending at
the altar have a por-
tion for themselves
with the altar? 14 In
this way, too, the Lord
ordained for those
proclaiming the good
news to live by means
of the good news.

15 But I have not
made use of a sin-
gle one of these
[provisions]. Indeed, I
have not written these
things that it should
become so in my case,
for it would be finer
for me to die than—
no man is going to
make my reason for
boasting void! 16 If,
now, I am declaring
the good news, it is
no reason for me to
boast, for necessity is
laid upon me. Really,
woe is me if I did
not declare the good
news! 17 If I perform
this willingly, I
have a reward; but
if I do it against
my will, all the same
I have a steward-
ship entrusted to me.

18 τίς οὖν μού ἐστιν ὁ μισθός;
What therefore of me is the reward?
ἵνα εὐαγγελιζόμενος ἀδάπανον
In order that declaring good news without expense
θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ
I might put the good news, into the not
καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν
to abuse to the authority of me in
τῷ εὐαγγελίῳ.
the good news.
19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων
Free for being out of all (ones)
πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς
to all (ones) myself I enslaved, in order that the
πλείονας κερδήσω· 20 καὶ ἐγενόμην τοῖς
more (ones) I might gain; and I became to the
Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους
Jews as Jew, in order that Jews
κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ
I might gain; to the (ones) under law as under
νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον,
law, not being very (one) under law,
ἵνα τοὺς ὑπὸ νόμον κερδήσω·
in order that the (ones) under law I might gain;
21 τοῖς ἀνόμοις ὡς ἄνομος,
to the (ones) without law as (one) without law,
μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος
not being without law of God but within law
Χριστοῦ, ἵνα κερδανῶ τοὺς
of Christ, in order that I shall gain the (ones)
ἀνόμους· 22 ἐγενόμην τοῖς
without law; I became to the
ἀσθενέσιν ἀσθενής, ἵνα τοὺς
strengthless (ones) strengthless, in order that the
ἀσθενεῖς κερδήσω· τοῖς πᾶσιν
strengthless (ones) I might gain; to all (ones)
γέγονα πάντα, ἵνα πάντως
I have become all (things), in order that by all means
τινὰς σώσω. 23 πάντα δὲ ποιῶ
some I might save. All (things) but I am doing
διὰ τὸ εὐαγγέλιον, ἵνα συνκοινωνὸς
through the good news, in order that sharer
αὐτοῦ γένωμαι.
of it I should become.
24 Οὐκ οἴδατε ὅτι οἱ ἐν
Not have you known that the (ones) in
σταδίῳ τρέχοντες πάντες μὲν
stadium running all indeed
τρέχουσιν, εἷς δὲ λαμβάνει τὸ
they are running, one but is receiving the

18 What, then, is my
reward? That while
declaring the good
news I may furnish
the good news without
cost, to the end that
I may not abuse my
authority in the good
news.
19 For, though I am
free from all persons,
I have made myself
the slave to all, that
I may gain the most
persons. 20 And so to
the Jews I became
as a Jew, that I might
gain Jews; to those
under law I became
as under law, though
I myself am not un-
der law, that I might
gain those under law.
21 To those without
law I became as
without law, although
I am not without
law toward God but
under law toward
Christ, that I might
gain those without
law. 22 To the weak I
became weak, that I
might gain the weak.
I have become all
things to people of
all sorts, that I might
by all means save
some. 23 But I do all
things for the sake
of the good news,
that I may become
a sharer of it with
[others].
24 Do you not know
that the runners in
a race all run, but
only one receives the

βραβεῖον; οὕτως τρέχετε ἵνα
prize? Thus be you running in order that
καταλάβητε. 25 πᾶς δὲ ὁ
you might receive down. Everyone but the
ἀγωνιζόμενος πάντα
being contestant all (things)
ἐγκρατεύεται, ἐκεῖνοι μὲν
he is exercising self-control, those indeed
οὖν ἵνα φθαρτὸν στέφανον
therefore in order that corruptible crown
λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.
they might receive, we but incorruptible (one).
26 ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ
I to you-now thus am running as not
ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα
unevidently, thus I am boxing as not air
δέρων· 27 ἀλλὰ ὑπωπιάζω μου τὸ
flaying; but I am browbeating of me the
σῶμα καὶ δουλαγωγῶ, μή πως
body and I am leading as slave, not somehow
ἄλλοις κηρύξας αὐτὸς ἀδόκιμος
to others having preached very (one) disapproved
γένωμαι.
I should become.

10 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν,
Not I am willing for you to be ignorant,
ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ
brothers, that the fathers of us all (ones) under
τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς
the cloud they were and all (ones) through the
θαλάσσης διῆλθον, 2 καὶ πάντες
sea they went through, and all (ones)
εἰς τὸν Μωυσῆν ἐβαπτίσαντο ἐν τῇ
into the Moses they were baptized in the
νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ
cloud and in the sea, and all (ones) the
αὐτὸ πνευματικὸν βρῶμα ἔφαγον 4 καὶ
very spiritual thing eaten they ate and
πάντες τὸ αὐτὸ πνευματικὸν ἔπιον
all (ones) the very spiritual they drank
πόμα, ἔπινον γὰρ ἐκ πνευματικῆς
drink, they were drinking for out of spiritual
ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν
following rock-mass, the rock-mass but was
ὁ χριστός· 5 ἀλλ' οὐκ ἐν τοῖς πλείοσιν
the Christ; but not in the more (ones)
αὐτῶν ηὐδόκησεν ὁ θεός,
of them thought well the God,
κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
they were strewn down for in the desolate [place].

prize? Run in such
a way that you may
attain it. 25 Moreover,
every man taking part
in a contest exercises
self-control in all
things. Now they, of
course, do it that
they may get a cor-
ruptible crown, but
we an incorruptible
one. 26 Therefore, the
way I am running
is not uncertainly;
the way I am direct-
ing my blows is so
as not to be striking
the air; 27 but I brow-
beat my body and lead
it as a slave, that,
after I have preached
to others, I myself
should not become dis-
approved somehow.

10 Now I do not
want you to be
ignorant, brothers,
that our forefathers
were all under the
cloud and all passed
through the sea 2 and
all got baptized into
Moses by means of the
cloud and of the sea;
3 and all ate the same
spiritual food 4 and all
drank the same spiri-
tual drink. For they
used to drink from the
spiritual rock-mass
that followed them,
and that rock-mass
meant the Christ.
5 Nevertheless, on
most of them God
did not express his
approval, for they
were laid low in the
wilderness.

6 Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν,
These (things) but types of us they occurred,
εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς
into the not to be us desirers
κακῶν, καθὼς κἀκεῖνοι
of bad (things), according as also those
ἐπεθύμησαν. 7 μηδὲ εἰδωλολάτραι
desired. Neither idolaters
γίνεσθε, καθώς τινες αὐτῶν·
be you becoming, according as some of them;
ὥσπερ γέγραπται Ἐκάθισεν ὁ λαὸς
as-even it has been written Sat down the people
φαγεῖν καὶ πεῖν, καὶ ἀνέστησαν
to eat and to drink, and they stood up
παίζειν. 8 μηδὲ
to be playing. Neither
πορνεύωμεν, καθώς
may we be committing fornication, according as
τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν
some of them committed fornication, and they fell
μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες. 9 μηδὲ
to one day twenty- three thousand. Neither
ἐκπειράζωμεν τὸν κύριον, καθώς
may we be testing out the Lord, according as
τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων
some of them tested, and by the serpents
ἀπώλλυντο. 10 μηδὲ
they were destroying selves. Neither
γογγύζετε, καθάπερ
be you murmuring, according to which (things) even
τινὲς αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο
some of them murmured, and they destroyed selves
ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ
by the destroyer. These (things) but
τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη
typically was stepping with to those, it was written
δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ
but toward putting mind in of us, into whom the
τέλη τῶν αἰώνων κατήντηκεν.
ends of the ages has attained down.

12 Ὥστε ὁ δοκῶν ἑστάναι
As-and the (one) thinking to stand
βλεπέτω μὴ πέσῃ.
let him be looking not he should fall.
13 πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ
Temptation you not has taken if not
ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ
pertaining to man; faithful but the God, who not

6 Now these things
became our examples,
for us not to be per-
sons desiring injurious
things, even as they
desired them. 7 Nei-
ther become idolaters,
as some of them did;
just as it is written:
"The people sat down
to eat and drink, and
they got up to have
a good time." 8 Nei-
ther let us practice
fornication, as some
of them committed
fornication, only to
fall, twenty-three
thousand [of them]
in one day. 9 Neither
let us put Jehovah[a]
to the test, as some of
them put [him] to
the test, only to perish
by the serpents.
10 Neither be mur-
murers, just as some
of them murmured,
only to perish by the
destroyer. 11 Now
these things went on
befalling them as ex-
amples, and they were
written for a warn-
ing to us upon whom
the ends of the sys-
tems of things have
arrived.

12 Consequently let
him that thinks he
is standing beware
that he does not fall.
13 No temptation has
taken you except what
is common to men.
But God is faith-
ful, and he will not

9[a] Jehovah, $J^{7,8,17,18}$; the Lord, ℵB; God, A.

ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ
he will permit you to be tested over
ὃ δύνασθε, ἀλλὰ ποιήσει σὺν
which you are able, but he will make together with
τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ
the temptation also the stepping out of the
δύνασθαι ὑπενεγκεῖν.
to be able to bear under.

14 Διόπερ, ἀγαπητοί μου,
Through which even, (ones) loved of me,
φεύγετε ἀπὸ τῆς εἰδωλολατρίας. 15 ὡς
be you fleeing from the idolatry. As
φρονίμοις λέγω· κρίνατε ὑμεῖς
to discreet (ones) I am saying; you judge you
ὅ φημι. 16 Τὸ ποτήριον τῆς εὐλογίας
what I say. The cup of the blessing
ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ
which we are blessing, not sharing is it of the
αἵματος τοῦ χριστοῦ; τὸν ἄρτον ὃν
blood of the Christ? The loaf which
κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος
we are breaking, not sharing of the body
τοῦ χριστοῦ ἐστίν; 17 ὅτι εἷς ἄρτος,
of the Christ it is? Because one loaf,
ἓν σῶμα οἱ πολλοί ἐσμεν, οἱ γὰρ πάντες
one body the many we are, the for all (ones)
ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.
out of the one loaf we are partaking.

18 βλέπετε τὸν Ἰσραὴλ κατὰ
Be you looking at the Israel according to
σάρκα· οὐχ οἱ ἐσθίοντες τὰς θυσίας
flesh; not the (ones) eating the sacrifices
κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; 19 τί
sharers of the altar are they? What
οὖν φημί; ὅτι εἰδωλόθυτόν
therefore say I? That (thing) sacrificed to idol
τί ἐστιν, ἢ ὅτι εἴδωλόν τί ἐστιν;
anything is, or that idol anything is?
20 ἀλλ' ὅτι ἃ θύουσιν τὰ
But that what (things) are sacrificing the
ἔθνη, δαιμονίοις καὶ οὐ θεῷ
nations, to demons and not to God
θύουσιν, οὐ θέλω δὲ ὑμᾶς
they are sacrificing, not I am willing but you
κοινωνοὺς τῶν δαιμονίων γίνεσθαι.
sharers of the demons to be becoming.
21 οὐ δύνασθε ποτήριον Κυρίου
Not you are able cup of Lord

let you be tempted
beyond what you can
bear, but along with
the temptation he will
also make the way
out in order for you
to be able to endure it.

14 Therefore, my be-
loved ones, flee from
idolatry. 15 I speak as
to men with discern-
ment; judge for your-
selves what I say.
16 The cup of blessing
which we bless, is it
not a sharing in
the blood of the
Christ? The loaf
which we break, is it
not a sharing in the
body of the Christ?
17 Because there is
one loaf, we, although
many, are one body,
for we are all partak-
ing of that one loaf.

18 Look at that
which is Israel in a
fleshly way: Are not
those who eat the sac-
rifices sharers with
the altar? 19 What,
then, am I to say?
That what is sacrificed
to an idol is anything,
or that an idol is any-
thing? 20 No; but I
say that the things
which the nations
sacrifice they sacri-
fice to demons, and
not to God; and I do
not want you to be-
come sharers with the
demons. 21 You can-
not be drinking
the cup of Jehovah[a]

21[a] Jehovah, $J^{7,8}$; the Lord, ℵBA.

πίνειν καὶ ποτήριον δαιμονίων· οὐ
to be drinking and cup of demons; not
δύνασθε τραπέζης Κυρίου μετέχειν καὶ
YOU are able of table of Lord to be partaking and
τραπέζης δαιμονίων. 22 ἢ
of table of demons. Or
παραζηλοῦμεν τὸν κύριον; μὴ
are we inciting to jealousy the Lord? Not
ἰσχυρότεροι αὐτοῦ ἐσμέν;
stronger of him are we?

23 Πάντα ἔξεστιν· ἀλλ' οὐ
All (things) is being lawful; but not
πάντα συμφέρει. πάντα
all (things) is bearing with. All (things)
ἔξεστιν· ἀλλ' οὐ πάντα οἰκοδομεῖ.
is being lawful; but not all (things) is building up.
24 μηδεὶς τὸ ἑαυτοῦ ζητείτω ἀλλὰ
No one the of himself let him be seeking but
τὸ τοῦ ἑτέρου.
that of the different (one).

25 Πᾶν τὸ ἐν μακέλλῳ πωλούμενον
Everything the in meat market being sold
ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν
be YOU eating nothing judging up through the
συνείδησιν, 26 τοῦ κυρίου γὰρ ἡ γῆ καὶ
conscience, of the Lord for the earth and
τὸ πλήρωμα αὐτῆς. 27 εἴ τις καλεῖ
the fullness of it. If anyone is calling
ὑμᾶς τῶν ἀπίστων καὶ θέλετε
YOU of the unbelievers and YOU are willing
πορεύεσθαι, πᾶν τὸ παρατιθέμενον
to be going, everything the being set alongside
ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ
to YOU be YOU eating nothing judging up through
τὴν συνείδησιν· 28 ἐὰν δέ τις ὑμῖν
the conscience; if ever but anyone to YOU
εἴπῃ Τοῦτο ἱερόθυτόν ἐστιν,
should say This (thing) sacredly sacrificed is,
μὴ ἐσθίετε δι' ἐκεῖνον τὸν
not be YOU eating through that [man] the (one)
μηνύσαντα καὶ τὴν συνείδησιν·
having disclosed and the conscience;
29 συνείδησιν δὲ λέγω οὐχὶ τὴν
conscience but I am saying not the (one)
ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου·
of self but the (one) of the different (one);

and the cup of demons; YOU cannot be
partaking of "the table of Jehovah"[a] and
the table of demons.
22 Or "are we inciting
Jehovah[b] to jealousy"?
We are not stronger
than he is, are we?
23 All things are
lawful; but not all
things are advantageous. All things are
lawful; but not all
things build up.
24 Let each one keep
seeking, not his own
[advantage], but that
of the other person.
25 Everything that
is sold in a meat market keep eating, making no inquiry on
account of YOUR conscience;
26 for "to
Jehovah[c] belong the
earth and that which
fills it."
27 If anyone
of the unbelievers
invites YOU and YOU
wish to go, proceed to eat everything that is set
before YOU, making
no inquiry on account
of YOUR conscience.
28 But if anyone
should say to YOU:
"This is something
offered in sacrifice,"
do not eat on account of the one that
disclosed it and
on account of conscience.[d]
29 "Conscience," I say, not
your own, but that
of the other person.

21[a] Jehovah, $J^{7,8}$; the Lord, ℵBA. 22[b] Jehovah, $J^{7,8,14}$; the Lord, ℵBA.
26[c] Jehovah, $J^{7,8,11,14,16-18,20}$; the Lord, ℵBA. 28[d] In agreement with the Textus Receptus $J^{7,8,11,13,14,16,17}$ add: "(For the earth belongs to Jehovah, and so does its fullness.)"

ἵνα τί γὰρ ἡ ἐλευθερία μου
in order that why for the freedom of me
κρίνεται ὑπὸ ἄλλης συνειδήσεως; 30 εἰ
is being judged by another conscience? If
ἐγὼ χάριτι μετέχω, τί
I to thanks I am partaking, why
βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ
am I being blasphemed over what I
εὐχαριστῶ;
am giving thanks?
31 Εἴτε οὖν ἐσθίετε εἴτε
Whether therefore YOU are eating or
πίνετε εἴτε τι ποιεῖτε,
YOU are drinking or anything YOU are doing,
πάντα εἰς δόξαν θεοῦ ποιεῖτε.
all (things) into glory of God be YOU doing.
32 ἀπρόσκοποι καὶ Ἰουδαίοις
Not causing to strike toward and to Jews
γίνεσθε καὶ Ἕλλησιν καὶ τῇ
be YOU becoming and to Greeks and to the
ἐκκλησίᾳ τοῦ θεοῦ, 33 καθὼς κἀγὼ
ecclesia of the God, according as also I
πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν
all (things) to all (ones) I am pleasing, not seeking
τὸ ἐμαυτοῦ σύμφορον ἀλλὰ τὸ
the of myself (thing) bearing with but the (one)
τῶν πολλῶν, ἵνα σωθῶσιν.
of the many, in order that they might be saved.

11 μιμηταί μου γίνεσθε, καθὼς
Imitators of me be YOU becoming, according as
κἀγὼ Χριστοῦ.
also I of Christ.
2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα
I am praising but YOU because all (things)
μου μέμνησθε καὶ καθὼς
of me YOU have remembered and according as
παρέδωκα ὑμῖν τὰς παραδόσεις
I gave beside to YOU the things given beside
κατέχετε. 3 Θέλω δὲ ὑμᾶς
YOU are holding down. I am willing but YOU
εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ
to have known that of every male person the head
ὁ χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ
the Christ is, head but of woman the
ἀνήρ, κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεός.
male person, head but the Christ the God.
4 πᾶς ἀνὴρ προσευχόμενος ἢ
Every male person praying or
προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει
prophesying down on head having is shaming

For why should it be
that my freedom is
judged by another
person's conscience?
30 If I am partaking
with thanks, why am
I to be spoken of abusively over that for
which I give thanks?
31 Therefore, whether YOU are eating
or drinking or doing
anything else, do all
things for God's glory.
32 Keep from becoming causes for stumbling to Jews as well
as Greeks and to
the congregation of
God,
33 even as I am
pleasing all people in
all things, not seeking my own advantage but that of
the many, in order
that they might get
saved.

11 Become imitators of me, even as
I am of Christ.
2 Now I commend
YOU because in all
things YOU have me
in mind and YOU are
holding fast the traditions just as I handed
[them] on to YOU.
3 But I want YOU to
know that the head
of every man is the
Christ; in turn the
head of a woman is
the man; in turn the
head of the Christ
is God.
4 Every man
that prays or prophesies having something
on his head shames

τὴν κεφαλὴν αὐτοῦ· 5 πᾶσα δὲ γυνὴ
the head of him; every but woman
προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ
praying or prophesying not veiled down
τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς,
to the head she is shaming the head of her,
ἓν γάρ ἐστιν καὶ τὸ αὐτὸ
one (thing) for it is and the very (thing)
τῇ ἐξυρημένῃ. 6 εἰ γὰρ οὐ
to the [woman] having been shaved. If for not
κατακαλύπτεται γυνή, καὶ κειράσθω·
is being veiled down woman, also let her be shorn;
εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ
if but disgraceful to woman the to be shorn or
ξυρᾶσθαι, κατακαλυπτέσθω.
to be being shaved, let her be being veiled down.

7 ἀνὴρ μὲν γὰρ οὐκ ὀφείλει
Male person indeed for not is owing
κατακαλύπτεσθαι τὴν κεφαλήν, εἰκὼν καὶ
to be being veiled down the head, image and
δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα
glory of God existing; the woman but glory
ἀνδρός ἐστιν. 8 οὐ γάρ ἐστιν
of male person is. Not for is
ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ
male person out of woman, but woman out of
ἀνδρός· 9 καὶ γὰρ οὐκ ἐκτίσθη
male person; also for not was created
ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ
male person through the woman, but woman
διὰ τὸν ἄνδρα. 10 διὰ τοῦτο
through the male person. Through this
ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ
is owing the woman authority to be having upon
τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.
the head through the angels.

11 πλὴν οὔτε γυνὴ χωρὶς
Besides neither woman apart from
ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικὸς
male person nor male person apart from woman
ἐν κυρίῳ· 12 ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ
in Lord; as-even for the woman out of the
ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ
male person, thus also the male person through
τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ θεοῦ.
the woman; the but all (things) out of the God.
13 ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν
In you very (ones) judge you; fitting is it
γυναῖκα ἀκατακάλυπτον τῷ θεῷ
woman not veiled down to the God

his head; 5 but every woman that prays or prophesies with her head uncovered shames her head, for it is one and the same as if she were a [woman] with a shaved head. 6 For if a woman does not cover herself, let her also be shorn; but if it is disgraceful for a woman to be shorn or shaved, let her be covered.

7 For a man ought not to have his head covered, as he is God's image and glory; but the woman is man's glory. 8 For man is not out of woman, but woman out of man; 9 and, what is more, man was not created for the sake of the woman, but woman for the sake of the man. 10 That is why the woman ought to have a sign of authority upon her head because of the angels.

11 Besides, in connection with [the] Lord neither is woman without man nor man without woman. 12 For just as the woman is out of the man, so also the man is through the woman; but all things are out of God. 13 Judge for YOUR own selves: Is it fitting for a woman

προσεύχεσθαι; 14 οὐδὲ ἡ φύσις αὐτὴ
to be praying? Not-but the nature very
διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν
is teaching you that male person indeed if ever
κομᾷ, ἀτιμία αὐτῷ ἐστίν,
he may have long hair, dishonor to him it is,
15 γυνὴ δὲ ἐὰν κομᾷ, δόξα
woman but if ever she may have long hair, glory
αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ
to her it is? Because the (long) hair instead of
περιβολαίου δέδοται αὐτῇ. 16 Εἰ
thing thrown around has been given to her. If
δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς
but anyone is seeming fond of disputing to be, we
τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ
such custom not we are having, neither
αἱ ἐκκλησίαι τοῦ θεοῦ.
the ecclesias of the God.

17 Τοῦτο δὲ παραγγέλλων οὐκ
This but announcing beside not
ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ
I am praising because not into the better but
εἰς τὸ ἧσσον συνέρχεσθε.
into the worse YOU are coming together.
18 πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν
First indeed for coming together of YOU in
ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν
ecclesia I am hearing splits in YOU
ὑπάρχειν, καὶ μέρος τι πιστεύω.
to be existing, and part some I am believing.
19 δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι,
It is binding for also sects in YOU to be,
ἵνα καὶ οἱ δόκιμοι φανεροὶ
in order that also the approved (ones) manifest
γένωνται ἐν ὑμῖν.
might become in YOU.

20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ
Coming together therefore of YOU upon the
αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον
very [place] not it is pertaining to Lord supper
φαγεῖν, 21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον
to eat, each (one) for the own supper
προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν
is taking before in the to eat, and who indeed
πεινᾷ, ὃς δὲ μεθύει. 22 μὴ
is hungering, who but is being intoxicated. Not
γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ
for houses not YOU are having into the
ἐσθίειν καὶ πίνειν; ἢ τῆς
to be eating and to be drinking? Or of the

to pray uncovered to God? 14 Does not nature itself teach YOU that if a man has long hair, it is a dishonor to him; 15 but if a woman has long hair, it is a glory to her? Because her hair is given her instead of a headdress. 16 However, if any man seems to dispute for some other custom, we have no other, neither do the congregations of God.

17 But, while giving these instructions, I do not commend YOU because it is, not for the better, but for the worse that YOU meet together. 18 For first of all, when YOU come together in a congregation, I hear divisions exist among YOU; and in some measure I believe it. 19 For there must also be sects among YOU, that the persons approved may also become manifest among YOU.

20 Therefore, when YOU come together to one place, it is not possible to eat the Lord's evening meal. 21 For, when YOU eat [it], each one takes his own evening meal beforehand, so that one is hungry but another is intoxicated. 22 Certainly YOU do have houses for eating and drinking, do YOU not? Or

ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε,
ecclesia of the God are YOU minding down on,

καὶ καταισχύνετε τοὺς μὴ ἔχοντας;
and are YOU shaming down the (ones) not having?

τί εἴπω ὑμῖν; ἐπαινέσω ὑμᾶς;
What should I say to YOU? Shall I praise YOU?

ἐν τούτῳ οὐκ ἐπαινῶ.
In this not I am praising.

23 ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου,
I for I received beside from the Lord,

ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος
which also I gave beside to YOU, that the Lord

Ἰησοῦς ἐν τῇ νυκτὶ ᾗ
Jesus in the night to which

παρεδίδετο ἔλαβεν ἄρτον
he was being given beside he received loaf

24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν
and having given thanks he broke and he said

Τοῦτό μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν·
This of me is the body the over YOU;

τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
this be YOU doing into the my remembrance.

25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ
As-thus also the cup after the

δειπνῆσαι, λέγων Τοῦτο τὸ ποτήριον
to have supper, saying This the cup

ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·
the new covenant is in the my blood;

τοῦτο ποιεῖτε, ὁσάκις ἐὰν
this be YOU doing, as often as if ever

πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.
YOU may be drinking, into the my remembrance.

26 ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν
As often as for if ever YOU may be eating the

ἄρτον τοῦτον καὶ τὸ ποτήριον
loaf this and the cup

πίνητε, τὸν θάνατον τοῦ κυρίου
YOU may be drinking, the death of the Lord

καταγγέλλετε, ἄχρι οὗ
YOU are announcing down, until which

ἔλθῃ.
he should come.

27 ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον
As-and who likely may be eating the loaf

ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου
or he may be drinking the cup of the Lord

ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ
unworthily, held in he will be of the body and

do YOU despise the con-
gregation of God and
make those who have
nothing ashamed?
What shall I say to
YOU? Shall I com-
mend YOU? In this
I do not commend
YOU.
23 For I received
from the Lord[a] that
which I also handed
on to YOU, that the
Lord Jesus in the
night in which he was
going to be handed
over took a loaf
24 and, after giving
thanks, he broke it
and said: "This means
my body which is in
YOUR behalf. Keep do-
ing this in remem-
brance of me." 25 He
did likewise respecting
the cup also, after he
had the evening meal,
saying: "This cup
means the new cov-
enant by virtue of my
blood. Keep doing this,
as often as YOU drink
it, in remembrance of
me." 26 For as often
as YOU eat this loaf
and drink this cup,
YOU keep proclaim-
ing the death of
the Lord, until he
arrives.
27 Consequently
whoever eats the loaf
or drinks the cup of
the Lord unworthily
will be guilty re-
specting the body and

23[a] The Lord, ℵBA; Jehovah, J[14].

τοῦ αἵματος τοῦ κυρίου.
of the blood of the Lord.

28 δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ
Let him be proving but man himself, and

οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ
thus out of the loaf let him be eating and

ἐκ τοῦ ποτηρίου πινέτω·
out of the cup let him be drinking;

29 ὁ γὰρ ἐσθίων καὶ πίνων κρίμα
the (one) for eating and drinking judgment

ἑαυτῷ ἐσθίει καὶ πίνει μὴ
to himself he is eating and he is drinking not

διακρίνων τὸ σῶμα. 30 διὰ τοῦτο ἐν
judging through the body. Through this in

ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι
YOU many strengthless (ones) and unhealthy

καὶ κοιμῶνται ἱκανοί. 31 εἰ δὲ
and are sleeping sufficient (ones). If but

ἑαυτοὺς διεκρίνομεν, οὐκ ἂν
selves we were judging through, not likely

ἐκρινόμεθα· 32 κρινόμενοι δὲ ὑπὸ
we were being judged; being judged but by

τοῦ κυρίου παιδευόμεθα, ἵνα
the Lord we are being disciplined, in order that

μὴ σὺν τῷ κόσμῳ
not together with the world

κατακριθῶμεν. 33 ὥστε, ἀδελφοί
we should be judged down. As-and, brothers

μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους
of me, coming together into the to eat one another

ἐκδέχεσθε. 34 εἴ τις πεινᾷ, ἐν
be YOU waiting for. If anyone is hungering, in

οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς
house let him be eating, in order that not into

κρίμα συνέρχησθε. Τὰ δὲ
judgment YOU may be coming together. The but

λοιπὰ ὡς ἂν ἔλθω
leftover (things) as likely I should come

διατάξομαι.
I shall orderly set through.

12 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί,
About but the spiritual (things), brothers,

οὐ θέλω ὑμᾶς ἀγνοεῖν.
not I am willing YOU to be ignorant.

2 Οἴδατε ὅτι ὅτε ἔθνη ἦτε
YOU have known that when nations YOU were

πρὸς τὰ εἴδωλα τὰ ἄφωνα ὡς ἂν
toward the idols the voiceless as likely

the blood of the Lord.
28 First let a man ap-
prove himself after
scrutiny, and thus let
him eat of the loaf
and drink of the cup.
29 For he that eats
and drinks eats and
drinks judgment
against himself if he
does not discern the
body. 30 That is why
many among YOU are
weak and sickly, and
quite a few are sleep-
ing [in death]. 31 But
if we would discern
what we ourselves are,
we would not be
judged. 32 However,
when we are judged,
we are disciplined by
Jehovah,[a] that we
may not become con-
demned with the
world. 33 Consequent-
ly, my brothers, when
YOU come together
to eat [it], wait for
one another. 34 If
anyone is hungry, let
him eat at home,
that YOU may not
come together for
judgment. But the re-
maining matters I will
set in order when I
get there.
12 Now concerning
the spiritual
gifts, brothers, I
do not want YOU
to be ignorant. 2 YOU
know that when YOU
were people of the na-
tions, YOU were being
led away to those
voiceless idols just as

32[a] Jehovah, J[13,16,18]; the Lord, ℵBA.

ἥγεσθε ἀπαγόμενοι. 3 διὸ
you were being led being led off. Through which

γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι
I am making known to you that no one in spirit

θεοῦ λαλῶν λέγει Ἀνάθεμα
of God speaking he is saying Anathema

Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν Κύριος
Jesus, and no one is able to say Lord

Ἰησοῦς εἰ μὴ ἐν πνεύματι ἁγίῳ.
Jesus if not in spirit holy.

4 Διαιρέσεις δὲ χαρισμάτων εἰσίν, τὸ
Varieties but of gracious gifts are, the

δὲ αὐτὸ πνεῦμα· 5 καὶ διαιρέσεις διακονιῶν
but very spirit; and varieties of services

εἰσίν, καὶ ὁ αὐτὸς κύριος· 6 καὶ διαιρέσεις
are, and the very Lord; and varieties

ἐνεργημάτων εἰσίν, καὶ ὁ αὐτὸς θεός,
of inworkings are, and the very God,

ὁ ἐνεργῶν τὰ πάντα ἐν
the (one) working within the all (things) in

πᾶσιν. 7 ἑκάστῳ δὲ δίδοται
all (things). To each (one) but is being given

ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ
the manifestation of the spirit toward the

συμφέρον. 8 ᾧ μὲν γὰρ
(thing) bearing with. To whom indeed for

διὰ τοῦ πνεύματος δίδοται λόγος
through the spirit is being given word

σοφίας, ἄλλῳ δὲ λόγος γνώσεως
of wisdom, to another but word of knowledge

κατὰ τὸ αὐτὸ πνεῦμα, 9 ἑτέρῳ
according to the very spirit, to different (one)

πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ
faith in the very spirit, to another but

χαρίσματα ἰαμάτων ἐν τῷ ἑνὶ πνεύματι,
gracious gifts of healings in the one spirit,

10 ἄλλῳ δὲ ἐνεργήματα δυνάμεων,
to another but inworkings of powers,

ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ
to another but prophecy, to another but

διακρίσεις πνευμάτων, ἑτέρῳ γένη
discernings of spirits, to different (one) kinds

γλωσσῶν, ἄλλῳ δὲ ἑρμηνία
of tongues, to another but interpretation

γλωσσῶν· 11 πάντα δὲ ταῦτα
of tongues; all but these (things)

ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα,
is working within the one and the very spirit,

you happened to be
led. 3 Therefore I
would have you know
that nobody when
speaking by God's
spirit says: "Jesus is
accursed!" and no-
body can say: "Jesus
is Lord!" except by
holy spirit.

4 Now there are va-
rieties of gifts, but
there is the same spir-
it; 5 and there are
varieties of ministries,
and yet there is the
same Lord; 6 and there
are varieties of opera-
tions, and yet it is the
same God who per-
forms all the opera-
tions in all persons.
7 But the manifesta-
tion of the spirit is
given to each one for
a beneficial purpose.
8 For example, to one
there is given through
the spirit speech of
wisdom, to another
speech of knowledge
according to the same
spirit, 9 to another
faith by the same
spirit, to another gifts
of healings by that
one spirit, 10 to yet
another operations of
powerful works, to
another prophesying,
to another discern-
ment of inspired ut-
terances, to another
different tongues, and
to another interpre-
tation of tongues.
11 But all these opera-
tions the one and the
same spirit performs,

διαιροῦν ἰδίᾳ ἑκάστῳ
variegating to own [space] to each (one)

καθὼς βούλεται.
according as it is wishing.

12 Καθάπερ γὰρ τὸ
According to which (things) even for the

σῶμα ἕν ἐστιν καὶ μέλη πολλὰ ἔχει,
body one is and members many it is having,

πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ
all but the members of the body many

ὄντα ἕν ἐστιν σῶμα, οὕτως καὶ ὁ Χριστός·
being one is body, thus also the Christ;

13 καὶ γὰρ ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς
and for in one spirit we all into

ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
one body we were baptized, whether Jews

εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι,
or Greeks, whether slaves or free (ones),

καὶ πάντες ἓν πνεῦμα ἐποτίσθημεν.
and all (ones) one spirit we were made to drink.

14 καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος
Also for the body not is one member

ἀλλὰ πολλά. 15 ἐὰν εἴπῃ ὁ πούς
but many. If ever should say the foot

Ὅτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ
Because not I am hand, not I am out of the

σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ
body, not beside this not it is out of

τοῦ σώματος· 16 καὶ ἐὰν εἴπῃ τὸ
the body; and if ever should say the

οὖς Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ
ear Because not I am eye, not I am

ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν
out of the body, not beside this not it is

ἐκ τοῦ σώματος· 17 εἰ ὅλον τὸ σῶμα
out of the body; if whole the body

ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή,
eye, where the hearing? If whole hearing,

ποῦ ἡ ὄσφρησις; 18 νῦν δὲ ὁ θεὸς ἔθετο
where the smelling? Now but the God set

τὰ μέλη, ἓν ἕκαστον αὐτῶν, ἐν τῷ
the members, one each of them, in the

σώματι καθὼς ἠθέλησεν.
body according as he willed.

19 εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ
If but was the all one member, where

τὸ σῶμα; 20 νῦν δὲ πολλὰ μέλη, ἓν δὲ
the body? Now but many members, one but

σῶμα. 21 οὐ δύναται δὲ ὁ ὀφθαλμὸς
body. Not is able but the eye

making a distribution
to each one respec-
tively just as it wills.
12 For just as the
body is one but has
many members, and
all the members of
that body, although
being many, are one
body, so also is the
Christ. 13 For truly by
one spirit we were
all baptized into one
body, whether Jews or
Greeks, whether slaves
or free, and we were
all made to drink one
spirit.

14 For the body, in-
deed, is not one mem-
ber, but many. 15 If
the foot should say:
"Because I am not a
hand, I am no part
of the body," it is not
for this reason no
part of the body.
16 And if the ear
should say: "Because
I am not an eye, I
am no part of the
body," it is not for
this reason no part
of the body. 17 If the
whole body were an
eye, where would the
[sense of] hearing be?
If it were all hear-
ing, where would the
smelling be? 18 But
now God has set the
members in the body,
each one of them,
just as he pleased.

19 If they were all
one member, where
would the body be?
20 But now they
are many mem-
bers, yet one body.
21 The eye cannot

εἰπεῖν τῇ χειρί Χρείαν σου οὐκ ἔχω,
to say to the hand Need of you not I am having,

ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν Χρείαν ὑμῶν
or again the head to the feet Need of YOU

οὐκ ἔχω· 22 ἀλλὰ πολλῷ μᾶλλον τὰ
not I am having; but to much rather the

δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα
seeming members of the body weaker

ὑπάρχειν ἀναγκαῖά ἐστιν, 23 καὶ
to be existing necessary (ones) is, and

ἃ δοκοῦμεν ἀτιμότερα
which (ones) we are thinking more dishonorable

εἶναι τοῦ σώματος, τούτοις τιμὴν
to be of the body, to these honor

περισσοτέραν περιτίθεμεν, καὶ τὰ
more abundant we are putting around, and the

ἀσχήμονα ἡμῶν εὐσχημοσύνην
uncomely (things) of us comeliness

περισσοτέραν ἔχει, 24 τὰ δὲ
more abundant is having, the but

εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. ἀλλὰ
comely (things) of us not need is having. But

ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ
the God mixed together the body, to the (one)

ὑστερουμένῳ περισσοτέραν δοὺς τιμήν,
coming behind more abundant having given honor,

25 ἵνα μὴ ᾖ σχίσμα ἐν τῷ
in order that not may be split in the

σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων
body, but the very over one another

μεριμνῶσι τὰ μέλη. 26 καὶ εἴτε
should be anxious the members. And whether

πάσχει ἓν μέλος, συμπάσχει
is suffering one member, is suffering together

πάντα τὰ μέλη· εἴτε δοξάζεται
all the members; whether is being glorified

μέλος, συγχαίρει πάντα τὰ μέλη.
member, is rejoicing together all the members.

27 ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ
You but you are body of Christ and

μέλη ἐκ μέρους. 28 Καὶ οὓς μὲν
members out of part. And whom indeed

ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον
set the God in the ecclesia first

ἀποστόλους, δεύτερον προφήτας, τρίτον
apostles, second prophets, third

διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα
teachers, thereupon powers, thereupon

χαρίσματα ἰαμάτων, ἀντιλήμψεις,
gracious gifts of healings, helps,

say to the hand: "I
have no need of you";
or, again, the head
[cannot say] to the
feet: "I have no need
of YOU." 22 But much
rather is it the case
that the members of
the body which seem
to be weaker are nec-
essary, 23 and the
parts of the body
which we think to be
less honorable, these
we surround with
more abundant honor,
and so our unseemly
parts have the more
abundant comeliness,
24 whereas our comely
parts do not need
anything. Neverthe-
less, God compounded
the body, giving honor
more abundant to the
part which had a lack,
25 so that there should
be no division in the
body, but that its
members should have
the same care for one
another. 26 And if one
member suffers, all
the other members
suffer with it; or if
a member is glorified,
all the other members
rejoice with it.

27 Now YOU are
Christ's body, and
members individual-
ly. 28 And God has
set the respective
ones in the congre-
gation, first, apos-
tles; second, proph-
ets; third, teachers;
then powerful works;
then gifts of heal-
ings; helpful services,

κυβερνήσεις, γένη γλωσσῶν. 29 μὴ πάντες
steerings, kinds of tongues. Not all (ones)

ἀπόστολοι; μὴ πάντες προφῆται; μὴ
apostles? Not all (ones) prophets? Not

πάντες διδάσκαλοι; μὴ πάντες δυνάμεις;
all (ones) teachers? Not all (ones) powers?

30 μὴ πάντες χαρίσματα ἔχουσιν
Not all (ones) gracious gifts they are having

ἰαμάτων; μὴ πάντες γλώσσαις
of healings? Not all (ones) to tongues

λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;
they are speaking? Not all (ones) are translating?

31 ζηλοῦτε δὲ τὰ χαρίσματα
Be YOU zealously acting for but the gracious gifts

τὰ μείζονα. Καὶ ἔτι καθ' ὑπερβολὴν
the greater. And yet according to over-cast

ὁδὸν ὑμῖν δείκνυμι.
way to YOU I am showing.

13 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων
If ever to the tongues of the men

λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην
I may be speaking and of the angels, love

δὲ μὴ ἔχω, γέγονα χαλκὸς
but not I may be having, I have become copper

ἠχῶν ἢ κύμβαλον ἀλαλάζον. 2 κἂν
sounding or cymbal clanging. And if ever

ἔχω προφητείαν καὶ εἰδῶ
I may be having prophecy and I should know

τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,
the mysteries all and all the knowledge,

κἂν ἔχω πᾶσαν τὴν πίστιν
and if ever I may be having all the faith

ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ
as-and mountains to be transplacing, love but

μὴ ἔχω, οὐθέν εἰμι. 3 κἂν
not I may be having, nothing I am. And if ever

ψωμίσω πάντα τὰ ὑπάρχοντά
I should morsel out in food all the belongings

μου, κἂν παραδῶ τὸ σῶμά
of me, and if ever I should give beside the body

μου, ἵνα καυχήσωμαι, ἀγάπην δὲ μὴ
of me, in order that I might boast, love but not

ἔχω, οὐδὲν ὠφελοῦμαι.
I may be having, nothing I am being profited.

4 Ἡ ἀγάπη μακροθυμεῖ,
The love is having longness of spirit,

χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῖ, οὐ
it is kind, the love not is being jealous, not

περπερεύεται, οὐ φυσιοῦται, 5 οὐκ
it is bragging, not it is being puffed up, not

abilities to direct, dif-
ferent tongues. 29 Not
all are apostles, are
they? Not all are
prophets, are they?
Not all are teachers,
are they? Not all per-
form powerful works,
do they? 30 Not all
have gifts of healings,
do they? Not all speak
in tongues, do they?
Not all are translators,
are they? 31 But keep
zealously seeking the
greater gifts. And yet
I show YOU a surpass-
ing way.

13 If I speak in the
tongues of men
and of angels but do
not have love, I have
become a sounding
[piece of] brass or a
clashing cymbal. 2 And
if I have the gift of
prophesying and am
acquainted with all
the sacred secrets and
all knowledge, and if
I have all the faith
so as to transplant
mountains, but do not
have love, I am noth-
ing. 3 And if I give all
my belongings to feed
others, and if I hand
over my body, that I
may boast, but do not
have love, I am not
profited at all.

4 Love is long-suf-
fering and kind. Love
is not jealous, it does
not brag, does not get
puffed up, 5 does not

ἀσχημονεῖ, οὐ ζητεῖ
it is behaving uncomelily, not it is seeking

τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ
the (things) of itself, not it is being provoked, not

λογίζεται τὸ κακόν, 6 οὐ χαίρει
it is reckoning the bad (thing), not it is rejoicing

ἐπὶ τῇ ἀδικίᾳ, συνχαίρει δὲ
upon the unrighteousness, it is rejoicing with but

τῇ ἀληθείᾳ· 7 πάντα στέγει,
to the truth; all (things) it is covering,

πάντα πιστεύει, πάντα ἐλπίζει,
all (things) it is believing, all (things) it is hoping,

πάντα ὑπομένει.
all (things) it is enduring.

8 Ἡ ἀγάπη οὐδέποτε πίπτει. εἴτε δὲ
The love never is falling. Whether but

προφητεῖαι, καταργηθήσονται· εἴτε
prophecies, they will be made ineffective; whether

γλῶσσαι, παύσονται· εἴτε γνῶσις,
toungues, they will cease; whether knowledge,

καταργηθήσεται. 9 ἐκ μέρους γὰρ
it will be made ineffective. Out of part for

γινώσκομεν καὶ ἐκ μέρους
we are knowing and out of part

προφητεύομεν· 10 ὅταν δὲ ἔλθῃ
we are prophesying; whenever but should come

τὸ τέλειον, τὸ ἐκ μέρους
the perfect (thing), the (thing) out of part

καταργηθήσεται. 11 ὅτε ἤμην νήπιος,
will be made ineffective. When I was babe,

ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς
I was speaking as babe, I was minding as

νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε
babe, I was reckoning as babe; when

γέγονα ἀνήρ, κατήργηκα
I have become male (adult), I have made ineffective

τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ
the (things) of the babe. We are looking for

ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι,
right now through mirror in obscure expression,

τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι
then but face toward face; right now

γινώσκω ἐκ μέρους, τότε δὲ
I am knowing out of part, then but

ἐπιγνώσομαι καθὼς καὶ
I shall know accurately according as also

ἐπεγνώσθην. 13 νυνὶ δὲ μένει
I was accurately known. Now but is remaining

behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. 6 It does not rejoice over unrighteousness, but rejoices with the truth. 7 It bears all things, believes all things, hopes all things, endures all things.

8 Love never fails. But whether there are [gifts of] prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with. 9 For we have partial knowledge and we prophesy partially; 10 but when that which is complete arrives, that which is partial will be done away with. 11 When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the [traits] of a babe. 12 For at present we see in hazy outline by means of a metal mirror, but then it will be face to face. At present I know partially, but then I shall know accurately even as I am accurately known. 13 Now, however, there remain

πίστις, ἐλπίς, ἀγάπη· τὰ τρία ταῦτα,
faith, hope, love; the three these,

μείζων δὲ τούτων ἡ ἀγάπη.
greater but of these the love.

14 Διώκετε τὴν ἀγάπην,
Be you pursuing the love,

ζηλοῦτε δὲ τὰ πνευματικά,
be you seeking zealously but the spiritual (things),

μᾶλλον δὲ ἵνα προφητεύητε.
rather but in order that you may be prophesying.

2 ὁ γὰρ λαλῶν γλώσσῃ οὐκ
The (one) for speaking to tongue not

ἀνθρώποις λαλεῖ ἀλλὰ θεῷ, οὐδεὶς γὰρ
to men he is speaking but to God, no one for

ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·
is hearing, to spirit but he is speaking mysteries;

3 ὁ δὲ προφητεύων ἀνθρώποις
the (one) but prophesying to men

λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ
he is speaking upbuilding and encouragement and

παραμυθίαν. 4 ὁ λαλῶν γλώσσῃ
consolation. The (one) speaking to tongue

ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων
himself is building up; the (one) but prophesying

ἐκκλησίαν οἰκοδομεῖ. 5 θέλω δὲ
ecclesia he is building up. I am willing but

πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον
all you to be speaking to tongues, rather

δὲ ἵνα προφητεύητε· μείζων
but in order that you may be prophesying; greater

δὲ ὁ προφητεύων ἢ ὁ
but the (one) prophesying than the (one)

λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ
speaking to tongues, outside if not

διερμηνεύῃ, ἵνα ἡ
he may be translating, in order that the

ἐκκλησία οἰκοδομὴν λάβῃ. 6 νῦν δέ,
ecclesia upbuilding might receive. Now but,

ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς
brothers, if ever I should come toward you

γλώσσαις λαλῶν, τί ὑμᾶς
to tongues speaking, what you

ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω
will I be benefiting, if ever not to you I should speak

ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν
either in revelation or in knowledge or in

προφητείᾳ ἢ ἐν διδαχῇ;
prophecy or in teaching?

faith, hope, love, these three; but the greatest of these is love.

14 Pursue love, yet keep zealously seeking the spiritual gifts, but preferably that you may prophesy. 2 For he that speaks in a tongue speaks, not to men, but to God, for no one listens, but he speaks sacred secrets by the spirit. 3 However, he that prophesies upbuilds and encourages and consoles men by his speech. 4 He that speaks in a tongue upbuilds himself, but he that prophesies upbuilds a congregation. 5 Now I would like for all of you to speak in tongues, but I prefer that you prophesy. Indeed, he that prophesies is greater than he that speaks in tongues, unless, in fact, he translates, that the congregation may receive upbuilding. 6 But at this time, brothers, if I should come speaking to you in tongues, what good would I do you unless I spoke to you either with a revelation or with knowledge or with a prophecy or with a teaching?

7 ὅμως τὰ ἄψυχα φωνὴν
All the same the soulless (things) sound
διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν
giving, whether flute or harp, if ever
διαστολὴν τοῖς φθόγγοις μὴ δῷ, πῶς
distinction to the tones not it should give, how
γνωσθήσεται τὸ αὐλούμενον ἢ
will be known the (thing) being played on flute or
τὸ κιθαριζόμενον; 8 καὶ γὰρ
the (thing) being played on harp? Also for
ἐὰν ἄδηλον σάλπιγξ φωνὴν δῷ, τίς
if ever unevident trumpet sound should give, who
παρασκευάσεται εἰς πόλεμον; 9 οὕτως καὶ
will prepare himself into war? Thus also
ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ
YOU through the tongue if ever not
εὔσημον λόγον δῶτε, πῶς
well significant word YOU should give, how
γνωσθήσεται τὸ λαλούμενον; ἔσεσθε
will be known the (thing) being spoken? YOU will be
γὰρ εἰς ἀέρα λαλοῦντες. 10 τοσαῦτα εἰ
for into air speaking. So many as if
τύχοι γένη φωνῶν εἰσὶν ἐν κόσμῳ,
it may happen kinds of sounds they are in world,
καὶ οὐδὲν ἄφωνον· 11 ἐὰν οὖν μὴ
and no one soundless; if ever therefore not
εἰδῶ τὴν δύναμιν τῆς φωνῆς,
I should know the power of the sound,
ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ
I shall be to the (one) speaking barbarian and
ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. 12 οὕτως
the (one) speaking in me barbarian. Thus
καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων,
also YOU, since zealous YOU are of spirits,
πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας
toward the upbuilding of the ecclesia
ζητεῖτε ἵνα περισσεύητε.
be YOU seeking in order that YOU may be abounding.
13 Διὸ ὁ λαλῶν γλώσσῃ
Through which the (one) speaking to tongue
προσευχέσθω ἵνα
let him be praying in order that
διερμηνεύῃ. 14 ἐὰν γὰρ
he may be translating. If ever for
προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου
I am praying to tongue, the spirit of me
προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.
is praying, the but mind of me unfruitful is.
15 τί οὖν ἐστίν; προσεύξομαι τῷ
What therefore is it? I shall pray to the

7 As it is, the in-
animate things give
off sound, whether a
flute or a harp; un-
less it makes an in-
terval to the tones,
how will it be known
what is being played
on the flute or on the
harp? 8 For truly, if
the trumpet sounds
an indistinct call,
who will get ready
for battle? 9 In the
same way also, unless
YOU through the
tongue utter speech
easily understood, how
will it be known what
is being spoken? YOU
will, in fact, be speak-
ing into the air.
10 It may be that
there are so many
kinds of speech
sounds in the world,
and yet no [kind]
is without meaning.
11 If, then, I do not
understand the force
of the speech sound,
I shall be a foreigner
to the one speaking,
and the one speak-
ing will be a foreigner
to me. 12 So also
YOU yourselves, since
YOU are zealously de-
sirous of [gifts of
the] spirit, seek to
abound in them for
the upbuilding of the
congregation.
13 Therefore let the
one who speaks in
a tongue pray that
he may translate.
14 For if I am pray-
ing in a tongue, it
is my [gift of the]
spirit that is praying,
but my mind is un-
fruitful. 15 What is
to be done, then?
I will pray with
the [gift of the]

πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ·
spirit, I shall pray but also to the mind;
ψαλῶ τῷ πνεύματι,
I shall make melody to the spirit,
ψαλῶ δὲ καὶ τῷ νοΐ· 16 ἐπεὶ
I shall make melody but also to the mind; since
ἐὰν εὐλογῇς ἐν πνεύματι, ὁ
if ever you may be blessing in spirit, the (one)
ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς
filling up the place of the ordinary (one) how
ἐρεῖ τό Ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ;
will he say the Amen upon the your thanksgiving?
ἐπειδὴ τί λέγεις οὐκ οἶδεν·
Since what you are saying not he has known;
17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς,
you indeed for finely you are giving thanks,
ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.
but the different (one) not is being built up.
18 εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν
I am giving thanks to the God, of all of YOU
μᾶλλον γλώσσαις λαλῶ· 19 ἀλλὰ ἐν
rather to tongues I am speaking; but in
ἐκκλησίᾳ θέλω πέντε λόγους τῷ
ecclesia I am willing five words to the
νοΐ μου λαλῆσαι, ἵνα καὶ ἄλλους
mind of me to speak, in order that also others
κατηχήσω, ἢ μυρίους λόγους ἐν
I might sound down, than myriad words in
γλώσσῃ.
tongue.

20 Ἀδελφοί, μὴ παιδία γίνεσθε
Brothers, not little boys be YOU becoming
ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ
to the mental powers, but to the badness
νηπιάζετε, ταῖς δὲ φρεσὶν
be YOU babes, to the but mental powers
τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ
perfect (ones) be YOU becoming. In the Law
γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν
it has been written that In different tongues and in
χείλεσιν ἑτέρων λαλήσω τῷ
lips of different (ones) I shall speak to the
λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονταί
people this, and not thus they will hear into
μου, λέγει Κύριος. 22 ὥστε αἱ γλῶσσαι
of me, is saying Lord. As-and the tongues
εἰς σημεῖόν εἰσιν οὐ τοῖς
into sign they are not to the (ones)

spirit, but I will also
pray with [my] mind.
I will sing praise with
the [gift of the] spirit,
but I will also sing
praise with [my]
mind. 16 Otherwise, if
you offer praise with
a [gift of the] spirit,
how will the man oc-
cupying the seat of the
ordinary person say
Amen to your giving
of thanks, since he
does not know what
you are saying?
17 True, you give
thanks in a fine way,
but the other man is
not being built up.
18 I thank God, I
speak in more tongues
than all of YOU do.
19 Nevertheless, in a
congregation I would
rather speak five
words with my mind,
that I might also in-
struct others verbally,
than ten thousand
words in a tongue.

20 Brothers, do not
become young chil-
dren in powers of
understanding, but be
babes as to badness;
yet become full-grown
in powers of under-
standing. 21 In the
Law it is written:
"'With the tongues
of foreigners and with
the lips of strangers
I will speak to this
people, and yet not
even then will they
give heed to me,' says
Jehovah."[a] 22 Conse-
quently tongues are
for a sign, not to the

21[a] Jehovah, $J^{7,8,11-14,16-18}$; the Lord, ℵBA.

πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ
believing but to the unbelievers, the but
προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ
prophecy not to the unbelievers but
τοῖς πιστεύουσιν. 23 Ἐὰν οὖν
to the (ones) believing. If ever therefore
συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ
should come together the ecclesia whole upon
τὸ αὐτὸ καὶ πάντες λαλῶσιν
the very (thing) and all may be speaking
γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ
to tongues, should come in but ordinary ones or
ἄπιστοι, οὐκ ἐροῦσιν ὅτι
unbelievers, not will they say that
μαίνεσθε; 24 ἐὰν δὲ πάντες
you are being mad? If ever but all
προφητεύωσιν, εἰσέλθῃ δέ τις
may be prophesying, should come in but any
ἄπιστος ἢ ἰδιώτης, ἐλέγχεται
unbeliever or ordinary man, he is being reproved
ὑπὸ πάντων, ἀνακρίνεται ὑπὸ
by all (ones), he is being judged up by
πάντων, 25 τὰ κρυπτὰ τῆς καρδίας
all (ones), the hidden (things) of the heart
αὐτοῦ φανερὰ γίνεται, καὶ οὕτως
of him manifest is becoming, and thus
πεσὼν ἐπὶ πρόσωπον προσκυνήσει
having fallen upon face he will give worship
τῷ θεῷ, ἀπαγγέλλων ὅτι Ὄντως ὁ θεὸς
to the God, reporting back that Essentially the God
ἐν ὑμῖν ἐστίν.
in you is.

26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν
What therefore is it, brothers? Whenever
συνέρχησθε, ἕκαστος ψαλμὸν
you may be coming together, each (one) psalm
ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν
he is having, teaching he is having, revelation
ἔχει, γλῶσσαν ἔχει, ἑρμηνίαν
he is having, tongue he is having, interpretation
ἔχει· πάντα πρὸς οἰκοδομὴν
he is having; all (things) toward upbuilding
γινέσθω. 27 εἴτε γλώσσῃ τις
let be occurring. If-and to tongue anyone
λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον
is speaking, according to two or the most
τρεῖς, καὶ ἀνὰ μέρος, καὶ εἷς
three, and up part, and one
διερμηνευέτω· 28 ἐὰν δὲ μὴ ᾖ
let him be translating; if ever but not he may be

believers, but to the
unbelievers, whereas
prophesying is, not
for the unbelievers,
but for the believers.
23 Therefore, if the
whole congregation
comes together to one
place and they all
speak in tongues, but
ordinary people or un-
believers come in, will
they not say that
you are mad? 24 But
if you are all proph-
esying and any unbe-
liever or ordinary
person comes in, he is
reproved by them all;
he is closely examined
by all; 25 the secrets
of his heart become
manifest, so that he
will fall upon [his]
face and worship
God, declaring: "God
is really among
you."

26 What is to be
done, then, broth-
ers? When you come
together, one has
a psalm, another has
a teaching, anoth-
er has a revela-
tion, another has a
tongue, another has
an interpretation.
Let all things take
place for upbuild-
ing. 27 And if some-
one speaks in a
tongue, let it be
limited to two or
three at the most,
and in turns; and
let someone translate.
28 But if there be no

διερμηνευτής, σιγάτω ἐν
translator, let him be keeping silent in
ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω
ecclesia, to himself but let him be speaking
καὶ τῷ θεῷ. 29 προφῆται δὲ δύο ἢ τρεῖς
and to the God. Prophets but two or three
λαλείτωσαν, καὶ οἱ ἄλλοι
let them be speaking, and the others
διακρινέτωσαν· 30 ἐὰν δὲ
let them be judging through; if ever but
ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ
to another might be revealed to sitting (one), the
πρῶτος σιγάτω. 31 δύνασθε
first let him be keeping silent. You are able
γὰρ καθ' ἕνα πάντες προφητεύειν,
for according to one all (ones) to be prophesying,
ἵνα πάντες μανθάνωσιν καὶ
in order that all (ones) may be learning and
πάντες παρακαλῶνται, 32 καὶ
all (ones) may be being encouraged, and
πνεύματα προφητῶν προφήταις
spirits of prophets to prophets
ὑποτάσσεται, 33 οὐ γάρ ἐστιν
is being subjected, not for is
ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης.
of unsettlement the God but of peace.
ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν
As in all the ecclesias of the
ἁγίων, 34 αἱ γυναῖκες ἐν ταῖς
holy (ones), the women in the
ἐκκλησίαις σιγάτωσαν, οὐ γὰρ
ecclesias let them be keeping silent, not for
ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ
is being permitted to them to be speaking; but
ὑποτασσέσθωσαν, καθὼς καὶ
let them be subjecting themselves, according as also
ὁ νόμος λέγει. 35 εἰ δέ τι
the Law is saying. If but something
μανθάνειν θέλουσιν, ἐν οἴκῳ τοὺς
to be learning they are willing, in house the
ἰδίους ἄνδρας ἐπερωτάτωσαν,
own male persons let them be questioning,
αἰσχρὸν γάρ ἐστιν γυναικὶ λαλεῖν
disgraceful for it is to woman to be speaking
ἐν ἐκκλησίᾳ.
in ecclesia.
36 Ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ
Or from you the word of the God
ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν;
came out, or into you alone it attained down?

translator, let him
keep silent in the
congregation and
speak to himself and
to God. 29 Further, let
two or three proph-
ets speak, and let the
others discern the
meaning. 30 But if
there is a revelation
to another one while
sitting there, let the
first one keep silent.
31 For you can all
prophesy one by one,
that all may learn
and all be encouraged.
32 And [gifts of] the
spirit of the prophets
are to be controlled
by the prophets.
33 For God is [a
God], not of disorder,
but of peace.

As in all the con-
gregations of the holy
ones, 34 let the women
keep silent in the
congregations, for it
is not permitted for
them to speak, but
let them be in sub-
jection, even as the
Law says. 35 If,
then, they want to
learn something,
let them question
their own husbands
at home, for it is
disgraceful for a wom-
an to speak in a con-
gregation.

36 What? Was it
from you that the
word of God came
forth, or was it only
as far as you that
it reached?

37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ
If anyone is thinking prophet to be or
πνευματικός, ἐπιγινωσκέτω
spiritual (one), let him be acknowledging
ἃ γράφω ὑμῖν ὅτι κυρίου
which (things) I am writing to you because of Lord
ἐστὶν ἐντολή· 38 εἰ δέ τις
is commandment; if but anyone
ἀγνοεῖ, ἀγνοεῖται.
is being ignorant, he is being ignorant.
39 ὥστε, ἀδελφοί μου,
As-and, brothers of me,
ζηλοῦτε τὸ προφητεύειν, καὶ
be you zealously seeking the to be prophesying, and
τὸ λαλεῖν μὴ κωλύετε
the to be speaking not be you forbidding
γλώσσαις· 40 πάντα δὲ εὐσχημόνως καὶ
to tongues; all (things) but well-behavedly and
κατὰ τάξιν γινέσθω.
according to order let be occurring.

15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ
I am making known but to you, brothers, the
εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν,
good news which I declared as good news to you,
ὃ καὶ παρελάβετε, ἐν ᾧ καὶ
which also you alongside received, in which also
ἑστήκατε, 2 δι' οὗ καὶ
you have stood, through which also
σώζεσθε, τίνι λόγῳ
you are being saved, to what word
εὐηγγελισάμην ὑμῖν, εἰ κατέχετε,
I declared good news to you, if you are holding down,
ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε.
outside if not in vain you believed.
3 παρέδωκα γὰρ ὑμῖν ἐν πρώτοις,
I gave beside for to you in first (things),
ὃ καὶ παρέλαβον, ὅτι Χριστὸς
that which also I alongside received, that Christ
ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ
died over the sins of us according to
τὰς γραφάς, 4 καὶ ὅτι ἐτάφη, καὶ
the Scriptures, and that he was buried, and
ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ
that he has been raised up to the day the third
κατὰ τὰς γραφάς, 5 καὶ ὅτι
according to the Scriptures, and that
ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα·
he was seen to Cephas, there (upon) to the twelve;
6 ἔπειτα ὤφθη ἐπάνω πεντακοσίοις
thereupon he was seen upward of to five hundred

37 If anyone thinks
he is a prophet or
gifted with the spirit,
let him acknowledge
the things I am writ-
ing to you, because
they are the Lord's
commandment. 38 But
if anyone is ignorant,
he continues ignorant.
39 Consequently, my
brothers, keep zeal-
ously seeking the
prophesying, and yet
do not forbid the
speaking in tongues.
40 But let all things
take place decently
and by arrangement.

15 Now I make
known to you,
brothers, the good
news which I de-
clared to you, which
you also received, in
which you also stand,
2 through which you
are also being saved,
with the speech with
which I declared the
good news to you, if
you are holding it
fast, unless, in fact,
you became believers
to no purpose.
3 For I handed on
to you, among the
first things, that
which I also received,
that Christ died for
our sins according to
the Scriptures; 4 and
that he was buried,
yes, that he has been
raised up the third
day according to the
Scriptures; 5 and that
he appeared to Ce'-
phas, then to the
twelve. 6 After that
he appeared to up-
ward of five hundred

ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ
brothers at one time, out of whom the
πλείονες μένουσιν ἕως ἄρτι, τινὲς
more (ones) are remaining until right now, some
δὲ ἐκοιμήθησαν· 7 ἔπειτα ὤφθη
but fell asleep; thereupon he was seen
Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν·
to James, there (upon) to the apostles all;
8 ἔσχατον δὲ πάντων ὡσπερεὶ τῷ
last but of all (ones) as-even-if to the
ἐκτρώματι ὤφθη κἀμοί.
wound out of he was seen also to me.
9 Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν
I for I am the least of the
ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς
apostles, who not I am sufficient
καλεῖσθαι ἀπόστολος, διότι
to be being called apostle, through which
ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·
I persecuted the ecclesia of the God;
10 χάριτι δὲ θεοῦ εἰμὶ ὅ
to undeserved kindness but of God I am what
εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ
I am, and the undeserved kindness of him the
εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ
into me not empty it became, but
περισσότερον αὐτῶν πάντων ἐκοπίασα,
more abundantly of them all I labored,
οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ
not I but but the undeserved kindness of the
θεοῦ σὺν ἐμοί. 11 εἴτε οὖν
God together with me. Whether therefore
ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ
I or those, thus we are preaching and
οὕτως ἐπιστεύσατε.
thus you believed.
12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι
If but Christ is being preached that
ἐκ νεκρῶν ἐγήγερται, πῶς
out of dead (ones) he has been raised up, how
λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις
are they saying in you some that resurrection
νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ ἀνάστασις
of dead (ones) not is? If but resurrection
νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς
of dead (ones) not is, neither Christ
ἐγήγερται· 14 εἰ δὲ Χριστὸς οὐκ
has been raised up; if but Christ not
ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα
has been raised up, empty really the preaching

brothers at one time,
the most of whom re-
main to the present,
but some have fallen
asleep [in death].
7 After that he ap-
peared to James, then
to all the apostles;
8 but last of all he
appeared also to me
as if to one born
prematurely.
9 For I am the least
of the apostles, and
I am not fit to be
called an apostle, be-
cause I persecuted the
congregation of God.
10 But by God's un-
deserved kindness I
am what I am. And
his undeserved kind-
ness that was toward
me did not prove to
be in vain, but I
labored in excess of
them all, yet not I
but the undeserved
kindness of God that
is with me. 11 How-
ever, whether it is I
or they, so we are
preaching and so you
have believed.
12 Now if Christ is
being preached that
he has been raised
up from the dead,
how is it some among
you say there is no
resurrection of the
dead? 13 If, indeed,
there is no resurrec-
tion of the dead, nei-
ther has Christ been
raised up. 14 But if
Christ has not been
raised up, our preach-
ing is certainly in vain,

ἡμῶν, κενὴ καὶ ἡ πίστις ἡμῶν,
of us, empty also the faith of us,
15 εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες
we are being found but also false witnesses
τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ
of the God, because we bore witness down on the
θεοῦ ὅτι ἤγειρεν τὸν χριστόν, ὃν οὐκ
God that he raised up the Christ, whom not
ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ
he raised up if even really dead (ones) not
ἐγείρονται. 16 εἰ γὰρ νεκροὶ οὐκ
are being raised up. If for dead (ones) not
ἐγείρονται, οὐδὲ Χριστὸς
are being raised up, neither Christ
ἐγήγερται· 17 εἰ δὲ Χριστὸς οὐκ
has been raised up; if but Christ not
ἐγήγερται, ματαία ἡ πίστις ὑμῶν
has been raised up, vain the faith of you
ἐστίν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν.
is, yet you are in the sins of you.
18 ἄρα καὶ οἱ κοιμηθέντες ἐν
Really also the (ones) having fallen asleep in
Χριστῷ ἀπώλοντο. 19 εἰ ἐν τῇ ζωῇ
Christ destroyed themselves. If in the life
ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμὲν
this in Christ having been hoping we are
μόνον, ἐλεεινότεροι πάντων ἀνθρώπων
only, more pitiable (ones) of all men
ἐσμέν.
we are.

20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ
Now but Christ has been raised up out of
νεκρῶν, ἀπαρχὴ τῶν
dead (ones), firstfruits of the (ones)
κεκοιμημένων. 21 ἐπειδὴ γὰρ
having laid themselves to sleep. Since for
δι' ἀνθρώπου θάνατος, καὶ δι'
through man death, also through
ἀνθρώπου ἀνάστασις νεκρῶν· 22 ὥσπερ
man resurrection of dead (ones); as-even
γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν,
for in the Adam all are dying,
οὕτως καὶ ἐν τῷ χριστῷ πάντες
thus also in the Christ all
ζωοποιηθήσονται. 23 Ἕκαστος δὲ ἐν τῷ ἰδίῳ
will be made alive. Each (one) but in the own
τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ
order; firstfruits Christ, thereupon the (ones)
τοῦ χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ·
of the Christ in the presence of him;

and our faith is in
vain. 15 Moreover, we
are also found false
witnesses of God, be-
cause we have borne
witness against God
that he raised up the
Christ, but whom he
did not raise up if
the dead are really
not to be raised up.
16 For if the dead are
not to be raised up,
neither has Christ
been raised up. 17 Fur-
ther, if Christ has not
been raised up, YOUR
faith is useless; YOU
are yet in YOUR sins.
18 In fact, also, those
who fell asleep [in
death] in union with
Christ perished. 19 If
in this life only we
have hoped in Christ,
we are of all men
most to be pitied.

20 However, now
Christ has been raised
up from the dead, the
first fruits of those
who have fallen asleep
[in death]. 21 For
since death is through
a man, resurrection
of the dead is also
through a man. 22 For
just as in Adam
all are dying, so
also in the Christ
all will be made
alive. 23 But each one
in his own rank:
Christ the first fruits,
afterward those who
belong to the Christ
during his presence.

24 εἶτα τὸ τέλος, ὅταν
there(upon) the end, whenever
παραδιδῷ τὴν βασιλείαν τῷ θεῷ
he may be giving beside the kingdom to the God
καὶ πατρί, ὅταν καταργήσῃ
and Father, whenever he should make ineffective
πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ
all government and all authority and
δύναμιν, 25 δεῖ γὰρ αὐτὸν
power, it is necessary for him
βασιλεύειν ἄχρι οὗ θῇ πάντας
to be reigning until which he should put all
τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.
the enemies under the feet of him.
26 ἔσχατος ἐχθρὸς καταργεῖται ὁ
Last enemy is being made ineffective the
θάνατος, 27 πάντα γὰρ ὑπέταξεν ὑπὸ
death, all (things) for he subjected under
τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ
the feet of him. Whenever but he should say
ὅτι πάντα ὑποτέτακται, δῆλον ὅτι
that all (things) has been subjected, evident that
ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ
outside of the (one) having subjected to him the
πάντα. 28 ὅταν δὲ
all (things). Whenever but
ὑποταγῇ αὐτῷ τὰ πάντα, τότε
it should be subjected to him the all (things), then
καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ
also he the Son will be subjected to the (one)
ὑποτάξαντι αὐτῷ τὰ πάντα,
having subjected to him the all (things),
ἵνα ᾖ ὁ θεὸς πάντα ἐν
in order that may be the God all (things) in
πᾶσιν.
all.

29 Ἐπεὶ τί ποιήσουσιν οἱ
Since what will do the (ones)
βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως
being baptized over the dead (ones)? If wholly
νεκροὶ οὐκ ἐγείρονται, τί καὶ
dead (ones) not are being raised up, why also
βαπτίζονται ὑπὲρ αὐτῶν; 30 τί καὶ
are being baptized over them? Why also
ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;
we are in danger every hour?
31 καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν
According to day I am dying, by the
ὑμετέραν καύχησιν, ἀδελφοί, ἣν ἔχω
YOUR boasting, brothers, which I am having

24 Next, the end, when
he hands over the
kingdom to his God
and Father, when he
has brought to noth-
ing all government
and all authority and
power. 25 For he must
rule as king until God
has put all enemies
under his feet. 26 As
the last enemy, death
is to be brought to
nothing. 27 For [God]
"subjected all things
under his feet." But
when he says that 'all
things have been sub-
jected,' it is evident
that it is with the
exception of the one
who subjected all
things to him. 28 But
when all things will
have been subjected
to him, then the Son
himself will also sub-
ject himself to the
One who subjected all
things to him, that
God may be all things
to everyone.

29 Otherwise, what
will they do who are
being baptized for the
purpose of [being]
dead ones? If the dead
are not to be raised up
at all, why are they
also being baptized for
the purpose of [being]
such? 30 Why are we
also in peril every
hour? 31 Daily I face
death. This I affirm
by the exultation
over YOU, brothers,
which I have in

ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 εἰ
in Christ Jesus the Lord of us. If
κατὰ ἄνθρωπον ἐθηριομάχησα
according to man I fought with wild beasts
ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ
in Ephesus, what to me the benefit? If dead (ones)
οὐκ ἐγείρονται, φάγωμεν καὶ
not are being raised up, we should eat and
πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.
we should drink, tomorrow for we are dying.
33 μὴ πλανᾶσθε· φθείρουσιν ἤθη
Not may you be misled; are corrupting habits
χρηστὰ ὁμιλίαι κακαί· 34 ἐκνήψατε
useful associations bad; sober you up
δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνωσίαν γὰρ
righteously and not be you sinning, ignorance for
θεοῦ τινὲς ἔχουσιν· πρὸς ἐντροπὴν
of God some are having; toward embarrassment
ὑμῖν λαλῶ.
to you I am speaking.

35 Ἀλλὰ ἐρεῖ τις Πῶς
But will say someone How
ἐγείρονται οἱ νεκροί, ποίῳ
are being raised up the dead (ones), to what sort of
δὲ σώματι ἔρχονται; 36 ἄφρων,
but body are they coming? Senseless (one),
σὺ ὃ σπείρεις, οὐ ζωοποιεῖται
you which you are sowing, not it is being made alive
ἐὰν μὴ ἀποθάνῃ· 37 καὶ ὃ
if ever not it should die; and which
σπείρεις, οὐ τὸ σῶμα τὸ
you are sowing, not the body the (one)
γενησόμενον σπείρεις ἀλλὰ γυμνὸν
going to become you are sowing but naked
κόκκον εἰ τύχοι σίτου ἢ τινος
grain if it may happen of wheat or of any (one)
τῶν λοιπῶν· 38 ὁ δὲ θεὸς δίδωσιν
of the leftover (ones); the but God is giving
αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἑκάστῳ
to it body according as he willed, and to each
τῶν σπερμάτων ἴδιον σῶμα. 39 οὐ πᾶσα
of the seeds own body. Not every
σὰρξ ἡ αὐτὴ σάρξ, ἀλλὰ ἄλλη μὲν
flesh the very flesh, but other indeed
ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν,
of men, other but flesh of acquired (beasts),
ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων.
other but flesh of fliers, other but of fishes.
40 καὶ σώματα ἐπουράνια, καὶ σώματα
Also bodies heavenly, and bodies

Christ Jesus our Lord.
32 If, like men, I
have fought with wild
beasts at Eph′e·sus, of
what good is it to
me? If the dead are
not to be raised up,
"let us eat and drink,
for tomorrow we are
to die." 33 Do not be
misled. Bad associa-
tions spoil useful hab-
its. 34 Wake up to
soberness in a righ-
teous way and do not
practice sin, for some
are without knowledge
of God. I am speaking
to move you to shame.

35 Nevertheless,
someone will say:
"How are the dead
to be raised up? Yes,
with what sort of
body are they com-
ing?" 36 You unrea-
sonable person! What
you sow is not made
alive unless first it
dies; 37 and as for
what you sow, you
sow, not the body
that will develop, but
a bare grain, it may
be, of wheat or any
one of the rest; 38 but
God gives it a body
just as it has pleased
him, and to each of
the seeds its own
body. 39 Not all flesh
is the same flesh, but
there is one of man-
kind, and there is
another flesh of cattle,
and another flesh of
birds, and another of
fish. 40 And there are
heavenly bodies, and

ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν
earthly; but different indeed the (one) of the
ἐπουρανίων δόξα, ἑτέρα δὲ ἡ
heavenly (things) glory, different but the (one)
τῶν ἐπιγείων. 41 ἄλλη δόξα ἡλίου, καὶ
of the earthly (things). Other glory of sun, and
ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα
another glory of moon, and another glory
ἀστέρων, ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν
of stars, star for of star is differing in
δόξῃ.
glory.

42 οὕτως καὶ ἡ ἀνάστασις τῶν
Thus also the resurrection of the
νεκρῶν. σπείρεται ἐν φθορᾷ,
dead (ones). It is being sown in corruption,
ἐγείρεται ἐν ἀφθαρσίᾳ·
it is being raised up in incorruption;
43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται
it is being sown in dishonor, it is being raised up
ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ,
in glory; it is being sown in strengthlessness,
ἐγείρεται ἐν δυνάμει· 44 σπείρεται
it is being raised up in power; it is being sown
σῶμα ψυχικόν, ἐγείρεται σῶμα
body soulical, it is being raised up body
πνευματικόν. Εἰ ἔστιν σῶμα ψυχικόν, ἔστιν
spiritual. If is body soulical, is
καὶ πνευματικόν. 45 οὕτως καὶ
also spiritual (one). Thus also
γέγραπται Ἐγένετο ὁ πρῶτος ἄνθρωπος
it has been written Became the first man
Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ
Adam into soul living; the last Adam
εἰς πνεῦμα ζωοποιοῦν. 46 ἀλλ' οὐ πρῶτον
into spirit making alive. But not first
τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν, ἔπειτα
the spirtual but the soulical, thereupon
τὸ πνευματικόν. 47 ὁ πρῶτος ἄνθρωπος
the spiritual. The first man
ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος
out of earth dusty, the second man
ἐξ οὐρανοῦ. 48 οἷος ὁ χοϊκός,
out of heaven. Of what sort the dusty (one),
τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος
of such sort also the dusty (ones), and of what sort
ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ
the heavenly (one), of such sort also the
ἐπουράνιοι· 49 καὶ καθὼς ἐφορέσαμεν
heavenly (ones); and according as we bore

earthly bodies; but the
glory of the heavenly
bodies is one sort, and
that of the earthly
bodies is a different
sort. 41 The glory of
the sun is one sort,
and the glory of the
moon is another, and
the glory of the stars
is another; in fact,
star differs from star
in glory.

42 So also is the
resurrection of the
dead. It is sown in
corruption, it is raised
up in incorruption.
43 It is sown in dis-
honor, it is raised up
in glory. It is sown
in weakness, it is
raised up in power.
44 It is sown a physi-
cal body, it is raised
up a spiritual body.
If there is a physical
body, there is also a
spiritual one. 45 It is
even so written: "The
first man Adam be-
came a living soul."
The last Adam became
a life-giving spirit.
46 Nevertheless, the
first is, not that which
is spiritual, but that
which is physical,
afterward that which
is spiritual. 47 The
first man is out of
the earth and made
of dust; the second
man is out of heaven.
48 As the one made
of dust [is], so those
made of dust [are]
also; and as the heav-
enly one [is], so those
who are heavenly
[are] also. 49 And just
as we have borne

τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν καὶ
the image of the dusty (one), we should bear also
τὴν εἰκόνα τοῦ ἐπουρανίου.
the image of the heavenly (one).
50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ
This but I say, brothers, that flesh and
αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ
blood kingdom of God to inherit not
δύναται, οὐδὲ ἡ φθορὰ τὴν
is able, neither the corruption the
ἀφθαρσίαν κληρονομεῖ. 51 ἰδοὺ μυστήριον
incorruption is inheriting. Look! Mystery
ὑμῖν λέγω· πάντες οὐ
to you I am saying; all not
κοιμηθησόμεθα πάντες δὲ
we shall be laid to sleep all but
ἀλλαγησόμεθα, 52 ἐν ἀτόμῳ, ἐν ῥιπῇ
we shall be changed, in uncut [time], in twinkling
ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι·
of eye, at the last trumpet;
σαλπίσει γάρ, καὶ οἱ νεκροὶ
it will trumpet for, and the dead (ones)
ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς
will be raised up incorruptible, and we
ἀλλαγησόμεθα. 53 δεῖ γὰρ τὸ
shall be changed. It is necessary for the
φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ
corruptible this to put on self incorruption and
τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.
the mortal this to put on self immortality.
54 ὅταν δὲ τὸ θνητὸν τοῦτο
Whenever but the mortal this
ἐνδύσηται τὴν ἀθανασίαν, τότε γενήσεται
should put on self the immortality, then will occur
ὁ λόγος ὁ γεγραμμένος Κατεπόθη
the word the having been written Was drunk down
ὁ θάνατος εἰς νῖκος. 55 ποῦ σου,
the death into victory. Where of you,
θάνατε, τὸ νῖκος; ποῦ σου, θάνατε, τὸ
death, the victory? Where of you, death, the
κέντρον; 56 τὸ δὲ κέντρον τοῦ θανάτου
sting? The but sting of the death
ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας
the sin, the but power of the sin
ὁ νόμος· 57 τῷ δὲ θεῷ χάρις τῷ
the Law; to the but God thanks to the (one)
διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ
giving to us the victory through the

the image of the one
made of dust, we shall
bear also the image
of the heavenly one.
50 However, this I
say, brothers, that
flesh and blood cannot
inherit God's kingdom;
neither does corrup-
tion inherit incorrup-
tion. 51 Look! I tell
you a sacred secret:
We shall not all fall
asleep [in death], but
we shall all be
changed, 52 in a mo-
ment, in the twinkling
of an eye, during the
last trumpet. For the
trumpet will sound,
and the dead will be
raised up incorrupt-
ible, and we shall be
changed. 53 For this
which is corruptible
must put on incorrup-
tion, and this which is
mortal must put on
immortality. 54 But
when [this which is
corruptible puts on in-
corruption and][a] this
which is mortal puts
on immortality, then
the saying will take
place that is writ-
ten: "Death is swal-
lowed up forever."
55 "Death, where is
your victory? Death,
where is your sting?"
56 The sting producing
death is sin, but the
power for sin is the
Law. 57 But thanks to
God, for he gives us
the victory through

54[a] This which is corruptible puts on incorruption and, BADSyp; but omitted by P46ℵCVg.

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
Lord of us Jesus Christ.
58 Ὥστε, ἀδελφοί μου ἀγαπητοί, ἑδραῖοι
As-and, brothers of me loved, settled
γίνεσθε, ἀμετακίνητοι, περισσεύοντες
be you becoming, unmovable, abounding
ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε,
in the work of the Lord always,
εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν
having known that the labor of you not is
κενὸς ἐν κυρίῳ.
empty in Lord.
16 Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς
About but the collection the (one) to the
ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις
holy (ones), as-even I ordered to the ecclesias
τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.
of the Galatia, thus also you do you.
2 κατὰ μίαν σαββάτου ἕκαστος
According to one (day) of sabbath each (one)
ὑμῶν παρ' ἑαυτῷ τιθέτω
of you beside himself let him be putting
θησαυρίζων ὅτι ἐὰν
treasuring up what if ever
εὐοδῶται, ἵνα μὴ
he may be making his way well, in order that not
ὅταν ἔλθω τότε λογίαι
whenever I should come then collections
γίνωνται. 3 ὅταν δὲ
may be occurring. Whenever but
παραγένωμαι, οὓς ἐὰν
I should come to be alongside, whom if ever
δοκιμάσητε δι' ἐπιστολῶν,
you should approve of through letters,
τούτους πέμψω ἀπενεγκεῖν τὴν χάριν
these (ones) I shall send to bear off the grace
ὑμῶν εἰς Ἰερουσαλήμ· 4 ἐὰν δὲ ἄξιον
of you into Jerusalem; if ever but worthy
ᾖ τοῦ κἀμὲ πορεύεσθαι, σὺν
it may be of the also me to be going, together with
ἐμοὶ πορεύσονται.
me they will go.
5 Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν
I shall come but toward you whenever
Μακεδονίαν διέλθω, Μακεδονίαν
Macedonia I should come through, Macedonia
γὰρ διέρχομαι, 6 πρὸς ὑμᾶς δὲ
for I am coming through, toward you but
τυχὸν καταμενῶ ἢ
(thing) having happened I shall remain down or

our Lord Jesus Christ!
58 Consequently, my
beloved brothers, be-
come steadfast, un-
movable, always
having plenty to
do in the work of
[the] Lord, know-
ing that your labor
is not in vain in
connection with the
Lord.
16 Now concerning
the collection
that is for the holy
ones, just as I gave
orders to the con-
gregations of Ga-
la'ti·a, do that way
also yourselves. 2 Ev-
ery first day of the
week let each of
you at his own house
set something aside
in store as he may
be prospering, so
that when I arrive
collections will not
take place then.
3 But when I get
there, whatever men
you approve of by
letters, these I shall
send to carry your
kind gift to Jerusa-
lem. 4 However, if
it is fitting for me
to go there also,
they will go there
with me.
5 But I shall come
to you when I have
gone through Mac·e-
do'ni·a, for I am
going through Mac·e-
do'ni·a; 6 and per-
haps I shall stay or

παραχειμάσω, ἵνα ὑμεῖς με
I shall pass the winter, in order that YOU me
προπέμψητε οὗ ἐὰν πορεύωμαι.
YOU should send forward where if ever I may go.
7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν
Not I am willing for YOU right now in
παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ
way beside to see, I am hoping for time some
ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ κύριος
to remain upon toward YOU, if ever the Lord
ἐπιτρέψῃ. 8 ἐπιμένω δὲ ἐν
should permit. I am remaining upon but in
Ἐφέσῳ ἕως τῆς πεντηκοστῆς· 9 θύρα γάρ
Ephesus until the Pentecost; door for
μοι ἀνέῳγεν μεγάλη καὶ
to me has stood opened up great and
ἐνεργής, καὶ ἀντικείμενοι πολλοί.
working within, and (ones) lying opposed many.
10 Ἐὰν δὲ ἔλθῃ Τιμόθεος,
If ever but should come Timothy,
βλέπετε ἵνα ἀφόβως γένηται
be YOU looking that fearlessly he should become
πρὸς ὑμᾶς, τὸ γὰρ ἔργον Κυρίου
toward YOU, the for work of Lord
ἐργάζεται ὡς ἐγώ· 11 μή τις οὖν
he is working as I; not anyone therefore
αὐτὸν ἐξουθενήσῃ· προπέμψατε
him he should treat as nothing; send YOU forward
δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ
but him in peace, in order that he should come
πρός με, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν
toward me, I am awaiting for him with the
ἀδελφῶν.
brothers.
12 Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ,
About but Apollos the brother,
πολλὰ παρεκάλεσα αὐτὸν ἵνα
many (things) I entreated him in order that
ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν·
he should come toward YOU with the brothers;
καὶ πάντως οὐκ ἦν θέλημα ἵνα
and altogether not it was will in order that
νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν
now he should come, he will come but whenever
εὐκαιρήσῃ.
he might have opportunity.
13 Γρηγορεῖτε, στήκετε ἐν τῇ
Be YOU keeping awake, be YOU standing in the

even pass the win-
ter with YOU, that
YOU may conduct
me part way to
where I may be go-
ing. 7 For I do not
want to see YOU
just now on [my]
passing through, for
I hope to remain
some time with YOU,
if Jehovah[a] permits.
8 But I am remaining
in Eph′e·sus until the
[festival of] Pente-
cost; 9 for a large
door that leads to ac-
tivity has been opened
to me, but there are
many opposers.
10 However, if Tim-
othy arrives, see that
he becomes free of fear
among YOU, for he is
performing the work
of Jehovah,[a] even as
I am. 11 Let no one,
therefore, look down
upon him. Conduct
him part way in peace,
that he may get here
to me, for I am wait-
ing for him with the
brothers.
12 Now concerning
A·pol′los our brother,
I entreated him very
much to come to YOU
with the brothers,
and yet it was not
his will at all to come
now; but he will
come when he has
the opportunity.
13 Stay awake,
stand firm in the

7, 10[a] Jehovah, J[7,8,13,14,16-18]; the Lord, אBA.

πίστει, ἀνδρίζεσθε,
faith, be YOU carrying on as male persons,
κραταιοῦσθε. 14 πάντα ὑμῶν ἐν
be YOU being mighty. All (things) of YOU in
ἀγάπῃ γινέσθω.
love let it occur.
15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί·
I am encouraging but YOU, brothers;
οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι
YOU have known the house of Stephanas, that
ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν
it is firstfruits of the Achaia and into service
τοῖς ἁγίοις ἔταξαν ἑαυτούς·
to the holy (ones) they orderly set selves;
16 ἵνα καὶ ὑμεῖς
in order that also YOU
ὑποτάσσησθε τοῖς τοιούτοις
may be subjecting yourselves to the such (ones)
καὶ παντὶ τῷ συνεργοῦντι καὶ
and to everyone the working together and
κοπιῶντι. 17 χαίρω δὲ ἐπὶ τῇ
laboring. I am rejoicing but upon the
παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ
presence of Stephanas and of Fortunatus and
Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα
of Achaicus, because the YOUR coming behind
οὗτοι ἀνεπλήρωσαν, 18 ἀνέπαυσαν
these (ones) filled up, they made rest up
γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
for the my spirit and the (one) of YOU.
ἐπιγινώσκετε οὖν τοὺς τοιούτους.
Be YOU recognizing therefore the such (ones).
19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς
Are greeting YOU the ecclesias of the
Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ
Asia. Is greeting YOU in Lord many things
Ἀκύλας καὶ Πρίσκα σὺν τῇ
Aquila and Prisca together with the
κατ' οἶκον αὐτῶν ἐκκλησίᾳ.
according to house of them ecclesia.
20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες.
Are greeting YOU the brothers all.
Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
Greet YOU one another in kiss holy.
21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
The greeting to the my hand of Paul.

faith, carry on as men,
grow mighty. 14 Let
all YOUR affairs take
place with love.
15 Now I exhort YOU,
brothers: YOU know
that the household
of Steph′a·nas is the
first fruits of A·cha′ia
and that they set
themselves to minister
to the holy ones.
16 May YOU also keep
submitting yourselves
to persons of that
kind and to every-
one co-operating and
laboring. 17 But I re-
joice over the pres-
ence[a] of Steph′a·nas
and For·tu·na′tus and
A·cha′i·cus, because
they have made up
for YOUR not being
here. 18 For they have
refreshed my spirit
and YOURS. Therefore
recognize men of that
sort.
19 The congrega-
tions of Asia send
YOU their greetings.
Aq′ui·la and Pris′ca
together with the con-
gregation that is in
their house greet YOU
heartily in [the] Lord.
20 All the brothers
greet YOU. Greet one
another with a holy
kiss.
21 [Here is] my
greeting, Paul's, in
my own hand.

17[a] Presence=παρουσία (par·ou·si′a). See Appendix under 1 Corinthians 16:17.

22 εἴ τις οὐ φιλεῖ τὸν
If anyone not is having affection for the
κύριον, ἤτω ἀνάθεμα. Μαρὰν ἀθά.
Lord, let him be anathema. Our Lord come.
23 ἡ χάρις τοῦ κυρίου Ἰησοῦ
The undeserved kindness of the Lord Jesus
μεθ' ὑμῶν. 24 ἡ ἀγάπη μου μετὰ πάντων
with you. The love of me with all (ones)
ὑμῶν ἐν Χριστῷ Ἰησοῦ.
of you in Christ Jesus.

22 If anyone has no
affection for the Lord,
let him be accursed.
O our Lord, come![a]
23 May the undeserved
kindness of the Lord
Jesus be with you.
24 May my love be
with all of you in
union with Christ
Jesus.

22[a] Or, "Our Lord is coming"; or, "Our Lord has come." Literally, "Mar'an ath'a," Sy[p]P[46]אBAJ[17,18].

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β
TOWARD CORINTHIANS 2

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς
will of God and Timothy the brother
τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ
to the ecclesia of the God to the (one) being
ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν
in Corinth, together with the holy (ones) to all
τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·
the (ones) being in whole the Achaia;
2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.
3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου
Blessed the God and Father of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν
of us of Jesus Christ, the Father of the
οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως,
mercies and God of all comfort,
4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ
the (one) comforting us upon all the
θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς
tribulation of us, into the to be able us
παρακαλεῖν τοὺς ἐν πάσῃ θλίψει
to be comforting the (ones) in all tribulation
διὰ τῆς παρακλήσεως ἧς
through the comfort of which

1 Paul, an apostle
of Christ Jesus
through God's will,
and Timothy [our]
brother to the congre-
gation of God that is
in Corinth, together
with all the holy ones
who are in all of
A·cha'ia:
2 May you have un-
deserved kindness and
peace from God our
Father and [the] Lord
Jesus Christ.
3 Blessed be the God
and Father of our
Lord Jesus Christ, the
Father of tender mer-
cies and the God of
all comfort, 4 who
comforts us in all
our tribulation, that
we may be able to
comfort those in
any sort of tribu-
lation through the
comfort with which

παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.
we are being comforted very (ones) by the God.
5 ὅτι καθὼς περισσεύει τὰ
Because according as is abounding the
παθήματα τοῦ χριστοῦ εἰς ἡμᾶς, οὕτως
sufferings of the Christ into us, thus
διὰ τοῦ χριστοῦ περισσεύει καὶ ἡ
through the Christ is abounding also the
παράκλησις ἡμῶν. 6 εἴτε δὲ
comfort of us. Whether but
θλιβόμεθα, ὑπὲρ τῆς ὑμῶν
we are being under tribulation, over the of you
παρακλήσεως καὶ σωτηρίας· εἴτε
of comfort and of salvation; whether
παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν
we are being comforted, over the of you
παρακλήσεως τῆς ἐνεργουμένης ἐν
of comfort of the (one) operating within in
ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν
endurance of the very sufferings of which
καὶ ἡμεῖς πάσχομεν, 7 καὶ ἡ ἐλπὶς ἡμῶν
also we are suffering, and the hope of us
βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι ὡς
stable over you; having known that as
κοινωνοί ἐστε τῶν παθημάτων, οὕτως καὶ
sharers you are of the sufferings, thus also
τῆς παρακλήσεως.
of the comfort.
8 Οὐ γὰρ θέλομεν ὑμᾶς
Not for we are willing you
ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως
to be not knowing, brothers, over the tribulation
ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ,
of us of the (one) having occurred in the Asia,
ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν
that according to over-cast over power
ἐβαρήθημεν, ὥστε
we were weighted down, as-and
ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·
to be with no way out us and of the to be living;
9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα
but very (ones) in selves the answer
τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ
of the death we have had, in order that not
πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ
having trusted we may be upon selves but upon
τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς·
the God the (one) raising up the dead (ones);
10 ὃς ἐκ τηλικούτου θανάτου
who out of so great death

we ourselves are being
comforted by God.
5 For just as the suf-
ferings for the Christ
abound in us, so the
comfort we get also
abounds through the
Christ. 6 Now whether
we are in tribulation,
it is for your com-
fort and salvation; or
whether we are being
comforted, it is for
your comfort that op-
erates to make you
endure the same suf-
ferings that we also
suffer. 7 And so our
hope for you is un-
wavering, knowing as
we do that, just as
you are sharers of
the sufferings, in the
same way you will
also share the com-
fort.
8 For we do not
wish you to be igno-
rant, brothers, about
the tribulation that
happened to us in
the [district of] Asia,
that we were under
extreme pressure be-
yond our strength,
so that we were very
uncertain even of
our lives. 9 In fact,
we felt within our-
selves that we had re-
ceived the sentence of
death. This was that
we might have our
trust, not in our-
selves, but in the God
who raises up the
dead. 10 From such a
great thing as death

ἐρύσατο ἡμᾶς καὶ
he drew toward self us and
ῥύσεται, εἰς ὃν ἠλπίκαμεν
he will draw toward self, into whom we have hoped
ὅτι καὶ ἔτι ῥύσεται,
that also yet he will draw toward self,
11 συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν
cooperating under also of YOU over us
τῇ δεήσει, ἵνα ἐκ πολλῶν
to the supplication, in order that out of many
προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ
faces the into us gracious gift through
πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.
many (ones) might be thanked over us.
12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ
The for boasting of us this is, the
μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν
witness of the conscience of us, that in
ἁγιότητι καὶ εἰλικρινίᾳ τοῦ θεοῦ, καὶ οὐκ ἐν
holiness and sincerity of the God, and not in
σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι
wisdom fleshly but in undeserved kindness
θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ,
of God, we were turned back in the world,
περισσοτέρως δὲ πρὸς ὑμᾶς· 13 οὐ γὰρ
more abundantly but toward YOU; not for
ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ
other (things) we are writing to YOU but than
ἃ ἀναγινώσκετε ἢ καὶ
what (things) YOU are reading or also
ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως
YOU are recognizing, I am hoping but that until
τέλους ἐπιγνώσεσθε, 14 καθὼς καὶ
end YOU will recognize, according as also
ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα
YOU recognized us from part, that boasting
ὑμῶν ἐσμὲν καθάπερ καὶ
of YOU we are according to which (things) even also
ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν
YOU of us in the day of the Lord of us
Ἰησοῦ.
of Jesus.
15 Καὶ ταύτῃ τῇ πεποιθήσει
And to this to the confidence
ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν,
I was wishing formerly toward YOU to come,
ἵνα δευτέραν χαρὰν σχῆτε,
in order that second joy YOU might have,

he did rescue us and
will rescue us; and
our hope is in him
that he will also res-
cue us further. 11 YOU
also can help along
by YOUR supplication
for us, in order that
thanks may be given
by many in our be-
half for what is kind-
ly given to us due to
many [prayerful]
faces.
12 For the thing we
boast of is this, to
which our conscience
bears witness, that
with holiness and god-
ly sincerity, not with
fleshly wisdom but
with God's unde-
served kindness, we
have conducted our-
selves in the world,
but more espe-
cially toward YOU.
13 For we are really
not writing YOU things
except those which
YOU well know or
also recognize; and
which I hope YOU
will continue to rec-
ognize to the end,
14 just as YOU have
also recognized, to an
extent, that we are
a cause for YOU to
boast, just as YOU
will also be for us
in the day of our
Lord Jesus.
15 So, with this
confidence, I was
intending before to
come to YOU, that YOU
might have a second
[occasion for] joy,

16 καὶ δι' ὑμῶν διελθεῖν εἰς
and through YOU to go through into
Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας
Macedonia, and again from Macedonia
ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν
to come toward YOU and by YOU
προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 τοῦτο
to be sent forward into the Judea. This
οὖν βουλόμενος μήτι ἄρα τῇ
therefore wishing not-something really to the
ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ
lightness I used? Or what (things)
βουλεύομαι κατὰ σάρκα
I am taking counsel with self according to flesh
βουλεύομαι, ἵνα ᾖ
I am taking counsel with self, in order that it may be
παρ' ἐμοὶ τὸ Ναί ναὶ καὶ τὸ Οὔ οὔ·
beside me the Yes yes and the No no;
18 πιστὸς δὲ ὁ θεὸς ὅτι ὁ λόγος ἡμῶν
faithful but the God that the word of us
ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναί καὶ Οὔ·
the (one) toward YOU not it is Yes and No;
19 ὁ τοῦ θεοῦ γὰρ υἱὸς Χριστὸς Ἰησοῦς
the of the God for Son Christ Jesus
ὁ ἐν ὑμῖν δι' ἡμῶν
the (one) in YOU through us
κηρυχθείς, δι' ἐμοῦ καὶ Σιλουανοῦ
having been preached, through me and of Silvanus
καὶ Τιμοθέου, οὐκ ἐγένετο Ναί καὶ Οὔ,
and of Timothy, not he became Yes and No,
ἀλλὰ Ναί ἐν αὐτῷ γέγονεν· 20 ὅσαι
but Yes in him he has become; as many as
γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τό Ναί·
for promises of God, in him the Yes;
διὸ καὶ δι' αὐτοῦ τό Ἀμήν
through which also through him the Amen
τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. 21 ὁ
to the God toward glory through us. The (one)
δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς
but stabilizing us together with YOU into
Χριστὸν καὶ χρίσας ἡμᾶς θεός,
Christ and having anointed us God,
22 ὁ καὶ σφραγισάμενος ἡμᾶς καὶ
the (one) also having sealed us and
δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος
having given the token of the spirit
ἐν ταῖς καρδίαις ἡμῶν.
in the hearts of us.

16 and after a stop-
over with YOU to go
to Mac·e·do'ni·a, and
to come back from
Mac·e·do'ni·a to YOU
and be conducted part
way by YOU to Ju-
de'a. 17 Well, when I
had such an intention,
I did not indulge in
any lightness, did I?
Or what things I pur-
pose, do I purpose
[them] according to
the flesh, that with
me there should be
"Yes, Yes" and "No,
No"? 18 But God can
be relied upon that
our speech addressed
to YOU is not Yes and
yet No. 19 For the Son
of God, Christ Jesus,
who was preached
among YOU through
us, that is, through
me and Sil·va'nus
and Timothy, did
not become Yes and
yet No, but Yes has
become Yes in his
case. 20 For no mat-
ter how many the
promises of God are,
they have become
Yes by means of
him. Therefore also
through him is the
Amen [said] to God
for glory through us.
21 But he who guar-
antees that YOU and
we belong to Christ
and he who has
anointed us is God.
22 He has also put
his seal upon us and
has given us the token
of what is to come,
that is, the spirit, in
our hearts.

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν
I but witness the God
ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι
I am calling upon upon the my soul, that
φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.
sparing of you not yet I came into Corinth.
24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως,
Not that we are lords of you of the faith,
ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν,
but fellow workers we are of the joy of you,
τῇ γὰρ πίστει ἑστήκατε.
to the for faith you have stood.

2 ἔκρινα γὰρ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν
I judged for to myself this, the not again
ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν· 2 εἰ γὰρ
in sadness toward you to come; if for
ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ
I am saddening you, and who the (one)
εὐφραίνων με εἰ μὴ ὁ λυπούμενος
cheering me if not the (one) being saddened
ἐξ ἐμοῦ; 3 καὶ ἔγραψα τοῦτο αὐτὸ
out of me? And I wrote this very (thing)
ἵνα μὴ ἐλθὼν λύπην σχῶ
in order that not having come sadness I might get
ἀφ' ὧν ἔδει με
from of which ones it was necessary me
χαίρειν, πεποιθὼς ἐπὶ πάντας
to be rejoicing, having confidence upon all
ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν
you that the my joy of all (ones) of you
ἐστίν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ
it is. Out of for much tribulation and
συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ
of anguish of heart I wrote to you through
πολλῶν δακρύων, οὐχ ἵνα
many tears, not in order that
λυπηθῆτε, ἀλλὰ τὴν ἀγάπην
you might be saddened, but the love
ἵνα γνῶτε ἣν ἔχω
in order that you might know which I am having
περισσοτέρως εἰς ὑμᾶς.
more abundantly into you.
5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ
If but anyone has saddened, not me
λελύπηκεν, ἀλλὰ ἀπὸ μέρους ἵνα
he has saddened, but from part in order that
μὴ ἐπιβαρῶ πάντας ὑμᾶς.
not I may put weight upon all you.

23 Now I call upon
God as a witness
against my own soul
that it is to spare
YOU that I have not
yet come to Corinth.
24 Not that we are
the masters over YOUR
faith, but we are fel-
low workers for YOUR
joy, for it is by [YOUR]
faith that YOU are
standing.

2 For this is what I
have decided for
myself, not to come to
YOU again in sadness.
2 For if I make YOU
sad, who indeed is
there to cheer me ex-
cept the one that is
made sad by me?
3 And so I wrote this
very thing, that, when
I come, I may not
get sad because of
those over whom I
ought to rejoice; be-
cause I have confi-
dence in all of YOU
that the joy I have
is that of all of YOU.
4 For out of much
tribulation and an-
guish of heart I wrote
YOU with many tears,
not that YOU might
be saddened, but that
YOU might know the
love that I have more
especially for YOU.
5 Now if anyone has
caused sadness, he
has saddened, not me,
but all of YOU to an
extent—not to be too
harsh in what I say.

6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη
Sufficient to the such (one) the rebuke this
ἡ ὑπὸ τῶν πλειόνων, 7 ὥστε
the (one) by the more (ones), as-and
τοὐναντίον ὑμᾶς χαρίσασθαι
the (thing) in against you to graciously forgive
καὶ παρακαλέσαι, μή πως τῇ
and to comfort, not somehow to the
περισσοτέρᾳ λύπῃ καταποθῇ ὁ
more abundant sadness might be drunk down the
τοιοῦτος. 8 διὸ παρακαλῶ
such (one). Through which I am encouraging
ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· 9 εἰς
you to make valid into him love; into
τοῦτο γὰρ καὶ ἔγραψα ἵνα γνῶ
this for also I wrote in order that I might know
τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα
the proof of you, whether into all (things)
ὑπήκοοί ἐστε. 10 ᾧ δέ τι
obedient you are. To whom but anything
χαρίζεσθε, κἀγώ· καὶ γὰρ ἐγὼ
you are graciously forgiving, also I; also for I
ὃ κεχάρισμαι, εἴ τι
what I have graciously forgiven, if anything
κεχάρισμαι, δι' ὑμᾶς ἐν
I have graciously forgiven, through you in
προσώπῳ Χριστοῦ, 11 ἵνα μὴ
face of Christ, in order that not
πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ, οὐ
we might be overreached by the Satan, not
γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.
for of him the designs we are being ignorant of.
12 Ἐλθὼν δὲ εἰς τὴν Τρῳάδα εἰς
Having come but into the Troas into
τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ θύρας
the good news of the Christ, and of door
μοι ἀνεῳγμένης ἐν κυρίῳ, 13 οὐκ
to me having been opened up in Lord, not
ἔσχηκα ἄνεσιν τῷ πνεύματί μου
I have had letting go up to the spirit of me
τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου,
to the not to find me Titus the brother of me,
ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς
but having set self off to them I went out into
Μακεδονίαν.
Macedonia.
14 Τῷ δὲ θεῷ χάρις τῷ
To the but God thanks to the (one)
πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ
always leading in triumph us in the Christ

6 This rebuke given by
the majority is suffi-
cient for such a man,
7 so that, on the con-
trary now, YOU should
kindly forgive and
comfort [him], that
somehow such a man
may not be swallowed
up by his being overly
sad. 8 Therefore I ex-
hort YOU to confirm
YOUR love for him.
9 For to this end also
I write to ascertain
the proof of YOU,
whether YOU are obe-
dient in all things.
10 Anything YOU kind-
ly forgive anyone, I
do too. In fact, as
for me, whatever I
have kindly forgiven,
if I have kindly for-
given anything, it
has been for YOUR
sakes in Christ's
sight; 11 that we may
not be overreached by
Satan, for we are not
ignorant of his de-
signs.
12 Now when I ar-
rived in Tro′as to de-
clare the good news
about the Christ, and
a door was opened to
me in [the] Lord,
13 I got no relief in
my spirit on account
of not finding Titus
my brother, but I said
good-by to them and
departed for Mac·e-
do′ni·a.
14 But thanks be to
God who always leads
us in a triumphal
procession in com-
pany with the Christ

καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ
and the odor of the knowledge of him
φανεροῦντι δι' ἡμῶν ἐν παντὶ
to (one) manifesting through us in every
τόπῳ· 15 ὅτι Χριστοῦ εὐωδία ἐσμὲν
place; because of Christ sweet odor we are
τῷ θεῷ ἐν τοῖς σῳζομένοις καὶ ἐν
to the God in the (ones) being saved and in
τοῖς ἀπολλυμένοις, 16 οἷς μὲν
the (ones) destroying selves, to which ones indeed
ὀσμὴ ἐκ θανάτου εἰς θάνατον, οἷς
odor out of death into death, to which ones
δὲ ὀσμὴ ἐκ ζωῆς εἰς ζωήν. καὶ
but odor out of life into life. And
πρὸς ταῦτα τίς ἱκανός; 17 οὐ γάρ
toward these (things) who sufficient? Not for
ἐσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν
we are as the many (ones) peddling the
λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινίας,
word of the God, but as out of sincerity,
ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν
but as out of God down in front of God in
Χριστῷ λαλοῦμεν.
Christ we are speaking.

3 Ἀρχόμεθα πάλιν ἑαυτοὺς
Are we starting again selves
συνιστάνειν; ἢ μὴ
to be giving standing with? Or not
χρῄζομεν ὥς τινες συστατικῶν
are we having need as some ones of recommendatory
ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν; 2 ἡ
letters toward you or out of you? The
ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ,
letter of us you are,
ἐνγεγραμμένη ἐν ταῖς καρδίαις
(one) having been inscribed in the hearts
ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη
of us, (one) being known and (one) being read
ὑπὸ πάντων ἀνθρώπων·
by all men;
3 φανερούμενοι ὅτι ἐστὲ
(ones) being manifested because you are
ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ'
letter of Christ (one) having been served by
ἡμῶν, ἐνγεγραμμένη οὐ
us, (one) having been inscribed not
μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος,
to black [ink] but to spirit of God living,

and makes the odor
of the knowledge
of him perceptible
through us in every
place! 15 For to God
we are a sweet
odor of Christ among
those who are being
saved and among
those who are per-
ishing; 16 to the lat-
ter ones an odor
issuing from death
to death, to the
former ones an odor
issuing from life to
life. And who is ade-
quately qualified for
these things? 17 [We
are;] for we are not
peddlers of the word
of God as many men
are, but as out of sin-
cerity, yes, as sent
from God, under
God's view, in com-
pany with Christ, we
are speaking.

3 Are we starting
again to recom-
mend ourselves? Or
do we, perhaps, like
some men, need let-
ters of recommenda-
tion to YOU or from
YOU? 2 YOU yourselves
are our letter, in-
scribed on our hearts
and known and being
read by all mankind.
3 For YOU are shown
to be a letter of Christ
written by us as min-
isters, inscribed not
with ink but with
spirit of a living God,

οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν
not in tablets stony but in tablets
καρδίαις σαρκίναις.
to hearts fleshly.
4 Πεποίθησιν δὲ τοιαύτην ἔχομεν
Confidence but such we are having
διὰ τοῦ χριστοῦ πρὸς τὸν θεόν. 5 οὐχ
through the Christ toward the God. Not
ὅτι ἀφ' ἑαυτῶν ἱκανοί ἐσμεν λογίσασθαί
that from selves sufficient we are to reckon
τι ὡς ἐξ αὐτῶν, ἀλλ' ἡ ἱκανότης
anything as out of selves, but the sufficiency
ἡμῶν ἐκ τοῦ θεοῦ, 6 ὃς καὶ ἱκάνωσεν
of us out of the God, who also made sufficient
ἡμᾶς διακόνους καινῆς διαθήκης, οὐ
us servants of new covenant, not
γράμματος ἀλλὰ πνεύματος, τὸ γὰρ
of written character but of spirit, the for
γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα
written character is killing, the but spirit
ζωοποιεῖ.
is making alive.
7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν
If but the service of the death in
γράμμασιν ἐντετυπωμένη λίθοις
written characters having been impressed to stones
ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι
occurred in glory, as-and not to be being able
ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον
to gaze the sons of Israel into the face
Μωυσέως διὰ τὴν δόξαν τοῦ προσώπου
of Moses through the glory of the face
αὐτοῦ τὴν καταργουμένην, 8 πῶς
of him the (one) being made ineffective, how
οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος
not rather the service of the spirit
ἔσται ἐν δόξῃ; 9 εἰ γὰρ ἡ διακονία τῆς
will be in glory? If for the service of the
κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει
condemnation glory, to much rather is abounding
ἡ διακονία τῆς δικαιοσύνης δόξῃ.
the service of the righteousness to glory.
10 καὶ γὰρ οὐ δεδόξασται τὸ
And for not has been glorified the (thing)
δεδοξασμένον ἐν τούτῳ τῷ μέρει
having been glorified in this the part
εἵνεκεν τῆς ὑπερβαλλούσης δόξης· 11 εἰ
on account of the surpassing glory; if

not on stone tablets,
but on fleshly tablets,
on hearts.
4 Now through the
Christ we have this
sort of confidence
toward God. 5 Not
that we of ourselves
are adequately qualified
to reckon anything as
issuing from ourselves,
but our being ade-
quately qualified issues
from God, 6 who has
indeed adequately
qualified us to be
ministers of a new
covenant, not of a
written code, but of
spirit; for the writ-
ten code condemns to
death, but the spirit
makes alive.
7 Moreover, if the
code which adminis-
ters death and which
was engraved in let-
ters in stones came
about in a glory,
so that the sons of
Israel could not gaze
intently at the face
of Moses because of
the glory of his face,
[a glory] that was
to be done away with,
8 why should not the
administering of the
spirit be much more
with glory? 9 For if
the code administer-
ing condemnation was
glorious, much more
does the administer-
ing of righteousness
abound with glory.
10 In fact, even that
which has once been
made glorious has
been stripped of glory
in this respect, be-
cause of the glory that
excels it. 11 For if

γὰρ τὸ καταργούμενον διὰ
for the (thing) being made ineffective through
δόξης, πολλῷ μᾶλλον τὸ μένον
glory, to much rather the (thing) remaining
ἐν δόξῃ.
in glory.

12 Ἔχοντες οὖν τοιαύτην ἐλπίδα
Having therefore such hope
πολλῇ παρρησίᾳ χρώμεθα, 13 καὶ οὐ
to much outspokenness we are using, and not
καθάπερ Μωυσῆς
according to which (things) even Moses
ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ,
was putting covering upon the face of him,
πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ
toward the not to gaze intently the sons of Israel
εἰς τὸ τέλος τοῦ καταργουμένου.
into the end of the (thing) being made ineffective.
14 ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν.
But was dulled the mental powers of them.
ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ
Until for the today day the very
κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς
covering upon the reading of the old
διαθήκης μένει μὴ ἀνακαλυπτόμενον,
covenant is remaining not being uncovered,
ὅτι ἐν Χριστῷ καταργεῖται,
because in Christ is being made ineffective,
15 ἀλλ' ἕως σήμερον ἡνίκα ἂν
but until today when likely
ἀναγινώσκηται Μωυσῆς κάλυμμα ἐπὶ τὴν
may be read Moses covering upon the
καρδίαν αὐτῶν κεῖται· 16 ἡνίκα δὲ ἐὰν
heart of them is lying; when but if ever
ἐπιστρέψῃ πρὸς Κύριον,
it should turn upon toward Lord,
περιαιρεῖται τὸ κάλυμμα. 17 ὁ δὲ
is being lifted up around the covering. The but
κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα
Lord the spirit is; where but the spirit
Κυρίου, ἐλευθερία. 18 ἡμεῖς δὲ πάντες
of Lord, freedom. We but all
ἀνακεκαλυμμένῳ προσώπῳ τὴν
to (one) having been uncovered face the
δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν
glory of Lord reflecting as in mirror the very
εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς
image we are being transformed from glory into

that which was to
be done away with
was brought in with
glory, much more
would that which re-
mains be with glory.
12 Therefore, as we
have such a hope, we
are using great free-
ness of speech, 13 and
not doing as when
Moses would put a
veil upon his face,
that the sons of Is-
rael might not gaze
intently at the end
of that which was
to be done away
with. 14 But their
mental perceptions
were dulled. For to
this present day the
same veil remains un-
lifted at the reading
of the old covenant,
because it is done
away with by means
of Christ. 15 In fact,
down till today when-
ever Moses is read, a
veil lies upon their
hearts. 16 But when
there is a turning
to Jehovah,[a] the veil
is taken away. 17 Now
Jehovah[a] is the Spirit;
and where the spirit
of Jehovah[a] is, there
is freedom. 18 And
all of us, while
we with unveiled
faces reflect like mir-
rors the glory of
Jehovah,[a] are trans-
formed into the same
image from glory to

16, 17, 18[a] Jehovah, J7,8,13,14,16; the Lord, ℵBA.

δόξαν, καθάπερ ἀπὸ
glory, according to which (things) even from
κυρίου πνεύματος.
of Lord of spirit.

4 Διὰ τοῦτο, ἔχοντες τὴν διακονίαν
Through this, having the service
ταύτην καθὼς ἠλεήθημεν,
this according as we were shown mercy,
οὐκ ἐγκακοῦμεν, 2 ἀλλὰ
not we are behaving badly, but
ἀπειπάμεθα τὰ κρυπτὰ τῆς
we said away from selves the hidden (things) of the
αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ
shame, not (ones) walking about in all-working
μηδὲ δολοῦντες τὸν λόγον
neither (ones) handling deceitfully the word
τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς
of the God, but to the manifestation of the
ἀληθείας συνιστάνοντες ἑαυτοὺς πρὸς
truth making stand together selves toward
πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ
every conscience of men in sight of the
θεοῦ. 3 εἰ δὲ καὶ ἔστιν κεκαλυμμένον
God. If but also is having been covered
τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς
the good news of us, in the (ones)
ἀπολλυμένοις ἐστὶν κεκαλυμμένον,
destroying themselves is having been covered,
4 ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου
in which ones the god of the age this
ἐτύφλωσεν τὰ νοήματα τῶν
blinded the mental powers of the
ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν
unbelievers into the not to beam forth the
φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ
lighting of the good news of the glory of the
χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. 5 οὐ
Christ, who is image of the God. Not
γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν
for selves we are preaching but Christ
Ἰησοῦν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν
Jesus Lord, selves but slaves of YOU
διὰ Ἰησοῦν. 6 ὅτι ὁ θεὸς ὁ
through Jesus. Because the God the (one)
εἰπών Ἐκ σκότους φῶς λάμψει, ὃς
having said Out of darkness light will gleam, who
ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς
gleamed in the hearts of us toward

glory, exactly as done
by Jehovah[a] [the]
Spirit.

4 That is why, since
we have this min-
istry according to the
mercy that was shown
us, we do not give
up; 2 but we have
renounced the under-
handed things of
which to be ashamed,
not walking with cun-
ning, neither adulter-
ating the word of God,
but by making the
truth manifest recom-
mending ourselves to
every human con-
science in the sight
of God. 3 If, now, the
good news we declare
is in fact veiled, it
is veiled among those
who are perishing,
4 among whom the
god of this system
of things has blinded
the minds of the
unbelievers, that the
illumination of the
glorious good news
about the Christ, who
is the image of
God, might not shine
through. 5 For we are
preaching, not our-
selves, but Christ
Jesus as Lord, and
ourselves as YOUR
slaves for Jesus' sake.
6 For God is he who
said: "Let the light
shine out of darkness,"
and he has shone
on our hearts to

18[a] Jehovah, J7,8,13,14,16; the Lord, ℵBA.

φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ
lighting of the knowledge of the glory of the
θεοῦ ἐν προσώπῳ Χριστοῦ.
God in face of Christ.
7 Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν
We have but the treasure this in
ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ
baked clay vessels, in order that the over-cast
τῆς δυνάμεως ᾖ τοῦ θεοῦ καὶ μὴ
of the power may be of the God and not
ἐξ ἡμῶν· 8 ἐν παντὶ θλιβόμενοι
out of us; in every [way] being pressed
ἀλλ' οὐ στενοχωρούμενοι,
but not being put in narrow place,
ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι,
knowing no way out but not being utterly wayless,
9 διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι,
being persecuted but not being left down in,
καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι,
being thrown down but not being destroyed,
10 πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ
always the deadening of the Jesus
ἐν τῷ σώματι περιφέροντες, ἵνα
in the body bearing about, in order that
καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι
also the life of the Jesus in the body
ἡμῶν φανερωθῇ· 11 ἀεὶ γὰρ ἡμεῖς
of us might be manifested; ever for we
οἱ ζῶντες εἰς θάνατον
the (ones) living into death
παραδιδόμεθα διὰ Ἰησοῦν,
we are being given beside through Jesus,
ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
in order that also the life of the Jesus
φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.
might be manifested in the mortal flesh of us.
12 ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται,
As-and the death in us is working within,
ἡ δὲ ζωὴ ἐν ὑμῖν.
the but life in YOU.
13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς
Having but the very spirit of the
πίστεως, κατὰ τὸ
faith, according to the (thing)
γεγραμμένον Ἐπίστευσα, διὸ
having been written I believed, through which
ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ
I spoke, also we are believing, through which
καὶ λαλοῦμεν, 14 εἰδότες ὅτι
also we are speaking, having known that

illuminate [them]
with the glorious
knowledge of God by
the face of Christ.
7 However, we have
this treasure in earth-
en vessels, that the
power beyond what is
normal may be God's
and not that out of
ourselves. 8 We are
pressed in every way,
but not cramped be-
yond movement; we
are perplexed, but not
absolutely with no way
out; 9 we are perse-
cuted, but not left
in the lurch; we are
thrown down, but not
destroyed. 10 Always
we endure everywhere
in our body the
death-dealing treat-
ment given to Jesus,
that the life of Jesus
may also be made
manifest in our body.
11 For we who live
are ever being brought
face to face with
death for Jesus' sake,
that the life of Jesus
may also be made
manifest in our mortal
flesh. 12 Consequently
death is at work in
us, but life in YOU.
13 Now because we
have the same spirit
of faith as that of
which it is written:
"I exercised faith,
therefore I spoke," we
too exercise faith
and therefore we
speak, 14 knowing that

ὁ ἐγείρας τὸν κύριον Ἰησοῦν
the (one) having raised up the Lord Jesus
καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ
also us together with Jesus will raise up and
παραστήσει σὺν ὑμῖν. 15 τὰ
will stand alongside together with YOU. The
γὰρ πάντα δι' ὑμᾶς, ἵνα
for all (things) through YOU, in order that
ἡ χάρις πλεονάσασα
the undeserved kindness having become more
διὰ τῶν πλειόνων τὴν εὐχαριστίαν
through the more (ones) the thanksgiving
περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.
might abound into the glory of the God.
16 Διὸ οὐκ ἐγκακοῦμεν,
Through which not we are behaving badly,
ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος
but if also the outside of us man
διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν
is wasting away, but the (one) inside of us
ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ. 17 τὸ γὰρ
is being renewed to day and to day. The for
παραυτίκα ἐλαφρὸν τῆς θλίψεως
momentary light(ness) of the tribulation
καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον
according to over-cast into over-cast everlasting
βάρος δόξης κατεργάζεται ἡμῖν, 18 μὴ
weight of glory is working down to us, not
σκοπούντων ἡμῶν τὰ βλεπόμενα
looking at of us the (things) being seen
ἀλλὰ τὰ μὴ βλεπόμενα, τὰ
but the (things) not being seen, the (things)
γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ
for being seen temporary, the (things) but
μὴ βλεπόμενα αἰώνια.
not being seen everlasting.

5 οἴδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος
We have known for that if ever the earthly
ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ,
of us house of the tent should be loosed down,
οἰκοδομὴν ἐκ θεοῦ ἔχομεν οἰκίαν
building out of God we are having house
ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.
not handmade everlasting in the heavens.
2 καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ
And for in this we are groaning, the
οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ
dwelling house of us the (one) out of heaven

he who raised Jesus
up will raise us up
also together with Je-
sus and will present
us together with YOU.
15 For all things are
for YOUR sakes, in or-
der that the unde-
served kindness which
was multiplied should
abound because of the
thanksgiving of many
more to the glory of
God.
16 Therefore we do
not give up, but even
if the man we are out-
side is wasting away,
certainly the man we
are inside is being re-
newed from day to
day. 17 For though the
tribulation is momen-
tary and light, it
works out for us a
glory that is of more
and more surpassing
weight and is ever-
lasting; 18 while we
keep our eyes, not on
the things seen, but
on the things unseen.
For the things seen
are temporary, but
the things unseen are
everlasting.

5 For we know that
if our earthly
house, this tent, should
be dissolved, we are
to have a building
from God, a house not
made with hands,
everlasting in the
heavens. 2 For in
this dwelling house
we do indeed groan,

ἐπενδύσασθαι ἐπιποθοῦντες, 3 εἴ γε καὶ
to put upon selves longing, if in fact also
ἐνδυσάμενοι οὐ γυμνοὶ
having put on selves not naked (ones)
εὑρεθησόμεθα. 4 καὶ γὰρ οἱ ὄντες
we shall be found. And for the (ones) being
ἐν τῷ σκήνει στενάζομεν βαρούμενοι
in the tent we are groaning being weighed down
ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι
upon which not we are willing to put off selves
ἀλλ' ἐπενδύσασθαι, ἵνα
but to put upon selves, in order that
καταποθῇ τὸ θνητὸν ὑπὸ τῆς
might be drunk down the mortal (thing) by the
ζωῆς. 5 ὁ δὲ κατεργασάμενος ἡμᾶς
life. The but (one) having worked down us
εἰς αὐτὸ τοῦτο θεός, ὁ
into very this (thing) God, the (one)
δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ
having given to us the token of the
πνεύματος.
spirit.
6 Θαρροῦντες οὖν πάντοτε καὶ
Being of good courage therefore always and
εἰδότες ὅτι ἐνδημοῦντες ἐν
having known that being among (own) people in
τῷ σώματι ἐκδημοῦμεν ἀπὸ
the body we are being out of (own) people from
τοῦ κυρίου, 7 διὰ πίστεως γὰρ
the Lord, through faith for
περιπατοῦμεν οὐ διὰ εἴδους, —
we are walking about not through appearance, —
8 θαρροῦμεν δὲ καὶ
we are being of good courage but also
εὐδοκοῦμεν μᾶλλον
we are thinking well rather
ἐκδημῆσαι ἐκ τοῦ σώματος καὶ
to be out of (own) people out of the body and
ἐνδημῆσαι πρὸς τὸν κύριον·
to be among (own) people toward the Lord;
9 διὸ καὶ φιλοτιμούμεθα,
through which also we are fond of honor for selves,
εἴτε ἐνδημοῦντες εἴτε
whether being among (own) people or
ἐκδημοῦντες, εὐάρεστοι
being out of (own) people, (ones) well pleasing
αὐτῷ εἶναι. 10 τοὺς γὰρ πάντας ἡμᾶς
to him to be. The for all us
φανερωθῆναι δεῖ ἔμπροσθεν τοῦ
to be manifested it is necessary in front of the

earnestly desiring
to put on the one
for us from heav-
en, 3 so that, hav-
ing really put it
on, we shall not be
found naked. 4 In
fact, we who are
in this tent groan,
being weighed down;
because we want,
not to put it off,
but to put on the
other, that what
is mortal may be
swallowed up by
life. 5 Now he that
produced us for
this very thing is
God, who gave us
the token of what
is to come, that is,
the spirit.
6 We are there-
fore always of good
courage and know
that, while we have
our home in the
body, we are ab-
sent from the Lord,
7 for we are walk-
ing by faith, not
by sight. 8 But we
are of good courage
and are well pleased
rather to become ab-
sent from the body
and to make our
home with the Lord.
9 Therefore we are
also making it our
aim that, whether
having our home
with him or being
absent from him,
we may be accept-
able to him. 10 For
we must all be made
manifest before the

βήματος τοῦ χριστοῦ, ἵνα
step of the Christ, in order that
κομίσηται ἕκαστος τὰ
might carry off for self each (one) the (things)
διὰ τοῦ σώματος πρὸς ἃ
through the body toward which (things)
ἔπραξεν, εἴτε ἀγαθὸν εἴτε
he performed, whether good (thing) or
φαῦλον.
vile (thing).
11 Εἰδότες οὖν τὸν φόβον τοῦ
Having known therefore the fear of the
κυρίου ἀνθρώπους πείθομεν, θεῷ δὲ
Lord men we are persuading, to God but
πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν
we have been manifested; I am hoping but also in
ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.
the consciences of YOU to have been manifested.
12 οὐ πάλιν ἑαυτοὺς
Not again selves
συνιστάνομεν ὑμῖν, ἀλλὰ
we are putting in standing together to YOU, but
ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ
onrush from giving to YOU of boasting over
ἡμῶν, ἵνα ἔχητε πρὸς
us, in order that YOU may be having toward
τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ
the (ones) in face (ones) boasting and not
ἐν καρδίᾳ. 13 εἴτε γὰρ
in heart. Whether for
ἐξέστημεν, θεῷ· εἴτε
we stood out of (selves), to God; or
σωφρονοῦμεν, ὑμῖν. 14 ἡ γὰρ ἀγάπη
we are sound in mind, to YOU. The for love
τοῦ χριστοῦ συνέχει ἡμᾶς,
of the Christ is holding together us,
κρίναντας τοῦτο ὅτι εἷς ὑπὲρ πάντων
having judged this that one over all (ones)
ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον· 15 καὶ
he died; really the all they died; and
ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ
over all (ones) he died in order that the
ζῶντες μηκέτι ἑαυτοῖς ζῶσιν
(ones) living not yet to selves they might live
ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι
but to the (one) over them to (one) having died
καὶ ἐγερθέντι.
and to (one) having been raised up.

judgment seat of
the Christ, that each
one may get his
award for the things
done through the
body, according to
the things he has
practiced, whether it
is good or vile.
11 Knowing, there-
fore, the fear of
the Lord, we keep
persuading men, but
we have been made
manifest to God.
However, I hope
that we have been
made manifest also
to YOUR consciences.
12 We are not again
recommending our-
selves to YOU, but
giving YOU an in-
ducement for boast-
ing in respect to us,
that YOU may have
[an answer] for those
who boast over the
outward appearance
but not over the
heart. 13 For if we
were out of our mind,
it was for God; if
we are sound in mind,
it is for YOU. 14 For
the love the Christ
has compels us, be-
cause this is what
we have judged,
that one man died
for all; so, then,
all had died; 15 and
he died for all that
those who live might
live no longer for
themselves, but for
him who died for
them and was raised
up.

16 Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα
As-and we from the now no one
οἴδαμεν κατὰ σάρκα· εἰ καὶ
we have known according to flesh; if and
ἐγνώκαμεν κατὰ σάρκα Χριστόν,
we have known according to flesh Christ,
ἀλλὰ νῦν οὐκέτι γινώσκομεν. 17 ὥστε
but now not yet we are knowing. As-and
εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ
if anyone in Christ, new creation; the
ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν
archaic (things) went alongside, look! it has become
καινά· 18 τὰ δὲ πάντα ἐκ τοῦ
new (things); the but all (things) out of the
θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ
God the (one) having reconciled us to himself
διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν
through Christ and having given to us the
διακονίαν τῆς καταλλαγῆς, 19 ὡς ὅτι θεὸς
service of the reconciliation, as that God
ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ,
was in Christ world reconciling to himself,
μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα
not reckoning to them the falls beside
αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
of them, and having put in us the word of the
καταλλαγῆς.
reconciliation.
20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν
Over Christ therefore we are ambassadors
ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν·
as of the God entreating through us;
δεόμεθα ὑπὲρ Χριστοῦ,
we are supplicating over Christ,
καταλλάγητε τῷ θεῷ. 21 τὸν μὴ
be YOU reconciled to the God. The (one) not
γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν
having known sin over us sin
ἐποίησεν, ἵνα ἡμεῖς γενώμεθα
he made, in order that we might become
δικαιοσύνη θεοῦ ἐν αὐτῷ.
righteousness of God in him.
6 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν
Working together but also we are entreating
μὴ εἰς κενὸν τὴν χάριν
not into empti(ness) the undeserved kindness
τοῦ θεοῦ δέξασθαι ὑμᾶς· 2 λέγει γάρ
of the God to accept YOU; he is saying for
Καιρῷ δεκτῷ ἐπήκουσά σου
To appointed time acceptable I heard upon of you

16 Consequently
from now on we know
no man according to
the flesh. Even if we
have known Christ
according to the
flesh, certainly we
now know him so no
more. 17 Consequently
if anyone is in union
with Christ, he is a
new creation; the old
things passed away,
look! new things have
come into existence.
18 But all things are
from God, who recon-
ciled us to himself
through Christ and
gave us the ministry
of the reconciliation,
19 namely, that God
was by means of
Christ reconciling a
world to himself, not
reckoning to them
their trespasses, and
he committed the word
of the reconciliation
to us.
20 We are therefore
ambassadors substitut-
ing for Christ, as
though God were mak-
ing entreaty through
us. As substitutes for
Christ we beg: "Be-
come reconciled to
God." 21 The one who
did not know sin he
made to be sin for
us, that we might be-
come God's righteous-
ness by means of him.
6 Working together
with him, we also
entreat YOU not to
accept the undeserved
kindness of God
and miss its pur-
pose. 2 For he says:
"In an acceptable
time I heard you,

καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι·
and in day of salvation I gave help to you;
ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος,
look! now appointed time well acceptable toward,
ἰδοὺ νῦν ἡμέρα σωτηρίας·
look! now day of salvation;
3 μηδεμίαν ἐν μηδενὶ
not one in nothing
διδόντες προσκοπήν, ἵνα
giving striking toward, in order that
μὴ μωμηθῇ ἡ διακονία, 4 ἀλλ'
not might be found spotted the service, but
ἐν παντὶ συνιστάνοντες ἑαυτοὺς
in everything putting in standing with selves
ὡς θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν
as of God servants; in endurance much, in
θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,
tribulations, in necessities, in straits,
5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις,
in blows, in prisons, in unsettled states,
ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,
in labors, in abstinences from sleep, in fastings,
6 ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ,
in purity, in knowledge, in longness of spirit,
ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ
in kindness, in spirit holy, in love
ἀνυποκρίτῳ, 7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει
unhypocritical, in word of truth, in power
θεοῦ· διὰ τῶν ὅπλων τῆς δικαιοσύνης
of God; through the weapons of the righteousness
τῶν δεξιῶν καὶ
of the (ones) of the right [parts] and
ἀριστερῶν, 8 διὰ δόξης καὶ ἀτιμίας,
of the left [parts], through glory and dishonor,
διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι
through bad fame and good fame; as errants
καὶ ἀληθεῖς, 9 ὡς ἀγνοούμενοι
and truthful (ones), as (ones) being unknown
καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες
and (ones) being recognized, as (ones) dying
καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι
and look! we are living, as (ones) being disciplined
καὶ μὴ θανατούμενοι, 10 ὡς
and not (ones) being put to death, as
λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς
(ones) being saddened ever but (ones) rejoicing, as
πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς
(ones) poor many but (ones) enriching, as

and in a day of sal-
vation I helped you."
Look! Now is the
especially acceptable
time. Look! Now is
the day of salvation.
3 In no way are
we giving any cause
for stumbling, that
our ministry might
not be found fault
with; 4 but in every
way we recommend
ourselves as God's
ministers, by the en-
durance of much, by
tribulations, by cases
of need, by difficulties,
5 by beatings, by pris-
ons, by disorders, by
labors, by sleepless
nights, by times with-
out food, 6 by purity,
by knowledge, by long-
suffering, by kindness,
by holy spirit, by love
free from hypocrisy,
7 by truthful speech,
by God's power;
through the weapons
of righteousness on
the right hand and
on the left, 8 through
glory and dishonor,
through bad report
and good report; as
deceivers and yet
truthful, 9 as being
unknown and yet be-
ing recognized, as dy-
ing and yet, look! we
live, as disciplined and
yet not delivered to
death, 10 as sorrowing
but ever rejoicing,
as poor but mak-
ing many rich, as

μηδὲν ἔχοντες καὶ πάντα
nothing (ones) having and all (things)
κατέχοντες.
holding down.
11 Τὸ στόμα ἡμῶν ἀνέῳγεν πρὸς
The mouth of us has stood opened up toward
ὑμᾶς, Κορίνθιοι, ἡ καρδία
you, Corinthians, the heart
ἡμῶν πεπλάτυνται· 12 οὐ
of us has been broadened; not
στενοχωρεῖσθε ἐν ἡμῖν,
you are being put in narrow place in us,
στενοχωρεῖσθε δὲ ἐν τοῖς
you are being put in narrow place but in the
σπλάγχνοις ὑμῶν· 13 τὴν δὲ αὐτὴν
bowels of you; the but very
ἀντιμισθίαν, ὡς τέκνοις λέγω,
return reward, as to children I am saying,
πλατύνθητε καὶ ὑμεῖς.
be you broadened also you.
14 Μὴ γίνεσθε ἑτεροζυγοῦντες
Not be you becoming being differently yoked
ἀπίστοις· τίς γὰρ μετοχὴ
to unbelievers; what for holding with
δικαιοσύνῃ καὶ ἀνομίᾳ, ἢ τίς
to righteousness and to lawlessness, or what
κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ
sharing to light toward darkness? What but
συμφώνησις Χριστοῦ πρὸς Βελίαρ, ἢ τίς
harmony of Christ toward Beliar, or what
μερὶς πιστῷ μετὰ ἀπίστου;
portion to faithful (one) with unbeliever?
16 τίς δὲ συνκατάθεσις
What but putting down together
ναῷ θεοῦ μετὰ εἰδώλων; ἡμεῖς
to divine habitation of God with idols? We
γὰρ ναὸς θεοῦ ἐσμὲν ζῶντος·
for divine habitation of God we are of (one) living;
καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω
according as said the God that I shall indwell
ἐν αὐτοῖς καὶ ἐνπεριπατήσω, καὶ ἔσομαι
in them and I shall walk among, and I shall be
αὐτῶν θεός, καὶ αὐτοὶ ἔσονταί μου λαός.
of them God, and they will be of me people.
17 διὸ ἐξέλθατε ἐκ μέσου
Through which come out you out of midst
αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος,
of them, and you be defined off, is saying Lord,

having nothing and
yet possessing all
things.
11 Our mouth has
been opened to YOU,
Corinthians, our
heart has widened
out. 12 YOU are not
cramped for room
within us, but YOU
are cramped for room
in YOUR own tender
affections. 13 So, as a
recompense in return
—I speak as to chil-
dren—YOU, too, widen
out.
14 Do not become
unevenly yoked with
unbelievers. For what
sharing do righteous-
ness and lawlessness
have? Or what fel-
lowship does light
have with darkness?
15 Further, what har-
mony is there between
Christ and Be'li·al?
Or what portion does
a faithful person have
with an unbeliever?
16 And what agree-
ment does God's tem-
ple have with idols?
For we are a temple
of a living God; just
as God said: "I shall
reside among them
and walk among
[them], and I shall
be their God, and they
will be my people."
17 " 'Therefore get out
from among them,
and separate your-
selves,' says Jehovah,[a]

17[a] Jehovah, J7,8,11-14,16-18; the Lord, אBVg.

καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ
and of unclean (thing) not be you touching; and I
εἰσδέξομαι ὑμᾶς· 18 καὶ ἔσομαι ὑμῖν
shall take into you; and I shall be to you
εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς
into father, and you will be to me into sons
καὶ θυγατέρας, λέγει Κύριος Παντοκράτωρ.
and daughters, is saying Lord Almighty.
7 ταύτας οὖν ἔχοντες τὰς
These therefore (ones) having the
ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν
promises, loved (ones), we should cleanse
ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ
selves from every pollution of flesh and
πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ
spirit, putting end upon holiness in fear
θεοῦ.
of God.
2 Χωρήσατε ἡμᾶς· οὐδένα
Allow you space for us; no one
ἠδικήσαμεν, οὐδένα ἐφθείραμεν,
we treated unrighteously, no one we corrupted,
οὐδένα ἐπλεονεκτήσαμεν. 3 πρὸς
no one we took advantage of. Toward
κατάκρισιν οὐ λέγω, προείρηκα
judging down not I am saying, I have said before
γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς
for that in the hearts of us you are into
τὸ συναποθανεῖν καὶ
the to die together with and
συνζῆν. 4 πολλή μοι
to be living together with. Much to me
παρρησία πρὸς ὑμᾶς, πολλή μοι
outspokenness toward you, much to me
καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ
boasting over you; I have been filled to the
παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ
comfort, I am superabounding to the joy
ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.
upon all the tribulation of us.
5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν
And for having come of us into Macedonia
οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν,
not one it has had letting go up the flesh of us,
ἀλλ' ἐν παντὶ θλιβόμενοι —
but in everything (ones) being under tribulation —
ἔξωθεν μάχαι, ἔσωθεν φόβοι —. 6 ἀλλ'
outside fights, inside fears —. But

'and quit touching
the unclean thing' ";
" 'and I will take
YOU in.' " 18 " 'And I
shall be a father to
YOU, and YOU will be
sons and daughters to
me,' says Jehovah[a] the
Almighty."
7 Therefore, since
we have these
promises, beloved ones,
let us cleanse our-
selves of every defile-
ment of flesh and
spirit, perfecting holi-
ness in God's fear.
2 ALLOW room for
us. We have wronged
no one, we have cor-
rupted no one, we
have taken advantage
of no one. 3 I do not
say this to condemn
YOU. For I have said
before that YOU are
in our hearts to die
and to live with us.
4 I have great free-
ness of speech toward
YOU. I have great
boasting in regard to
YOU. I am filled with
comfort, I am over-
flowing with joy in
all our affliction.
5 In fact, when we
arrived in Mac·e·do'-
ni·a, our flesh got
no relief, but we
continued to be af-
flicted in every man-
ner—there were fights
without, fears with-
in. 6 Nevertheless

18[a] Jehovah, J7,8,11-14,16-18; the Lord, אBVg.

ὁ παρακαλῶν τοὺς ταπεινοὺς
the (one) comforting the lowly (ones)

παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ
comforted us the God in the presence

Τίτου· 7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ
of Titus; not only but in the presence

αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ
of him, but also in the comfort to which

παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν
he was comforted upon you, reporting back to us

τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν,
the of you longing, the of you wailing,

τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με
the of you zeal over me, as-and me

μᾶλλον χαρῆναι.
rather to rejoice.

8 ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ
Because if and I saddened you in the

ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην,
letter, not I am regretting; if and I regretted,

βλέπω ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ
I look at that the letter that if and

πρὸς ὥραν ἐλύπησεν ὑμᾶς, 9 νῦν
toward hour saddened you, now

χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ'
I am rejoicing, not that you were saddened, but

ὅτι ἐλυπήθητε εἰς μετάνοιαν,
that you were saddened into repentance,

ἐλυπήθητε γὰρ κατὰ θεόν,
you were saddened for according to God,

ἵνα ἐν μηδενὶ ζημιωθῆτε
in order that in nothing you might suffer damage

ἐξ ἡμῶν. 10 ἡ γὰρ κατὰ θεὸν
out of us. The for according to God

λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον
sadness repentance into salvation unregrettable

ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη
is working; the but of the world sadness

θάνατον κατεργάζεται. 11 ἰδοὺ γὰρ αὐτὸ
death is working down. Look! For very

τοῦτο τὸ κατὰ θεὸν λυπηθῆναι
this (thing) the according to God to be saddened

πόσην κατειργάσατο ὑμῖν σπουδήν, ἀλλὰ
how much it worked down to you speed up, but

ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον,
defense, but indignation, but fear,

ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν·
but longing, but zeal, but avenging;

God, who comforts
those laid low, com-
forted us by the pres-
ence of Titus; 7 yet
not alone by his pres-
ence, but also by the
comfort with which
he had been com-
forted over YOU, as
he brought us word
again of YOUR longing,
YOUR mourning, YOUR
zeal for me; so that
I rejoiced yet more.

8 Hence even if I
saddened YOU by my
letter, I do not regret
it. Even if I did at
first regret it, (I see
that that letter sad-
dened YOU, though but
for a little while,)
9 now I rejoice, not
because YOU were just
saddened, but because
YOU were saddened
into repenting; for
YOU were saddened
in a godly way, that
YOU might suffer no
damage in anything
due to us. 10 For sad-
ness in a godly way
makes for repentance
to salvation that is
not to be regretted;
but the sadness of
the world produces
death. 11 For, look!
this very thing, YOUR
being saddened in a
godly way, what a
great earnestness it
produced in YOU, yes,
clearing of yourselves,
yes, indignation, yes,
fear, yes, longing,
yes, zeal, yes, right-
ing of the wrong!

ἐν παντὶ συνεστήσατε ἑαυτοὺς
in everything you put in standing with selves

ἁγνοὺς εἶναι τῷ πράγματι. 12 ἄρα εἰ
chaste to be to the matter. Really if

καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν
and I wrote to you, not on account

τοῦ ἀδικήσαντος, ἀλλ'
of the (one) having acted unrighteously, but

οὐδὲ ἕνεκεν τοῦ
neither on account of the (one)

ἀδικηθέντος, ἀλλ'
having been treated unrighteously, but

ἕνεκεν τοῦ φανερωθῆναι τὴν
on account of the to be manifested the

σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς
speed up of you the (one) over us toward

ὑμᾶς ἐνώπιον τοῦ θεοῦ. 13 διὰ
you in sight of the God. Through

τοῦτο παρακεκλήμεθα.
this we have been comforted.

Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν
Upon but the comfort of us

περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ
more abundantly rather we rejoiced upon the

χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ
joy of Titus, because has been rested up the

πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· 14 ὅτι
spirit of him from all of you; because

εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,
if anything to him over you I have boasted,

οὐ κατῃσχύνθην, ἀλλ' ὡς πάντα ἐν
not I was shamed down, but as all (things) in

ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ
truth we spoke to you, thus also the

καύχησις ἡμῶν ἐπὶ Τίτου ἀλήθεια ἐγενήθη.
boasting of us upon Titus truth became.

15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως
And the bowels of him more abundantly

εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν
into you is of (one) remembering the

πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ
of all of you obedience, as with fear and

τρόμου ἐδέξασθε αὐτόν. 16 Χαίρω
trembling you received him. I am rejoicing

ὅτι ἐν παντὶ θαρρῶ
because in everything I am having good courage

ἐν ὑμῖν.
in you.

In every respect YOU
demonstrated your-
selves to be chaste
in this matter. 12 Cer-
tainly, although I
wrote YOU, I did it,
neither for the one
who did the wrong,
nor for the one who
was wronged, but
that YOUR earnest-
ness for us might
be made manifest
among YOU in the
sight of God. 13 That
is why we have been
comforted.

However, in addi-
tion to our comfort
we rejoiced still more
abundantly due to
the joy of Titus,
because his spirit has
been refreshed by
all of YOU. 14 For if
we have made any
boast to him about
YOU, I have not been
put to shame; but
as we have spoken
all things to YOU
in truth, so also
our boasting before
Titus has proved to
be true. 15 Also, his
tender affections are
more abundant to-
ward YOU, while he
calls to mind the
obedience of all of
YOU, how YOU re-
ceived him with fear
and trembling. 16 I
rejoice that in every
way I may have
good courage by rea-
son of YOU.

8 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί,
We are making known but to YOU, brothers,
τὴν χάριν τοῦ θεοῦ τὴν
the undeserved kindness of the God the (one)
δεδομένην ἐν ταῖς ἐκκλησίαις τῆς
having been given in the ecclesias of the
Μακεδονίας, 2 ὅτι ἐν πολλῇ δοκιμῇ
Macedonia, that in much proof
θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν
of tribulation the abundance of the joy of them
καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν
and the down depth poorness of them
ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἁπλότητος
abounded into the riches of the simplicity
αὐτῶν· 3 ὅτι κατὰ δύναμιν,
of them; because according to power,
μαρτυρῶ, καὶ παρὰ δύναμιν,
I am bearing witness, and beside power,
αὐθαίρετοι 4 μετὰ πολλῆς
self-undertaking (ones) with much
παρακλήσεως δεόμενοι ἡμῶν, τὴν
entreaty supplicating of us, the
χάριν καὶ τὴν κοινωνίαν τῆς
undeserved kindness and the sharing of the
διακονίας τῆς εἰς τοὺς ἁγίους, —
service the (one) into the holy (ones), —
5 καὶ οὐ καθὼς ἠλπίσαμεν ἀλλ'
and not according as we hoped but
ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ
themselves they gave first to the Lord and
ἡμῖν διὰ θελήματος θεοῦ, 6 εἰς τὸ
to us through will of God, into the
παρακαλέσαι ἡμᾶς Τίτον ἵνα
to encourage us Titus in order that
καθὼς προενήρξατο οὕτως καὶ
according as he made beginning before thus also
ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν
he should put end upon into YOU also the
χάριν ταύτην· 7 ἀλλ' ὥσπερ ἐν
undeserved kindness this; but as-even in
παντὶ περισσεύετε, πίστει καὶ λόγῳ
everything YOU are abounding, to faith and to word
καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ
and to knowledge and to all speed up and to the
ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ
out of us in YOU to love, in order that also
ἐν ταύτῃ τῇ χάριτι
in this the undeserved kindness
περισσεύητε.
YOU may be abounding.

8 Now we let YOU
know, brothers,
about the undeserved
kindness of God that
has been bestowed
upon the congrega-
tions of Mac·e·do′-
ni·a, 2 that during a
great test under af-
fliction their abun-
dance of joy and
their deep poverty
made the riches
of their generosity
abound. 3 For accord-
ing to their actual
ability, yes, I testify,
beyond their actual
ability this was,
4 while they of their
own accord kept beg-
ging us with much
entreaty for the [priv-
ilege of] kindly giving
and for a share in
the ministry destined
for the holy ones.
5 And not merely as
we had hoped, but
first they gave them-
selves to the Lord
and to us through
God's will. 6 This led
us to encourage Titus
that, just as he had
been the one to ini-
tiate it among YOU,
so too he should
complete this same
kind giving on YOUR
part. 7 Nevertheless,
just as YOU are
abounding in every-
thing, in faith and
word and knowledge
and all earnestness
and in this love of
ours to YOU, may YOU
also abound in this
kind giving.

8 Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ
Not according to enjoinder I am saying, but
διὰ τῆς ἑτέρων σπουδῆς καὶ τὸ
through the of different (ones) speed up and the
τῆς ὑμετέρας ἀγάπης γνήσιον
of the YOUR love genuine (ness)
δοκιμάζων· 9 γινώσκετε γὰρ τὴν
[I] proving; YOU are knowing for the
χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ
undeserved kindness of the Lord of us of Jesus
Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν
Christ, that through YOU he became poor
πλούσιος ὤν, ἵνα ὑμεῖς τῇ
rich being, in order that YOU to the
ἐκείνου πτωχείᾳ πλουτήσητε.
of that (one) poorness YOU might become rich.
10 καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο
And opinion in this I am giving; this
γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ
for to YOU is bearing with, who not only the
ποιῆσαι ἀλλὰ καὶ τὸ θέλειν
to do but also the to be willing
προενήρξασθε ἀπὸ πέρυσι· 11 νυνὶ
YOU made beginning before from last year; now
δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως
but and the to do YOU put end upon, so that
καθάπερ ἡ
according to which (things) even the
προθυμία τοῦ θέλειν οὕτως καὶ
fore-spiritedness of the to be willing thus also
τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.
the to put end upon out of the to be having.
12 εἰ γὰρ ἡ προθυμία πρόκειται,
If for the fore-spiritedness is lying before,
καθὸ ἐὰν ἔχῃ
according to what if ever one may be having
εὐπρόσδεκτος, οὐ καθὸ οὐκ
well acceptable toward, not according to what not
ἔχει. 13 οὐ γὰρ ἵνα ἄλλοις
one is having. Not for in order that to others
ἄνεσις, ὑμῖν θλῖψις· 14 ἀλλ' ἐξ
letting off up, to YOU tribulation; but out of
ἰσότητος ἐν τῷ νῦν καιρῷ τὸ ὑμῶν
equality in the now appointed time the of YOU
περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα,
abundancy into the of those coming behind,
ἵνα καὶ τὸ ἐκείνων περίσσευμα
in order that also the of those abundancy
γένηται εἰς τὸ ὑμῶν ὑστέρημα,
might become into the of YOU coming behind,

8 It is not in the
way of commanding
YOU, but in view of
the earnestness of
others and to make
a test of the genuine-
ness of YOUR love,
that I am speaking.
9 For YOU know the
undeserved kindness
of our Lord Jesus
Christ, that though
he was rich he became
poor for YOUR sakes,
that YOU might be-
come rich through his
poverty.
10 And in this I
render an opinion: for
this matter is of
benefit to YOU, seeing
that already a year
ago YOU initiated not
only the doing but
also the wanting [to
do]; 11 now, then,
finish up also the
doing of it, in order
that, just as there
was a readiness to
want to do, so also
there should be a
finishing up of it out
of what YOU have.
12 For if the readi-
ness is there first,
it is especially ac-
ceptable according to
what a person has,
not according to what
a person does not
have. 13 For I do not
mean for it to be easy
for others, but hard
on YOU; 14 but that
by means of an equal-
izing YOUR surplus
just now might offset
their deficiency, in or-
der that their surplus
might also come to
offset YOUR deficiency,

ὅπως γένηται ἰσότης· 15 καθὼς
so that might become equality; according as
γέγραπται Ὁ τὸ πολὺ οὐκ
it has been written The (one) the much not
ἐπλεόνασεν, καὶ ὁ τὸ
he had more (than enough), and the (one) the
ὀλίγον οὐκ ἠλαττόνησεν.
little not he had less.

16 Χάρις δὲ τῷ θεῷ τῷ διδόντι
Thanks but to the God the (one) giving
τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ
the very speedup over YOU in the heart
Τίτου, 17 ὅτι τὴν μὲν παράκλησιν
of Titus, because the indeed encouragement
ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων
he accepted, (one) more speedy but being
αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.
self-undertaking (one) he came out toward YOU.
18 συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν
We sent together with but with him the
ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ
brother of whom the praise in the good news
διὰ πασῶν τῶν ἐκκλησιῶν, — 19 οὐ
through all the ecclesias, — not
μόνον δὲ ἀλλὰ καὶ
only but but also
χειροτονηθεὶς ὑπὸ τῶν
having been put by outstretched hands by the
ἐκκλησιῶν συνέκδημος
ecclesias (one) out of (own) people together
ἡμῶν ἐν τῇ χάριτι ταύτῃ τῇ
of us in the undeserved kindness this the (one)
διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν τοῦ κυρίου
being served by us toward the of the Lord
δόξαν καὶ προθυμίαν ἡμῶν, —
glory and fore-spiritedness of us, —
20 στελλόμενοι τοῦτο μή τις ἡμᾶς
arranging for selves this not anyone us
μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ
should make spotted in the liberality this
τῇ διακονουμένῃ ὑφ' ἡμῶν,
the (one) been served by us,
21 προνοοῦμεν γὰρ καλὰ
we are minding beforehand for fine (things)
οὐ μόνον ἐνώπιον Κυρίου ἀλλὰ καὶ ἐνώπιον
not only in sight of Lord but also in sight
ἀνθρώπων.
of men.

that an equalizing
might take place.
15 Just as it is writ-
ten: "The person with
much did not have
too much, and the
person with little did
not have too little."

16 Now thanks be
to God for putting
the same earnestness
for YOU in the heart
of Titus, 17 because he
has indeed responded
to the encouragement,
but, being very ear-
nest, he is going forth
of his own accord
to YOU. 18 But we are
sending along with
him the brother whose
praise in connection
with the good news
has spread through
all the congregations.
19 Not only that, but
he was also appointed
by the congregations
to be our traveling
companion in connec-
tion with this kind
gift to be administered
by us for the glory
of the Lord and in
proof of our ready
mind. 20 Thus we are
avoiding having any
man find fault with
us in connection with
this liberal contribu-
tion to be adminis-
tered by us. 21 For
we "make honest pro-
vision, not only in the
sight of Jehovah,[a] but
also in the sight of
men."

21[a] Jehovah, J[7,8]; the Lord, ℵB; God, P[46]VgSy[p].

22 συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν
We sent with but to them the brother
ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς
of us whom we proved in many (things)
πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ
many (times) speedy being, now but much
σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς
more speedy to confidence much the (one) into
ὑμᾶς. 23 εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς
YOU. Whether over Titus, sharer my
καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν,
and into YOU co-worker; or brothers of us,
ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.
apostles of ecclesias, glory of Christ.
24 Τὴν οὖν ἔνδειξιν τῆς ἀγάπης
The therefore demonstration of the love
ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς
of YOU and of us of boasting over YOU into
αὐτοὺς ἐνδείξασθε εἰς πρόσωπον τῶν
them demonstrate YOU into face of the
ἐκκλησιῶν.
ecclesias.

9 Περὶ μὲν γὰρ τῆς διακονίας τῆς
About indeed for of the service of the one
εἰς τοὺς ἁγίους περισσόν μοί ἐστιν τὸ
into the holy (ones) abundant to me it is the
γράφειν ὑμῖν, 2 οἶδα γὰρ τὴν
to be writing to YOU, I have known for the
προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν
fore-spiritedness of YOU which over YOU
καυχῶμαι Μακεδόσιν ὅτι Ἀχαΐα
I am boasting to Macedonians that Achaia
παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ ὑμῶν
has been prepared from last year, and the of YOU
ζῆλος ἠρέθισε τοὺς πλείονας. 3 ἔπεμψα δὲ
zeal excited the more (ones). I sent but
τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα
the brothers, in order that not the boasting
ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ
of us the (one) over YOU might be made empty
ἐν τῷ μέρει τούτῳ, ἵνα καθὼς
in the part this, in order that according as
ἔλεγον παρεσκευασμένοι
I was saying (ones) having been prepared
ἦτε, 4 μή πως ἐὰν
YOU may be, not somehow if ever
ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ
should come together with me Macedonians and
εὕρωσιν ὑμᾶς ἀπαρασκευάστους
they should find YOU unprepared

22 Moreover, we are
sending with them
our brother whom we
have often proved in
many things to be
earnest, but now
much more earnest
due to his great con-
fidence in YOU. 23 If,
though, there is any
question about Titus,
he is a sharer with
me and a fellow
worker for YOUR in-
terests; or if about
our brothers, they are
apostles of congrega-
tions and a glory of
Christ. 24 Therefore
demonstrate to them
the proof of YOUR love
and of what we
boasted about YOU,
before the face of the
congregations.

9 Now concerning
the ministry that
is for the holy ones,
it is superfluous for
me to write YOU,
2 for I know YOUR
readiness of mind of
which I am boast-
ing to the Mac·e-
do'ni·ans about YOU,
that A·cha'ia has
stood ready now for
a year, and YOUR
zeal has stirred up
the majority of them.
3 But I am sending
the brothers, that our
boasting about YOU
might not prove
empty in this respect,
but that YOU may
really be ready,
just as I used to
say YOU would be.
4 Otherwise, in some
way, if Mac·e-
do'ni·ans should
come with me and
find YOU not ready,

καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ
we should be shamed down we, in order that not
λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ.
we may be saying YOU, in the sub-standing this.
5 ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι
Necessary therefore I considered to encourage
τοὺς ἀδελφοὺς ἵνα προέλθωσιν
the brothers in order that they should go before
εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν
into YOU and they should get adjusted before the
προεπηγγελμένην εὐλογίαν ὑμῶν,
previously having been promised blessing of YOU,
ταύτην ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ
this ready to be thus as blessing and
μὴ ὡς πλεονεξίαν.
not as covetousness.

6 Τοῦτο δέ, ὁ σπείρων φειδομένως
This but, the (one) sowing sparingly
φειδομένως καὶ θερίσει, καὶ ὁ
sparingly also he will reap, and the (one)
σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ
sowing upon blessings upon blessings also
θερίσει. 7 ἕκαστος καθὼς
he will reap. Each (one) according as
προῄρηται τῇ καρδίᾳ, μὴ ἐκ
he has chosen before to the heart, not out of
λύπης ἢ ἐξ ἀνάγκης, ἱλαρὸν γὰρ δότην
sadness or out of necessity, cheerful for giver
ἀγαπᾷ ὁ θεός.
is loving the God.

8 δυνατεῖ δὲ ὁ θεὸς πᾶσαν
Is able but the God all
χάριν περισσεῦσαι εἰς ὑμᾶς,
undeserved kindness to abound into YOU,
ἵνα ἐν παντὶ πάντοτε πᾶσαν
in order that in everything always all
αὐτάρκειαν ἔχοντες περισσεύητε εἰς
self-sufficiency having YOU may be abounding into
πᾶν ἔργον ἀγαθόν· 9 καθὼς
every work good; according as
γέγραπται Ἐσκόρπισεν, ἔδωκεν τοῖς
it has been written He scattered, he gave to the
πένησιν, ἡ δικαιοσύνη αὐτοῦ
poor-off (ones), the righteousness of him
μένει εἰς τὸν αἰῶνα· 10 ὁ δὲ
is remaining into the age; the but
ἐπιχορηγῶν σπέρμα τῷ σπείροντι
(one) supplying upon seed to the (one) sowing
καὶ ἄρτον εἰς βρῶσιν χορηγήσει καὶ
and bread into eating will supply and

we—not to say YOU—should be put to shame in this assurance of ours. 5 Therefore I thought it necessary to encourage the brothers to come to YOU in advance and to get ready in advance YOUR bountiful gift previously promised, that thus this might be ready as a bountiful gift and not as something extorted.

6 But as to this, he that sows sparingly will also reap sparingly; and he that sows bountifully will also reap bountifully. 7 Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.

8 God, moreover, is able to make all his undeserved kindness abound toward YOU, that, while YOU always have full self-sufficiency in everything, YOU may have plenty for every good work. 9 (Just as it is written: "He has distributed widely, he has given to the poor ones, his righteousness continues forever." 10 Now he that abundantly supplies seed to the sower and bread for eating will supply and

πληθυνεῖ τὸν σπόρον ὑμῶν καὶ
he will multiply the seed of YOU and
αὐξήσει τὰ γενήματα τῆς δικαιοσύνης
he will increase the products of the righteousness
ὑμῶν· 11 ἐν παντὶ πλουτιζόμενοι
of YOU; in everything (ones) being enriched
εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται
into every simplicity, which is working down
δι' ἡμῶν εὐχαριστίαν τῷ θεῷ, —
through us thanksgiving to the God, —
12 ὅτι ἡ διακονία τῆς λειτουργίας
because the service of the public work
ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ
this not only is filling up toward the
ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ
things lacking of the holy (ones), but also
περισσεύουσα διὰ πολλῶν εὐχαριστιῶν
abounding through many thanksgivings
τῷ θεῷ, — 13 διὰ τῆς δοκιμῆς τῆς
to the God, — through the proof of the
διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ
service this (ones) glorifying the God upon
τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς
the subjection of the confession of YOU into
τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ ἁπλότητι
the good news of the Christ and simplicity
τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,
of the sharing into them and into all (ones),
14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν
and of them to supplication over YOU
ἐπιποθούντων ὑμᾶς διὰ τὴν
of (ones) longing for YOU through the
ὑπερβάλλουσαν χάριν τοῦ θεοῦ
surpassing undeserved kindness of the God
ἐφ' ὑμῖν.
upon YOU.

15 Χάρις τῷ θεῷ ἐπὶ τῇ
Thanks to the God upon the
ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.
indescribable of him free gift.

10 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ
Very (one) but I Paul I am entreating
ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικίας
YOU through the mildness and yieldingness
τοῦ χριστοῦ, ὃς κατὰ πρόσωπον
of the Christ, who according to face
μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ
indeed lowly in YOU, being absent but
θαρρῶ εἰς ὑμᾶς· 2 δέομαι
I am of good courage into YOU; I am supplicating

multiply the seed for YOU to sow and will increase the products of YOUR righteousness.) 11 In everything YOU are being enriched for every sort of generosity, which produces through us an expression of thanks to God; 12 because the ministry of this public service is not only to supply abundantly the wants of the holy ones but also to be rich with many expressions of thanks to God. 13 Through the proof that this ministry gives, they glorify God because YOU are submissive to the good news about the Christ, as YOU publicly declare YOU are, and because YOU are generous in YOUR contribution to them and to all; 14 and with supplication for YOU they long for YOU because of the surpassing undeserved kindness of God upon YOU.

15 Thanks be to God for his indescribable free gift.

10 Now I myself, Paul, entreat YOU by the mildness and kindness of the Christ, lowly though I am in appearance among YOU, whereas when absent I am bold toward YOU. 2 Indeed I beg

δὲ τὸ μὴ παρὼν θαρρῆσαι
but the not being alongside to be of good courage
τῇ πεποιθήσει ᾗ λογίζομαι
to the confidence to which I am reckoning
τολμῆσαι ἐπί τινας τοὺς λογιζομένους
to be daring upon some the (ones) reckoning
ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.
us as according to flesh walking about.
3 Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ
In flesh for walking not according to
σάρκα στρατευόμεθα, — 4 τὰ
flesh we are doing military service, — the
γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ
for weapons of the military service of us not
σαρκικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς
fleshly but powerful to the God toward
καθαίρεσιν ὀχυρωμάτων, — 5 λογισμοὺς
taking down of strongholds, — reckonings
καθαιροῦντες καὶ πᾶν ὕψωμα
(ones) taking down and every lofty (thing)
ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ
lifting self up upon down on the knowledge of the
θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς
God, and (ones) taking captive every thought into
τὴν ὑπακοὴν τοῦ χριστοῦ, 6 καὶ ἐν ἑτοίμῳ
the obedience of the Christ, and in readiness
ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν
having to avenge every disobedience, whenever
πληρωθῇ ὑμῶν ἡ ὑπακοή.
might be fulfilled of YOU the obedience.
7 Τὰ κατὰ πρόσωπον
The (things) according to face
βλέπετε. εἴ τις πέποιθεν ἑαυτῷ
YOU are looking at. If anyone has trusted to himself
Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν
of Christ to be, this let him be reckoning again
ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς Χριστοῦ
upon himself that according as he of Christ
οὕτως καὶ ἡμεῖς. 8 ἐάν τε γὰρ
thus also we. If ever and for
περισσότερόν τι καυχήσωμαι περὶ
more abundant somewhat I should be boasting about
τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος
the authority of us, of which gave the Lord
εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν,
into upbuilding and not into taking down of YOU,
οὐκ αἰσχυνθήσομαι, 9 ἵνα μὴ
not I shall be shamed, in order that not
δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς
I should seem as likely to be terrifying YOU

that, when present, I
may not use boldness
with that confidence
with which I am
counting on taking
bold measures against
some who appraise us
as if we walked ac-
cording to [what we
are in the] flesh. 3 For
though we walk in
the flesh, we do not
wage warfare accord-
ing to [what we are
in the] flesh. 4 For
the weapons of our
warfare are not flesh-
ly, but powerful by
God for overturning
strongly entrenched
things. 5 For we are
overturning reasonings
and every lofty thing
raised up against the
knowledge of God;
and we are bringing
every thought into
captivity to make it
obedient to the Christ;
6 and we are holding
ourselves in readiness
to inflict punishment
for every disobedience,
as soon as YOUR own
obedience has been
fully carried out.
7 YOU look at things
according to their face
value. If anyone trusts
in himself that he be-
longs to Christ, let
him again take this
fact into account for
himself, that, just as
he belongs to Christ,
so do we also. 8 For
even if I should boast
a bit too much about
the authority that the
Lord gave us to build
YOU up and not to tear
YOU down, I would
not be put to shame,
9 that I may not seem
to want to terrify YOU

διὰ τῶν ἐπιστολῶν· 10 ὅτι Αἱ
through the letters; because The
ἐπιστολαὶ μέν, φησίν, βαρεῖαι καὶ ἰσχυραί,
letters indeed, say they, weighty and strong,
ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς καὶ
the but presence of the body weak and
ὁ λόγος ἐξουθενημένος.
the word having been treated as utterly nothing.
11 τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι
This let be reckoning the such (one), that
οἷοί ἐσμεν τῷ λόγῳ δι'
of what sort we are to the word through
ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ
letters being absent, such (ones) also
παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ
being alongside to the work. Not for
τολμῶμεν ἐνκρῖναι ἢ συνκρῖναι
we are daring to judge among or to judge with
ἑαυτούς τισιν τῶν ἑαυτοὺς
selves to some of the (ones) selves
συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς
putting in standing with; but they in selves
ἑαυτοὺς μετροῦντες καὶ συνκρίνοντες
selves measuring and judging with
ἑαυτοὺς ἑαυτοῖς οὐ συνιᾶσιν.
selves to selves not they are comprehending.
13 ἡμεῖς δὲ οὐκ εἰς τὰ
We but not into the (things)
ἄμετρα καυχησόμεθα, ἀλλὰ
unmeasured we shall boast, but
κατὰ τὸ μέτρον τοῦ κανόνος
according to the measure of the (measuring) reed
οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου,
of which gave as part to us the God of measure,
ἐφικέσθαι ἄχρι καὶ ὑμῶν· — 14 οὐ γὰρ
to come upon until also of YOU; — not for
ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς
as not (ones) coming upon into YOU
ὑπερεκτείνομεν ἑαυτούς, ἄχρι γὰρ
we are overstretching out selves, until for
καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ
also of YOU we came ahead in the good news of the
χριστοῦ· — 15 οὐκ εἰς τὰ ἄμετρα
Christ; — not into the (things) unmeasured
καυχώμενοι ἐν ἀλλοτρίοις κόποις,
(ones) boasting in belonging to another labors,
ἐλπίδα δὲ ἔχοντες αὐξανομένης
hope but (ones) having of (one) increasing
τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι
of the faith of YOU in YOU to be made great

by [my] letters. 10 For,
say they: "[his] let-
ters are weighty and
forceful, but [his]
presence in person is
weak and [his] speech
contemptible." 11 Let
such a man take this
into account, that
what we are in our
word by letters when
absent, such we shall
also be in action when
present. 12 For we do
not dare to class our-
selves among some
or compare ourselves
with some who rec-
ommend themselves.
Certainly they in
measuring themselves
by themselves and
comparing themselves
with themselves have
no understanding.
13 For our part we
will boast, not outside
our assigned bound-
aries, but according to
the boundary of the
territory that God ap-
portioned to us by
measure, making it
reach even as far
as YOU. 14 Really we
are not overstretching
ourselves as if we
did not reach to YOU,
for we were the first
to come even as far
as YOU in declaring
the good news about
the Christ. 15 No, we
are not boasting out-
side our assigned
boundaries in the la-
bors of someone else,
but we entertain hope
that, as YOUR faith
is being increased,
we may be made
great among YOU

κατὰ τὸν κανόνα ἡμῶν εἰς
according to the (measuring) reed of us into
περισσείαν, 16 εἰς τὰ
abundance, into the [regions]
ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι,
beyond those [parts] of YOU to declare good news,
οὐκ ἐν ἀλλοτρίῳ κανόνι
not in belonging to another (measuring) reed
εἰς τὰ ἕτοιμα καυχήσασθαι. 17 Ὁ
into the (things) ready to boast. The
δὲ καυχώμενος ἐν Κυρίῳ καυχάσθω·
but (one) boasting in Lord let him be boasting;
18 οὐ γὰρ ὁ ἑαυτὸν
not for the (one) himself
συνιστάνων, ἐκεῖνός ἐστιν δόκιμος,
putting in standing with, that (one) is approved,
ἀλλὰ ὃν ὁ κύριος συνίστησιν.
but whom the Lord is putting in standing with.

11 Ὤφελον ἀνείχεσθέ μου
I owed YOU were putting up with of me
μικρόν τι ἀφροσύνης· ἀλλὰ καὶ
little something of senselessness; but and
ἀνέχεσθέ μου. 2 ζηλῶ
YOU are putting up with of me. I am jealous of
γὰρ ὑμᾶς θεοῦ ζήλῳ, ἡρμοσάμην
for YOU of God to jealousy, I joined together
γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν
for YOU to one male person virgin chaste
παραστῆσαι τῷ χριστῷ·
to make stand alongside to the Christ;
3 φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις
I am fearing but not somehow, as the serpent
ἐξηπάτησεν Εὕαν ἐν τῇ πανουργίᾳ αὐτοῦ,
seduced Eve in the all-working of it,
φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς
it might be corrupted the minds of YOU from the
ἁπλότητος καὶ τῆς ἁγνότητος τῆς εἰς τὸν
simplicity and of the chastity of the in the
χριστόν. 4 εἰ μὲν γὰρ ὁ ἐρχόμενος
Christ. If indeed for the (one) coming
ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ
another Jesus is preaching whom not
ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε
we preached, or spirit different YOU are receiving
ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον
which not YOU received, or good news different
ὃ οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε.
which not YOU accepted, finely YOU are putting up.

with reference to our
territory. Then we will
abound still more,
16 to declare the good
news to the countries
beyond YOU, so as not
to boast in someone
else's territory where
things are already
prepared. 17 "But he
that boasts, let him
boast in Jehovah."[a]
18 For not the one
who recommends him-
self is approved, but
the man whom Jeho-
vah[a] recommends.

11 I wish YOU would
put up with me
in some little unrea-
sonableness. But, in
fact, YOU are putting
up with me! 2 For I
am jealous over YOU
with a godly jealousy,
for I personally prom-
ised YOU in marriage
to one husband that
I might present YOU
as a chaste virgin to
the Christ. 3 But I am
afraid that somehow,
as the serpent seduced
Eve by its cunning,
YOUR minds might be
corrupted away from
the sincerity and the
chastity that are due
the Christ. 4 For, as
it is, if someone comes
and preaches a Jesus
other than the one
we preached, or YOU
receive a spirit other
than what YOU re-
ceived, or good news
other than what YOU
accepted, YOU easily
put up [with him].

17, 18[a] Jehovah, J7,8,13,14,16-18; the Lord, אBVgSyp.

5 λογίζομαι γὰρ μηδὲν ὑστερηκέναι
I am reckoning for nothing to have come behind
τῶν ὑπερλίαν ἀποστόλων· 6 εἰ δὲ καὶ
of the over-exceedingly apostles; if but also
ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει,
ordinary to the word, but not to the knowledge,
ἀλλ' ἐν παντὶ φανερώσαντες ἐν
but in every (thing) (ones) having manifested in
πᾶσιν εἰς ὑμᾶς.
all (things) into YOU.
7 Ἢ ἁμαρτίαν ἐποίησα ἐμαυτὸν
Or sin I did myself
ταπεινῶν ἵνα ὑμεῖς
making lowly in order that YOU
ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ
might be put high up, because free gift the of the
θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;
God good news I declared as good news to YOU?
8 ἄλλας ἐκκλησίας ἐσύλησα λαβὼν
Other ecclesias I robbed having received
ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν, 9 καὶ
provision toward the of YOU service, and
παρὼν πρὸς ὑμᾶς καὶ
being alongside toward YOU and
ὑστερηθεὶς οὐ κατενάρκησα
having been put behind not I lay torpid down on
οὐθενός· τὸ γὰρ ὑστέρημά μου
of no one; the for being behind of me
προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες
filled up toward the brothers having come
ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ
from Macedonia; and in everything weight-free
ἐμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω.
myself to YOU I kept and I shall be keeping.
10 ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ
It is truth of Christ in me that the
καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν
boasting this not will be fenced in into me in
τοῖς κλίμασι τῆς Ἀχαίας. 11 διὰ τί;
the slopes of the Achaia. Through what?
ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς
Because not I am loving YOU? The God
οἶδεν.
has known.
12 Ὃ δὲ ποιῶ καὶ ποιήσω,
What but I am doing and I shall do,
ἵνα ἐκκόψω τὴν ἀφορμὴν
in order that I might cut off the onrush-from
τῶν θελόντων ἀφορμήν, ἵνα
of the (ones) willing onrush-from, in order that

5 For I consider that
I have not in a single
thing proved inferior
to YOUR superfine
apostles. 6 But even
if I am unskilled in
speech, I certainly am
not in knowledge; but
in every way we man-
ifested it to YOU in
all things.
7 Or did I commit
a sin by humbling
myself that YOU might
be exalted, because
without cost I gladly
declared the good
news of God to YOU?
8 Other congregations
I robbed by accepting
provisions in order to
minister to YOU; 9 and
yet when I was pres-
ent with YOU and I
fell in need, I did not
become a burden to
a single one, for
the brothers that
came from Mac·e·do'-
ni·a abundantly sup-
plied my deficiency.
Yes, in every way I
kept myself unbur-
densome to YOU and
will keep myself so.
10 It is a truth of
Christ in my case that
no stop shall be put
to this boasting of
mine in the regions
of A·cha'ia. 11 For
what reason? Because
I do not love YOU?
God knows [I do].
12 Now what I am
doing I will still do,
that I may cut off
the pretext from
those who are want-
ing a pretext for

ἐν ᾧ καυχῶνται εὑρεθῶσιν
in which they are boasting they might be found

καθὼς καὶ ἡμεῖς. 13 οἱ γὰρ τοιοῦτοι
according as also we. The for such (ones)

ψευδαπόστολοι, ἐργάται δόλιοι,
pseudo-apostles, workers deceitful,

μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ·
refashioning selves into apostles of Christ;

14 καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς
and not wonder, very (one) for the Satan

μετασχηματίζεται εἰς ἄγγελον φωτός· 15 οὐ
is transforming self into angel of light; not

μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ
great (thing) therefore if also the servants of him

μετασχηματίζονται ὡς διάκονοι
are refashioning themselves as servants

δικαιοσύνης, ὧν τὸ τέλος ἔσται
of righteousness, of whom the end will be

κατὰ τὰ ἔργα αὐτῶν.
according to the works of them.

16 Πάλιν λέγω, μή τίς με
Again I am saying, not anyone me

δόξῃ ἄφρονα εἶναι· — εἰ δὲ μήγε,
might think senseless to be; — if but not in fact,

κἂν ὡς ἄφρονα δέξασθέ με,
and likely as senseless (one) accept YOU me,

ἵνα κἀγὼ μικρόν τι καυχήσωμαι·
in order that also I little somewhat I might boast;

17 ὃ λαλῶ οὐ κατὰ κύριον
what I am speaking not according to Lord

λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ
I am speaking, but as in senselessness, in this

τῇ ὑποστάσει τῆς καυχήσεως. 18 ἐπεὶ
the sub-standing of the boasting. Since

πολλοὶ καυχῶνται κατὰ τὴν σάρκα, κἀγὼ
many are boasting according to the flesh, also I

καυχήσωμαι. 19 ἡδέως γὰρ
should boast. Gladly for

ἀνέχεσθε τῶν ἀφρόνων
YOU are putting up with of the senseless (ones)

φρόνιμοι ὄντες· 20 ἀνέχεσθε γὰρ
sensible being; YOU are putting up with for

εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις
if anyone YOU is enslaving, if anyone

κατεσθίει, εἴ τις λαμβάνει, εἴ τις
is eating down, if anyone is receiving, if anyone

ἐπαίρεται, εἴ τις εἰς πρόσωπον
is lifting up himself upon, if anyone into face

ὑμᾶς δέρει.
YOU is flaying.

being found equal
to us in the office
of which they boast.
13 For such men are
false apostles, deceit-
ful workers, trans-
forming themselves
into apostles of Christ.
14 And no wonder, for
Satan himself keeps
transforming himself
into an angel of light.
15 It is therefore noth-
ing great if his
ministers also keep
transforming them-
selves into ministers of
righteousness. But
their end shall be ac-
cording to their works.

16 I say again, Let
no man think I am
unreasonable. Still, if
YOU really do, accept
me even if as unrea-
sonable, that I too
may do some little
boasting. 17 What I
speak I speak, not
after the Lord's exam-
ple, but as in unrea-
sonableness, in this
cocksureness peculiar
to boasting. 18 Since
many are boasting ac-
cording to the flesh,
I too will boast.
19 For YOU gladly put
up with the unreason-
able persons, seeing
YOU are reasonable.
20 In fact, YOU put
up with whoever en-
slaves YOU, whoever
devours [what YOU
have], whoever grabs
[what YOU have],
whoever exalts him-
self over [YOU], who-
ever strikes YOU in
the face.

21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι
According to dishonor I am saying, as that

ἡμεῖς ἠσθενήκαμεν·
we have been weak;

ἐν ᾧ δ' ἄν τις τολμᾷ, ἐν
in what but likely anyone is daring, in

ἀφροσύνῃ λέγω, τολμῶ κἀγώ.
senselessness I am saying, am daring also I.

22 Ἑβραῖοί εἰσιν; κἀγώ. Ἰσραηλεῖταί
Hebrews are they? also I. Israelites

εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν;
are they? also I. Seed of Abraham are they?

κἀγώ. 23 διάκονοι Χριστοῦ εἰσίν;
also I. Servants of Christ are they?

παραφρονῶν λαλῶ, ὑπὲρ ἐγώ·
Being beside one's mind I am speaking, over I;

ἐν κόποις περισσοτέρως, ἐν φυλακαῖς
in labors more abundantly, in prisons

περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν
more abundantly, in blows surpassingly, in

θανάτοις πολλάκις· 24 ὑπὸ Ἰουδαίων
deaths many times; by Jews

πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον,
five times forty beside one I received,

25 τρὶς ἐραβδίσθην, ἅπαξ
three times I was beaten with staves, once

ἐλιθάσθην, τρὶς ἐναυάγησα,
I was stoned, three times I was shipwrecked,

νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·
night (and) day in the deep I have done;

26 ὁδοιπορίαις πολλάκις, κινδύνοις
to wayfarings many times, to dangers

ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις
of rivers, to dangers of plunderers, to dangers

ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις
out of race, to dangers out of nations, to dangers

ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις
in city, to dangers in desolate place to dangers

ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις,
in sea, to dangers in pseudo-brothers,

27 κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις
to labor and to toil, in abstinences from sleep

πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις
many [times], in hunger and to thirst, in fastings

πολλάκις, ἐν ψύχει καὶ γυμνότητι.
many times, in cold and to nakedness.

28 χωρὶς τῶν παρεκτὸς ἡ
Apart from the (things) beside outside the

ἐπίστασίς μοι ἡ καθ' ἡμέραν, ἡ
standing upon to me the according to day, the

21 I say this to [our]
dishonor, as though
our position had been
weak.

But if anyone else
acts bold in some-
thing—I am talking
unreasonably—I too
am acting bold in it.
22 Are they Hebrews?
I am one also. Are
they Israelites? I am
one also. Are they
Abraham's seed? I am
also. 23 Are they min-
isters of Christ? I re-
ply like a madman, I
am more outstanding-
ly one: in labors more
plentifully, in prisons
more plentifully, in
stripes to an excess,
in near-deaths often.
24 By Jews I five
times received forty
strokes less one,
25 three times I was
beaten with rods, once
I was stoned, three
times I experienced
shipwreck, a night
and a day I have
spent in the deep;
26 in journeys often,
in dangers from riv-
ers, in dangers from
highwaymen, in dan-
gers from [my own]
race, in dangers
from the nations,
in dangers in the
city, in dangers in
the wilderness, in
dangers at sea, in
dangers among false
brothers, 27 in labor
and toil, in sleep-
less nights often,
in hunger and thirst,
in abstinence from
food many times, in
cold and nakedness.

28 Besides those
things of an external
kind, there is what
rushes in on me
from day to day, the

μέριμνα πασῶν τῶν ἐκκλησιῶν. 29 τίς
anxiety of all the ecclesias. Who
ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς
is weak, and not I am weak? Who
σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;
is being caused to fall, and not I am on fire?
30 εἰ καυχᾶσθαι δεῖ, τὰ
If to boast it is binding, the (things)
τῆς ἀσθενείας μου καυχήσομαι. 31 ὁ θεὸς
of the weakness of me I shall boast. The God
καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν,
and Father of the Lord Jesus has known,
ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας,
the (one) being blessed into the ages,
ὅτι οὐ ψεύδομαι. 32 ἐν Δαμασκῷ ὁ
that not I am lying. In Damascus the
ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει
ethnarch of Aretas the king was guarding
τὴν πόλιν Δαμασκηνῶν πιάσαι με, 33 καὶ
the city of Damascenes to seize me, and
διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην
through window in plaited basket I was lowered
διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας
through the wall and I fled out of the hands
αὐτοῦ.
of him.

12 Καυχᾶσθαι δεῖ· οὐ συμφέρον
To be boasting it is binding; not bearing with
μέν, ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ
indeed, I shall come but into sights and
ἀποκαλύψεις Κυρίου. 2 οἶδα
revelations of Lord. I have known
ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν
man in Christ before years
δεκατεσσάρων, — εἴτε ἐν σώματι οὐκ
fourteen, — whether in body not
οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ
I have known, or outside of the body not
οἶδα, ὁ θεὸς οἶδεν, —
I have known, the God has known, —
ἁρπαγέντα τὸν τοιοῦτον ἕως
having been snatched away the such (one) until
τρίτου οὐρανοῦ. 3 καὶ οἶδα τὸν
third heaven. And I have known the
τοιοῦτον ἄνθρωπον, — εἴτε ἐν σώματι εἴτε
such man, — whether in body or
χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ
apart from the body not I have known, the
θεὸς οἶδεν, — 4 ὅτι ἡρπάγη
God has known, — that he was snatched away

anxiety for all the
congregations. 29 Who
is weak, and I am
not weak? Who is
stumbled, and I am
not incensed?
30 If boasting there
must be, I will boast
of the things having
to do with my weak-
ness. 31 The God and
Father of the Lord
Jesus, even the One
who is to be praised
forever, knows I am
not lying. 32 In Da-
mascus the governor
under A·re'tas the
king was guarding the
city of the Dam·a-
scenes' to seize me,
33 but through a win-
dow in the wall I was
lowered in a wicker
basket and escaped his
hands.

12 I have to boast.
It is not bene-
ficial; but I shall pass
on to supernatural
visions and revelations
of [the] Lord. 2 I
know a man in un-
ion with Christ who,
fourteen years ago—
whether in the body
I do not know, or
out of the body I
do not know; God
knows—was caught
away as such to the
third heaven. 3 Yes, I
know such a man—
whether in the body
or apart from the
body, I do not know,
God knows— 4 that
he was caught away

εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα
into the paradise and he heard unsayable
ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ
sayings which not lawful (thing) to man
λαλῆσαι. 5 ὑπὲρ τοῦ τοιούτου καυχήσομαι,
to speak. Over the such (one) I shall boast,
ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι εἰ μὴ ἐν ταῖς
over but myself not I shall boast if not in the
ἀσθενείαις. 6 ἐὰν γὰρ θελήσω
weaknesses. If ever for I should be willing
καυχήσασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν
to boast, not I shall be senseless, truth
γὰρ ἐρῶ· φείδομαι δέ, μή τις εἰς
for I shall say; I am sparing but, not anyone into
ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με ἢ
me should reckon over what he is seeing me or
ἀκούει ἐξ ἐμοῦ, 7 καὶ τῇ ὑπερβολῇ
he is hearing out of me, and to the over-cast
τῶν ἀποκαλύψεων.
of the revelations.
διὸ ἵνα μὴ
Through which in order that not
ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ
I may be overly lifted up, was given to me thorn
τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα μὲ
to the flesh, angel of Satan, in order that me
κολαφίζῃ, ἵνα μὴ
he may be slapping, in order that not
ὑπεραίρωμαι. 8 ὑπὲρ τούτου
I may be overly lifted up. Over this
τρὶς τὸν κύριον παρεκάλεσα ἵνα
three times the Lord I entreated in order that
ἀποστῇ ἀπ' ἐμοῦ· 9 καὶ εἴρηκέν
it might stand off from me; and he has said
μοι Ἀρκεῖ σοι ἡ χάρις
to me Is sufficient to you the undeserved kindness
μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ
of me; the for power in weakness
τελεῖται. Ἥδιστα οὖν μᾶλλον
is being finished. Most gladly therefore rather
καυχήσομαι ἐν ταῖς ἀσθενείαις, ἵνα
I shall be boasting in the weaknesses, in order that
ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ
might pitch tent upon me the power of the
χριστοῦ. 10 διὸ εὐδοκῶ ἐν
Christ. Through which I am thinking well in
ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν
weaknesses, in insults, in necessities, in

into paradise[a] and
heard unutterable
words which it is not
lawful for a man to
speak. 5 Over such a
man I will boast, but
I will not boast over
myself, except as re-
spects [my] weakness-
es. 6 For if I ever do
want to boast, I shall
not be unreasonable,
for I shall say the
truth. But I abstain,
in order that no
one should put to
my credit more than
what he sees I am
or he hears from me,
7 just because of the
excess of the revela-
tions.
Therefore, that I
might not feel overly
exalted, there was
given me a thorn in
the flesh, an angel of
Satan, to keep slap-
ping me, that I might
not be overly exalted.
8 In this behalf I
three times entreated
the Lord that it might
depart from me; 9 and
yet he really said to
me: "My undeserved
kindness is sufficient
for you; for [my]
power is being made
perfect in weakness."
Most gladly, therefore,
will I rather boast
as respects my weak-
nesses, that the power
of the Christ may
like a tent remain
over me. 10 Therefore
I take pleasure in
weaknesses, in insults,
in cases of need, in

4[a] Paradise, P46ℵBVgSyp J11,17,18; or, "a garden."

διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ·
persecutions and to straits, over Christ;
ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.
whenever for I am weak, then powerful I am.

11 Γέγονα ἄφρων· ὑμεῖς με
I have become senseless; you me
ἠναγκάσατε· ἐγὼ γὰρ ὤφειλον ὑφ'
put under necessity; I for I was owing by
ὑμῶν συνίστασθαι. οὐδὲν γὰρ
you to be put in standing with. Nothing for
ὑστέρησα τῶν ὑπερλίαν ἀποστόλων,
I came behind of the over-exceedingly apostles,
εἰ καὶ οὐδέν εἰμι· 12 τὰ μὲν σημεῖα τοῦ
if and nothing I am; the indeed signs of the
ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ
apostle was worked down in you in all
ὑπομονῇ, σημείοις τε καὶ τέρασιν καὶ
endurance, to signs and and portents and
δυνάμεσιν. 13 τί γάρ ἐστιν ὃ
powers. What for is it which
ἡσσώθητε ὑπὲρ τὰς λοιπὰς
you were made less over the leftover
ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ
ecclesias, if not that very I not
κατενάρκησα ὑμῶν; χαρίσασθέ
I lay torpid down on of you? Graciously forgive you
μοι τὴν ἀδικίαν ταύτην.
to me the unrighteousness this.

14 Ἰδοὺ τρίτον τοῦτο ἑτοίμως
Look! Third [time] this in readiness
ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ
I am having to come toward you, and not
καταναρκήσω· οὐ γὰρ ζητῶ
I will lie torpid down on; not for I am seeking
τὰ ὑμῶν ἀλλὰ ὑμᾶς, οὐ γὰρ ὀφείλει
the (things) of you but you, not for is owing
τὰ τέκνα τοῖς γονεῦσιν
the children to the parents
θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς
to be laying up treasure, but the parents to the
τέκνοις. 15 ἐγὼ δὲ ἥδιστα δαπανήσω καὶ
children. I but most gladly I shall spend and
ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν.
I shall be completely spent over the souls of you.
εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἧσσον
If more abundantly you I am loving, less
ἀγαπῶμαι; 16 Ἔστω δέ, ἐγὼ οὐ
am I being loved? Let it be but, I not

persecutions and diffi-
culties, for Christ. For
when I am weak, then
I am powerful.

11 I have become
unreasonable. You
compelled me to, for
I ought to have been
recommended by you.
For I did not prove
to be inferior to
[your] superfine apos-
tles in a single thing,
even if I am nothing.
12 Indeed, the signs of
an apostle were pro-
duced among you by
all endurance, and
by signs and portents
and powerful works.
13 For in what respect
is it that you became
less than the rest of
the congregations, ex-
cept that I myself did
not become a burden
to you? Kindly for-
give me this wrong.

14 Look! This is the
third time I am ready
to come to you, and
yet I will not become
a burden. For I am
seeking, not your pos-
sessions, but you; for
the children ought not
to lay up for [their]
parents, but the par-
ents for [their] chil-
dren. 15 For my part
I will most gladly
spend and be com-
pletely spent for your
souls. If I love you
the more abundantly,
am I to be loved the
less? 16 But be that
as it may, I did not

κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων
I pressed weight down on you; but being
πανοῦργος δόλῳ ὑμᾶς ἔλαβον. 17 μή
all-working to deceit you I took. Not
τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς,
anyone of whom I have sent off toward you,
δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;
through him I took advantage of you?
18 παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν
I encouraged Titus and I sent off together the
ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς
brother; not what took advantage of you
Τίτος; οὐ τῷ αὐτῷ πνεύματι
Titus? Not to the very spirit
περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν;
we walked about? Not to the very footsteps?

19 Πάλαι δοκεῖτε ὅτι ὑμῖν
Long ago you are thinking that to you
ἀπολογούμεθα; κατέναντι θεοῦ ἐν
we are making defense? Down in front of God in
Χριστῷ λαλοῦμεν. τὰ δὲ πάντα,
Christ we are speaking. The for all (things),
ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς,
loved (ones), over the of you upbuilding,
20 φοβοῦμαι γὰρ μή πως ἐλθὼν
I am fearing for not somehow having come
οὐχ οἵους θέλω εὕρω ὑμᾶς,
not of what sort I am willing I should find you,
κἀγὼ εὑρεθῶ ὑμῖν οἷον
and I should be found to you (one) of what sort
οὐ θέλετε, μή πως ἔρις, ζῆλος,
not you are willing, not somehow strife, jealousy,
θυμοί, ἐριθίαι καταλαλιαί, ψιθυρισμοί,
fits of anger, contentions, backbitings, whisperings,
φυσιώσεις, ἀκαταστασίαι· 21 μὴ πάλιν
puffings up, disorders; not again
ἐλθόντος μου ταπεινώσῃ με ὁ θεός
having come of me might make lowly me the God
μου πρὸς ὑμᾶς, καὶ πενθήσω
of me toward you, and I might mourn over
πολλοὺς τῶν προημαρτηκότων καὶ
many of the (ones) having sinned formerly and
μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ
not having repented upon the uncleanness and
πορνείᾳ καὶ ἀσελγείᾳ ᾗ
to fornication and to loose conduct to which
ἔπραξαν.
they performed.

burden you down.
Nevertheless, you say,
I was "crafty" and I
caught you "by trick-
ery." 17 As for any
one of those I have
dispatched to you, I
did not take advan-
tage of you through
him, did I? 18 I urged
Titus and I dispatched
the brother with him.
Titus did not take ad-
vantage of you at all,
did he? We walked in
the same spirit, did
we not? In the same
footsteps, did we not?

19 Have you been
thinking all this while
that we have been
making our defense to
you? It is before God
that we are speaking
in connection with
Christ. But, beloved
ones, all things are
for your upbuilding.
20 For I am afraid
that somehow, when I
arrive, I may find
you not as I could
wish and I may prove
to be to you not as
you could wish, but,
instead, there should
somehow be strife,
jealousy, cases of an-
ger, contentions, back-
bitings, whisperings,
cases of being puffed
up, disorders. 21 Per-
haps, when I come
again, my God might
humiliate me among
you, and I might
mourn over many of
those who formerly
sinned but have not
repented over their
uncleanness and for-
nication and loose
conduct that they
have practiced.

13 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς·
Third time this I am coming toward YOU;
ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν
upon mouth of two witnesses and of three
σταθήσεται πᾶν ῥῆμα.
will be made to stand every saying.
2 προείρηκα καὶ προλέγω
I have said before and I am saying beforehand
ὡς παρὼν τὸ δεύτερον καὶ
as being alongside the second [time] and
ἀπὼν νῦν τοῖς προημαρτηκόσιν
being absent now to the (ones) having sinned before
καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν
and to the leftover (ones) all, that if ever
ἔλθω εἰς τὸ πάλιν οὐ φείσομαι,
I should come into the again not I shall spare,
3 ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ
since proof YOU are seeking of the in me
λαλοῦντος χριστοῦ· ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ
speaking Christ; who into YOU not is weak
ἀλλὰ δυνατεῖ ἐν ὑμῖν, 4 καὶ γὰρ
but is powerful in YOU, and for
ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ
he was put on stake out of weakness, but
ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς
he is living out of power of God. And for we
ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν
are weak in him, but we shall live
σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς
together with him out of power of God into
ὑμᾶς.
YOU.
5 Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ
Selves be YOU testing if YOU are in the
πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ
faith, selves be YOU proving; or not
ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς
YOU are recognizing selves that Jesus Christ
ἐν ὑμῖν; εἰ μήτι ἀδόκιμοί ἐστε.
in YOU? if not what disapproved YOU are.
6 ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς
I am hoping but that YOU will know that we
οὐκ ἐσμὲν ἀδόκιμοι.
not we are disapproved.
7 εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ
We are praying but toward the God not
ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα
to do YOU bad nothing, not in order that
ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα
we approved we might appear, but in order that

13 This is the third
time I am com-
ing to YOU. "At the
mouth of two witness-
es or of three every
matter must be estab-
lished." 2 I have said
previously and, as if
present the second
time and yet absent
now, I say in advance
to those who have
sinned before and to
all the rest, that if
ever I come again I
will not spare, 3 since
YOU are seeking a
proof of Christ speak-
ing in me, [Christ]
who is not weak to-
ward YOU but is
powerful among YOU.
4 True, indeed, he
was impaled owing
to weakness, but he
is alive owing to God's
power. True, also, we
are weak with him,
but we shall live to-
gether with him owing
to God's power toward
YOU.
5 Keep testing
whether YOU are in
the faith, keep prov-
ing what YOU your-
selves are. Or do YOU
not recognize that Je-
sus Christ is in union
with YOU? Unless YOU
are disapproved. 6 I
truly hope YOU will
come to know we are
not disapproved.
7 Now we pray to
God that YOU may
do nothing wrong,
not that we our-
selves may appear
approved, but that

ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ
YOU the fine (thing) YOU may be doing, we but
ὡς ἀδόκιμοι ὦμεν. 8 οὐ γὰρ δυνάμεθά
as disapproved we may be. Not for we are able
τι κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ τῆς
anything down on the truth, but over the
ἀληθείας. 9 χαίρομεν γὰρ ὅταν
truth. We are rejoicing for whenever
ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ
we may be weak, YOU but powerful
ἦτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν
YOU may be; this also we are praying, the of YOU
κατάρτισιν. 10 Διὰ τοῦτο ταῦτα
adjustment down. Through this these (things)
ἀπὼν γράφω, ἵνα
being absent I am writing, in order that
παρὼν μὴ ἀποτόμως χρήσωμαι
being alongside not in cutting-off way I might behave
κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος
according to the authority which the Lord
ἔδωκέν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς
gave to me, into upbuilding and not into
καθαίρεσιν.
taking down.
11 Λοιπόν, ἀδελφοί, χαίρετε,
Leftover (thing), brothers, be YOU rejoicing,
καταρτίζεσθε, παρακαλεῖσθε, τὸ
be YOU being adjusted down, be YOU comforted, the
αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ
very (thing) be YOU minding, be YOU at peace, and
ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ'
the God of the love and of peace will be with
ὑμῶν. 12 Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ
YOU. Greet YOU one another in holy
φιλήματι. 13 Ἀσπάζονται ὑμᾶς οἱ ἅγιοι
kiss. Are greeting YOU the holy (ones)
πάντες.
all.
14 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ
Jesus Christ and the love of the God and
ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ
the sharing of the holy spirit with
πάντων ὑμῶν.
all of YOU.

YOU may be doing
what is fine, though
we ourselves may
appear disapproved.
8 For we can do noth-
ing against the truth,
but only for the truth.
9 We certainly rejoice
whenever we are weak
but YOU are powerful;
and for this we are
praying, YOUR being
readjusted. 10 That is
why I write these
things while absent,
that, when I am
present, I may not
act with severity ac-
cording to the au-
thority that the Lord
gave me, to build
up and not to tear
down.
11 Finally, brothers,
continue to rejoice, to
be readjusted, to be
comforted, to think
in agreement, to live
peaceably; and the
God of love and of
peace will be with
YOU. 12 Greet one an-
other with a holy
kiss. 13 All the holy
ones send YOU their
greetings.
14 The undeserved
kindness of the Lord
Jesus Christ and the
love of God and the
sharing in the holy
spirit be with all of
YOU.

ΠΡΟΣ ΓΑΛΑΤΑΣ

TOWARD GALATIANS

1 Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων
Paul apostle, not from men

οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ
nor through man but through Jesus

Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος
Christ and God Father the (one) having raised

αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν
him out of dead (ones), and the together with

ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς
me all brothers, to the ecclesias of the

Γαλατίας·
Galatia;

3 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to YOU and peace

ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus

Χριστοῦ, 4 τοῦ δόντος ἑαυτὸν ὑπὲρ
Christ, the (one) having given himself over

τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέληται
the sins of us so that he might take out

ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος
us out of the age the having stood in

πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ
wicked according to the will of the God

καὶ πατρὸς ἡμῶν, 5 ᾧ ἡ δόξα εἰς
and Father of us, to whom the glory into

τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.

6 Θαυμάζω ὅτι οὕτως ταχέως
I am wondering that thus quickly

μετατίθεσθε ἀπὸ τοῦ
YOU are being transferred from the (one)

καλέσαντος ὑμᾶς ἐν χάριτι
having called YOU in undeserved kindness

Χριστοῦ εἰς ἕτερον εὐαγγέλιον, 7 ὃ οὐκ
of Christ into different good news, which not

ἔστιν ἄλλο· εἰ μή τινές εἰσιν οἱ
is another; if not some are the (ones)

ταράσσοντες ὑμᾶς καὶ θέλοντες
agitating YOU and willing

μεταστρέψαι τὸ εὐαγγέλιον τοῦ
to turn onto other side the good news of the

χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος
Christ. But also if ever we or angel

1 Paul, an apostle,
neither from men
nor through a man,
but through Jesus
Christ and God the
Father, who raised
him up from the dead,
2 and all the brothers
with me, to the con-
gregations of Ga·la'-
ti·a:
3 May YOU have un-
deserved kindness and
peace from God our
Father and [the] Lord
Jesus Christ. 4 He
gave himself for our
sins that he might
deliver us from the
present wicked system
of things according
to the will of our
God and Father, 5 to
whom be the glory
forever and ever.
Amen.
6 I marvel that
YOU are being so
quickly removed from
the One who called
YOU with Christ's
undeserved kindness
over to another
sort of good news.
7 But it is not an-
other; only there
are certain ones
who are causing YOU
trouble and want-
ing to pervert the
good news about the
Christ. 8 However,
even if we or an angel

ἐξ οὐρανοῦ εὐαγγελίσηται ὑμῖν
out of heaven should declare as good news to YOU

παρ' ὃ εὐηγγελισάμεθα ὑμῖν,
beside which we declared as good news to YOU,

ἀνάθεμα ἔστω. 9 ὡς
anathema let him be. As

προειρήκαμεν, καὶ ἄρτι πάλιν
we have said before, also right now again

λέγω, εἴ τις ὑμᾶς
I am saying, if anyone YOU

εὐαγγελίζεται παρ' ὃ
is declaring good news to beside which

παρελάβετε, ἀνάθεμα ἔστω.
YOU received alongside, anathema let him be.

10 Ἄρτι γὰρ ἀνθρώπους πείθω
Right now for men am I persuading

ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις
or the God? Or am I seeking to men

ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον,
to be pleasing? If yet to men I was pleasing,

Χριστοῦ δοῦλος οὐκ ἂν ἤμην.
of Christ slave not likely I was.

11 γνωρίζω γὰρ ὑμῖν, ἀδελφοί,
I am making known for to YOU, brothers,

τὸ εὐαγγέλιον τὸ
the good news the (one)

εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι
having been declared as good news by me that

οὐκ ἔστιν κατὰ ἄνθρωπον· 12 οὐδὲ
not it is according to man; neither

γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον
for I beside of man I received alongside

αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι'
it, nor I was taught, but through

ἀποκαλύψεως Ἰησοῦ Χριστοῦ.
revelation of Jesus Christ.

13 Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν
You heard for the my conduct

ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ'
sometime in the Judaism, that according to

ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν
over-cast I was persecuting the ecclesia

τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, 14 καὶ
of the God and I was laying waste it, and

προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ
I was striking before in the Judaism over

πολλοὺς συνηλικιώτας ἐν τῷ γένει
many of (same) age with in the race

μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν
of me, more abundantly zealous being of the

out of heaven were
to declare to YOU as
good news something
beyond what we de-
clared to YOU as
good news, let him
be accursed. 9 As we
have said above, I
also now say again,
Whoever it is that is
declaring to YOU as
good news something
beyond what YOU ac-
cepted, let him be
accursed.
10 Is it, in fact,
men I am now try-
ing to persuade or
God? Or am I seek-
ing to please men?
If I were yet pleas-
ing men, I would
not be Christ's slave.
11 For I put YOU
on notice, broth-
ers, that the good
news which was
declared by me as
good news is not
something human;
12 for neither did
I receive it from
man, nor was I
taught [it], except
through revelation by
Jesus Christ.
13 You, of course,
heard about my
conduct formerly in
Ju'da·ism, that to the
point of excess I
kept on persecut-
ing the congregation
of God and devas-
tating it, 14 and I
was making greater
progress in Ju'da-
ism than many of
my own age in my
race, as I was far
more zealous for the

πατρικῶν μου παραδόσεων. 15 Ὅτε δὲ
paternal of me traditions. When but
εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας
thought well the God the (one) having defined off
με ἐκ κοιλίας μητρός μου καὶ
me out of cavity of mother of me and
καλέσας διὰ τῆς χάριτος
having called through the undeserved kindness
αὐτοῦ 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ
of him to reveal the Son of him in me
ἵνα εὐαγγελίζωμαι αὐτὸν ἐν
in order that I may declare as good news him in
τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην
the nations, immediately not I put self up toward
σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνῆλθον εἰς
to flesh and to blood, neither I went up into
Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ
Jerusalem toward the before me
ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν,
apostles, but I went off into Arabia,
καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.
and again I turned under into Damascus.
18 Ἔπειτα μετὰ τρία ἔτη ἀνῆλθον εἰς
Thereupon after three years I went up into
Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν, καὶ
Jerusalem to visit for inquiry Cephas, and
ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε·
I remained upon toward him days fifteen;
19 ἕτερον δὲ τῶν ἀποστόλων οὐκ
different (one) but of the apostles not
εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ
I saw, if not James the brother of the
κυρίου. 20 ἃ δὲ γράφω ὑμῖν,
Lord. What (things) but I am writing to you,
ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.
look in sight of the God that not I am lying.
21 ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς
Thereupon I came into the slopes of the
Συρίας καὶ τῆς Κιλικίας. 22 ἤμην δὲ
Syria and of the Cilicia. I was but
ἀγνοούμενος τῷ προσώπῳ ταῖς
being unknown of the face to the
ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν
ecclesias of the Judea the (ones) in
Χριστῷ, 23 μόνον δὲ ἀκούοντες ἦσαν
Christ, only but hearing they were
ὅτι Ὁ διώκων ἡμᾶς ποτὲ νῦν
that The (one) persecuting us sometime now
εὐαγγελίζεται τὴν πίστιν ἥν
is declaring as good news the faith which

traditions of my fathers.
15 But when
God, who separated
me from my mother's
womb and called [me]
through his undeserved
kindness,
thought good
16 to reveal
his Son in connection
with me, that
I might declare the
good news about him
to the nations, I did
not go at once into
conference with flesh
and blood.
17 Neither
did I go up to Jerusalem
to those who were
apostles previous to
me, but I went off into
Arabia, and I came
back again to Damascus.
18 Then three years
later I went up to Jerusalem
to visit Ce'phas, and I stayed
with him for fifteen
days.
19 But I saw no
one else of the apostles,
only James the
brother of the Lord.
20 Now as to the
things I am writing
you, look! in the
sight of God, I am
not lying.
21 After that I went
into the regions of Syr'ia
and of Ci·li'cia.
22 But I was unknown
by face to the congregations
of Ju·de'a that
were in union with
Christ;
23 they only
used to hear: "The man
that formerly persecuted
us is now declaring
the good news
about the faith which

ποτε ἐπόρθει, 24 καὶ
sometime he was laying waste, and
ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.
they were glorifying in me the God.
2 Ἔπειτα διὰ δεκατεσσάρων ἐτῶν
Thereupon through fourteen years
πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ
again I stepped up into Jerusalem with
Βαρνάβα, συνπαραλαβὼν καὶ Τίτον·
Barnabas, having taken along with also Titus;
2 ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ
I stepped up but according to revelation; and
ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ
I put up to them the good news which
κηρύσσω ἐν τοῖς ἔθνεσιν, κατ'
I am preaching in the nations, according to
ἰδίαν δὲ τοῖς δοκοῦσιν, μή
own [place] but to the (ones) seeming, not
πως εἰς κενὸν τρέχω ἢ
somehow into empti(ness) I may be running or
ἔδραμον. 3 ἀλλ' οὐδὲ Τίτος ὁ
I ran. But not-but Titus the (one)
σὺν ἐμοί, Ἕλλην ὤν,
together with me, Greek being,
ἠναγκάσθη περιτμηθῆναι·
was put under necessity to be circumcised;
4 διὰ δὲ τοὺς παρεισάκτους
through but the led into alongside
ψευδαδέλφους, οἵτινες παρεισῆλθον
false brothers, who came into alongside
κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν
to look down at the freedom of us which
ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα
we are having in Christ Jesus, in order that
ἡμᾶς καταδουλώσουσιν, — 5 οἷς
us they will enslave down, — to whom
οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ,
not-but toward hour we yielded to the subjection,
ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου
in order that the truth of the good news
διαμείνῃ πρὸς ὑμᾶς.
might remain through toward you.
6 ἀπὸ δὲ τῶν δοκούντων εἶναί
From but the (ones) seeming to be
τι — ὁποῖοί ποτε ἦσαν
something — of what sort sometime they were
οὐδέν μοι διαφέρει — πρόσωπον ὁ θεὸς
nothing to me it is differing — face the God

he formerly devastated."
24 So they began
glorifying God
because of me.
2 Then after fourteen
years I again
went up to Jerusalem
with Bar'na·bas, taking
also Titus along
with me.
2 But I went
up as a result of a
revelation. And I laid
before them the good
news which I am
preaching among the
nations, privately,
however, before those
who were outstanding
men, for fear that
somehow I was running
or had run in
vain.
3 Nevertheless,
not even Titus, who
was with me, was
compelled to be circumcised,
although he
was a Greek.
4 But
because of the false
brothers brought in
quietly, who sneaked
in to spy upon our
freedom which we
have in union with
Christ Jesus, that they
might completely enslave
us—
5 to these
we did not yield by
way of submission, no,
not for an hour, in
order that the truth
of the good news
might continue with
you.
6 But on the part of
those who seemed
to be something
—whatever sort of
men they formerly
were makes no difference
to me—God[a]

6[a] God, P[46]אBACD; Jehovah, J[7,8].

ἀνθρώπου οὐ λαμβάνει — ἐμοὶ γὰρ οἱ
of man not is receiving — to me for the (ones)
δοκοῦντες οὐδὲν προσανέθεντο, 7 ἀλλὰ
seeming nothing they put up toward, but
τοὐναντίον ἰδόντες ὅτι
the (thing) in against (ones) having seen that
πεπίστευμαι τὸ εὐαγγέλιον τῆς
I have been entrusted with the good news of the
ἀκροβυστίας καθὼς Πέτρος τῆς
uncircumcision according as Peter of the
περιτομῆς, 8 ὁ γὰρ ἐνεργήσας
circumcision, the (one) for having worked within
Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς
to Peter into apostleship of the circumcision
ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,
he worked in also to me into the nations,
9 καὶ γνόντες τὴν χάριν
and having known the undeserved kindness
τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ
the (one) given to me, James and
Κηφᾶς καὶ Ἰωάνης, οἱ δοκοῦντες
Cephas and John, the (ones) seeming
στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ
pillars to be, right [hands] they gave to me
καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς
and to Barnabas of sharing, in order that we
εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·
into the nations, they but into the circumcision;
10 μόνον τῶν πτωχῶν ἵνα
only of the poor (ones) in order that
μνημονεύωμεν, ὃ καὶ ἐσπούδασα
we may remember, which also I speeded up
αὐτὸ τοῦτο ποιῆσαι.
very this (thing) to do.
11 Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν,
When but came Cephas into Antioch,
κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι
down on face to him I stood against, because
κατεγνωσμένος ἦν· 12 πρὸ
having been known down on he was; before
τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου
the for to come some (ones) from James
μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε
with the nations he was eating together; when
δὲ ἦλθον, ὑπέστελλεν καὶ
but they came, he was withdrawing and
ἀφώριζεν ἑαυτόν, φοβούμενος
was defining off himself, fearing
τοὺς ἐκ περιτομῆς. 13 καὶ
the (ones) out of circumcision. And

does not go by a
man's outward ap-
pearance—to me, in
fact, those outstand-
ing men imparted
nothing new. 7 But,
on the contrary, when
they saw that I had
entrusted to me the
good news for those
who are uncircum-
cised, just as Peter
[had it] for those
who are circumcised—
8 for He who gave
Peter powers neces-
sary for an apostleship
to those who are cir-
cumcised gave powers
also to me for those
who are of the na-
tions; 9 yes, when they
came to know the un-
deserved kindness that
was given me, James
and Ce'phas and John,
the ones who seemed
to be pillars, gave me
and Bar'na·bas the
right hand of sharing
together, that we
should go to the na-
tions, but they to
those who are cir-
cumcised. 10 Only we
should keep the poor
in mind. This very
thing I have also ear-
nestly endeavored to
do.
11 However, when
Ce'phas came to An-
tioch, I resisted him
face to face, because
he stood condemned.
12 For before the ar-
rival of certain men
from James, he used
to eat with people
of the nations; but
when they arrived,
he went withdraw-
ing and separating
himself, in fear of
those of the cir-
cumcised class. 13 The

συνυπεκρίθησαν αὐτῷ καὶ οἱ
they made pretense together to him also the
λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας
leftover Jews, as-and also Barnabas
συναπήχθη αὐτῶν τῇ ὑποκρίσει.
was led off together of them to the hypocrisy.
14 ἀλλ' ὅτε εἶδον ὅτι οὐκ
But when I saw that not
ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν
they are walking straight toward the truth
τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ
of the good news, I said to the Cephas
ἔμπροσθεν πάντων Εἰ σὺ Ἰουδαῖος
in front of all (ones) If you Jew
ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς
being nation-like and not Jewish-like
ζῇς, πῶς τὰ ἔθνη
are living, how the nations
ἀναγκάζεις Ἰουδαΐζειν;
are you putting under necessity to be Judaizing?
15 Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ
We to nature Jews and not out of
ἐθνῶν ἁμαρτωλοί, 16 εἰδότες δὲ ὅτι
nations sinners, having known but that
οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων
not is being justified man out of works
νόμου ἐὰν μὴ διὰ πίστεως Χριστοῦ
of law if ever not through faith of Christ
Ἰησοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν
Jesus, also we into Christ Jesus
ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν
we believed, in order that we might be justified
ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων
out of faith of Christ and not out of works
νόμου, ὅτι ἐξ ἔργων νόμου οὐ
of law, because out of works of law not
δικαιωθήσεται πᾶσα σάρξ. 17 εἰ δὲ
will be justified every flesh. If but
ζητοῦντες δικαιωθῆναι ἐν Χριστῷ
(ones) seeking to be justified in Christ
εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα
we were found also very sinners, really
Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο·
Christ of sin servant? Not may it occur;
18 εἰ γὰρ ἃ κατέλυσα
if for what (things) I loosed down
ταῦτα πάλιν οἰκοδομῶ, παραβάτην
these (things) again I am building up, transgressor
ἐμαυτὸν συνιστάνω. 19 ἐγὼ γὰρ διὰ
myself I am constituting. I for through

rest of the Jews also
joined him in putting
on this pretense, so
that even Bar'na·bas
was led along with
them in their pretense.
14 But when I saw
they were not walking
straight according to
the truth of the good
news, I said to Ce'-
phas before them all:
"If you, though you
are a Jew, live as the
nations do, and not as
Jews do, how is it
that you are compel-
ling people of the na-
tions to live according
to Jewish practice?"
15 We who are Jews
by nature, and not
sinners from the na-
tions, 16 knowing as
we do that a man is
declared righteous, not
due to works of law,
but only through faith
toward Christ Jesus,
even we have put our
faith in Christ Jesus,
that we may be de-
clared righteous due to
faith toward Christ,
and not due to works
of law, because due to
works of law no flesh
will be declared righ-
teous. 17 Now if we,
in seeking to be de-
clared righteous by
means of Christ, have
also ourselves been
found sinners, is
Christ in reality sin's
minister? May that
never happen! 18 For
if the very things
that I once threw
down I build up again,
I demonstrate myself
to be a transgressor.
19 As for me, through

νόμου νόμῳ ἀπέθανον ἵνα
law to law I died in order that
θεῷ ζήσω· 20 Χριστῷ
to God I might live; to Christ
συνεσταύρωμαι. ζῶ δὲ
I have been put on stake together. I am living but
οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός·
not yet I, is living but in me Christ;
ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει
which but now I am living in flesh, in faith
ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ
I am living to the (one) of the Son of the God
τοῦ ἀγαπήσαντός με καὶ
of the (one) having loved me and
παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.
having given beside himself over me.
21 Οὐκ ἀθετῶ τὴν χάριν
Not I am putting aside the undeserved kindness
τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη,
of the God; if for through law righteousness,
ἄρα Χριστὸς δωρεὰν ἀπέθανεν.
really Christ [as] free gift he died.

3 Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν,
O senseless Galatians, who you bewitched,
οἷς κατ' ὀφθαλμοὺς
to whom according to eyes
Ἰησοῦς Χριστὸς προεγράφη
Jesus Christ was written before
ἐσταυρωμένος; 2 τοῦτο μόνον
having been put on stake? This only
θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων
I am willing to learn from you; out of works
νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς
of law the spirit you received or out of hearing
πίστεως; 3 οὕτως ἀνόητοί ἐστε;
of faith? Thus senseless (ones) you are?
ἐναρξάμενοι πνεύματι νῦν
Having begun in to spirit now
σαρκὶ ἐπιτελεῖσθε;
to flesh are you being brought to end upon?
4 τοσαῦτα ἐπάθετε εἰκῇ; εἴ
So many (things) you suffered in vain? If
γε καὶ εἰκῇ. 5 ὁ οὖν
in fact also in vain. The (one) therefore
ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ
supplying upon to you the spirit and
ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων
working within powers in you out of works
νόμου ἢ ἐξ ἀκοῆς πίστεως; 6 καθὼς
of law or out of hearing of faith? According as

law I died toward law,
that I might become
alive toward God. 20 I
am impaled along with
Christ. It is no longer
I that live, but it is
Christ that is living
in union with me.
Indeed, the life that
I now live in flesh I
live by the faith that
is toward the Son of
God, who loved me
and handed himself
over for me. 21 I do
not shove aside the
undeserved kindness
of God; for if righ-
teousness is through
law, Christ actually
died for nothing.

3 O senseless Ga-
la'tians, who is it
that brought you
under evil influence,
you before whose
eyes Jesus Christ
was openly portrayed
impaled? 2 This alone
I want to learn
from you: Did you
receive the spirit
due to works of
law or due to a
hearing by faith?
3 Are you so sense-
less? After starting
in spirit are you
now being completed
in flesh? 4 Did you
undergo so many
sufferings to no pur-
pose? If it really
was to no purpose.
5 He, therefore, who
supplies you the spirit
and performs power-
ful works among you,
does he do it owing
to works of law or
owing to a hearing
by faith? 6 Just as

Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ
Abraham believed to the God, and
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
it was reckoned to him into righteousness.
7 Γινώσκετε ἄρα ὅτι οἱ
Are you knowing really that the (ones)
ἐκ πίστεως, οὗτοι υἱοί εἰσιν Ἀβραάμ.
out of faith, these sons are of Abraham.
8 προϊδοῦσα δὲ ἡ γραφὴ ὅτι
Having seen before but the scripture that
ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ
out of faith is justifying the nations the
θεὸς προευηγγελίσατο τῷ
God declared beforehand as good news to the
Ἀβραὰμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ
Abraham that Will be blessed within in you
πάντα τὰ ἔθνη. 9 ὥστε οἱ ἐκ
all the nations. As-and the (ones) out of
πίστεως εὐλογοῦνται σὺν τῷ
faith are being blessed together with the
πιστῷ Ἀβραάμ.
faithful Abraham.

10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν
As many as for out of works of law they are
ὑπὸ κατάραν εἰσίν, γέγραπται
under curse they are, it has been written
γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς
for that Cursed upon every (one) who
οὐκ ἐμμένει πᾶσιν τοῖς
not is remaining in to all the (things)
γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ
having been written in the little book of the
νόμου τοῦ ποιῆσαι αὐτά. 11 ὅτι δὲ
Law of the to do them. That but
ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ
in law no one is being justified beside the
θεῷ δῆλον, ὅτι Ὁ δίκαιος ἐκ
God evident, because The righteous (one) out of
πίστεως ζήσεται, 12 ὁ δὲ νόμος οὐκ
faith he will live, the but Law not
ἔστιν ἐκ πίστεως, ἀλλ' Ὁ
is out of faith, but The (one)
ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.
having done them he will live in these.
13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς
Christ us bought out out of the
κατάρας τοῦ νόμου γενόμενος
curse of the Law [he] having become

Abraham "put faith
in Jehovah,[a] and it
was counted to him as
righteousness."
7 Surely you know
that those who adhere
to faith are the ones
who are sons of Abra-
ham. 8 Now the Scrip-
ture, seeing in ad-
vance that God would
declare people of the
nations righteous due
to faith, declared the
good news beforehand
to Abraham, namely:
"By means of you all
the nations will be
blessed." 9 Conse-
quently those who ad-
here to faith are being
blessed together with
faithful Abraham.
10 For all those who
depend upon works of
law are under a curse;
for it is written:
"Cursed is every one
that does not continue
in all the things writ-
ten in the scroll of
the Law in order to do
them." 11 Moreover,
that by law no one is
declared righteous
with God is evident,
because "the righteous
one will live by reason
of faith." 12 Now the
Law does not adhere
to faith, but "he that
does them shall live
by means of them."
13 Christ by pur-
chase released us
from the curse of the
Law by becoming

6[a] Jehovah, J[7,8] (as at Romans 4:3); God, P[46]ℵBAJ[17,18]VgSy[p].

ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται
over us curse, because it has been written
Ἐπικατάρατος πᾶς ὁ κρεμάμενος
Cursed upon every (one) the hanging self
ἐπὶ ξύλου, 14 ἵνα εἰς τὰ ἔθνη
upon wood, in order that into the nations
ἡ εὐλογία τοῦ Ἀβραὰμ γένηται
the blessing of the Abraham might come to be
ἐν Ἰησοῦ Χριστῷ, ἵνα τὴν ἐπαγγελίαν
in Jesus Christ, in order that the promise
τοῦ πνεύματος λάβωμεν διὰ
of the spirit we might receive through
τῆς πίστεως.
the faith.
15 Ἀδελφοί, κατὰ ἄνθρωπον
Brothers, according to man
λέγω· ὅμως ἀνθρώπου
I am saying; though of man
κεκυρωμένην διαθήκην οὐδεὶς
having been made valid covenant no one
ἀθετεῖ ἢ ἐπιδιατάσσεται.
is putting aside or is setting orderly upon.
16 τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ
To the but Abraham were said the
ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ
promises and to the seed of him; not
λέγει Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ
it is saying And to the seeds, as upon
πολλῶν, ἀλλ' ὡς ἐφ' ἑνός Καὶ τῷ
many, but as upon one And to the
σπέρματί σου, ὅς ἐστιν Χριστός.
seed of you, who is Christ.
17 τοῦτο δὲ λέγω· διαθήκην
This (thing) but I am saying; covenant
προκεκυρωμένην ὑπὸ τοῦ θεοῦ
having been made valid before by the God
ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη
the after four hundred and thirty years
γεγονὼς νόμος οὐκ ἀκυροῖ,
having come to be Law not is making invalid,
εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.
into the to make ineffective the promise.
18 εἰ γὰρ ἐκ νόμου ἡ κληρονομία,
If for out of law the inheritance,
οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ
not yet out of promise; to the but Abraham
δι' ἐπαγγελίας κεχάρισται ὁ
through promise has graciously given the
θεός.
God.

a curse instead of
us, because it is
written: "Accursed is
every man hanged
upon a stake." 14 The
purpose was that the
blessing of Abra-
ham might come to
be by means of Je-
sus Christ for the na-
tions, that we might
receive the promised
spirit through our
faith.
15 Brothers, I speak
with a human il-
lustration: A vali-
dated covenant,
though it is a man's,
no one sets aside
or attaches additions
to it. 16 Now the
promises were spo-
ken to Abraham and
to his seed. It says,
not: "And to seeds,"
as in the case of
many such, but as
in the case of one:
"And to your seed,"
who is Christ. 17 Fur-
ther, I say this:
As to the cove-
nant previously vali-
dated by God, the
Law that has come
into being four hun-
dred and thirty
years later does not
invalidate it, so as
to abolish the prom-
ise. 18 For if the in-
heritance is due to
law, it is no longer due
to promise; whereas
God has kindly given
it to Abraham through
a promise.

19 Τί οὖν ὁ νόμος; τῶν
Why therefore the Law? Of the
παραβάσεων χάριν προσετέθη, ἄχρις
transgressions thanks it was put toward, until
ἂν ἔλθῃ τὸ σπέρμα ᾧ
likely should come the seed to whom
ἐπήγγελται, διαταγεὶς
it has been promised, having been set through orderly
δι' ἀγγέλων ἐν χειρὶ μεσίτου· 20 ὁ
through angels in hand of mediator; the
δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς
but mediator of one not he is, the but God
εἷς ἐστίν. 21 ὁ οὖν νόμος κατὰ
one is. The therefore Law down on
τῶν ἐπαγγελιῶν τοῦ θεοῦ; μὴ γένοιτο·
the promises of the God? Not may it occur;
εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος
if for was given law the (one) being able
ζωοποιῆσαι, ὄντως ἐν νόμῳ ἂν
to make alive, essentially in law likely
ἦν ἡ δικαιοσύνη. 22 ἀλλὰ συνέκλεισεν
was the righteousness. But shut up together
ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν
the Scripture the all (things) under sin
ἵνα ἡ ἐπαγγελία ἐκ πίστεως
in order that the promise out of faith
Ἰησοῦ Χριστοῦ δοθῇ τοῖς
of Jesus Christ might be given to the (ones)
πιστεύουσιν.
believing.
23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν
Before the but to come the faith
ὑπὸ νόμον ἐφρουρούμεθα
under law we were being kept under watch
συνκλειόμενοι εἰς τὴν μέλλουσαν
being shut up together into the being about
πίστιν ἀποκαλυφθῆναι. 24 ὥστε ὁ νόμος
faith to be revealed. As-and the law
παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν,
pedagogue of us has become into Christ,
ἵνα ἐκ πίστεως δικαιωθῶμεν·
in order that out of faith we might be justified;
25 ἐλθούσης δὲ τῆς πίστεως οὐκέτι
having come but of the faith not yet
ὑπὸ παιδαγωγόν ἐσμεν.
under pedagogue we are.

19 Why, then, the
Law? It was added to
make transgressions
manifest, until the
seed should arrive to
whom the promise
had been made; and
it was transmitted
through angels by the
hand of a mediator.
20 Now there is no
mediator where only
one person is con-
cerned, but God[a] is
only one. 21 Is the
Law, therefore, against
the promises of God?
May that never hap-
pen! For if a law had
been given that was
able to give life, righ-
teousness would actu-
ally have been by
means of law. 22 But
the Scripture delivered
up all things together
to the custody of sin,
that the promise re-
sulting from faith
toward Jesus Christ
might be given to
those exercising faith.
23 However, before
the faith arrived, we
were being guarded
under law, being de-
livered up together
into custody, looking
to the faith that was
destined to be revealed.
24 Consequently the
Law has become our
tutor leading to Christ,
that we might be de-
clared righteous due
to faith. 25 But now
that the faith has ar-
rived, we are no longer
under a tutor.

20[a] God, P^{46}ℵBAVgSy^{p}; Jehovah, $J^{7,8}$ (as at Deuteronomy 6:4).

26 Πάντες γὰρ υἱοὶ θεοῦ ἐστὲ
All for sons of God you are
διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.
through the faith in Christ Jesus.
27 ὅσοι γὰρ εἰς Χριστὸν
As many as for into Christ
ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε·
you were baptized, Christ you put on selves;
28 οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ
not there is Jew not-but Greek, not
ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι
there is slave nor freeman, not there is
ἄρσεν καὶ θῆλυ· πάντες
male (thing) and female (thing); all
γὰρ ὑμεῖς εἷς ἐστὲ ἐν Χριστῷ Ἰησοῦ.
for you one you are in Christ Jesus.
29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ
If but you of Christ, really of the Abraham
σπέρμα ἐστέ, κατ' ἐπαγγελίαν
seed you are, according to promise
κληρονόμοι.
heirs.

4 Λέγω δέ, ἐφ' ὅσον χρόνον
I am saying but, upon how much time
ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν
the heir babe he is, nothing
διαφέρει δούλου κύριος πάντων
he is differing of slave lord of all (things)
ὤν, 2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ
being, but under men in charge he is and
οἰκονόμους ἄχρι τῆς
house administrators until the
προθεσμίας τοῦ πατρός. 3 οὕτως
[day] before appointed of the father. Thus
καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ
also we, when we were babes, under
τὰ στοιχεῖα τοῦ κόσμου ἤμεθα
the elementary things of the world we were
δεδουλωμένοι· 4 ὅτε δὲ ἦλθεν τὸ
having been enslaved; when but came the
πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς
fullness of the time, sent off out the God
τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ
the Son of him, having come to be out of
γυναικός, γενόμενον ὑπὸ νόμον,
woman, having come to be under law,
5 ἵνα τοὺς ὑπὸ νόμον
in order that the (ones) under law

26 You are all, in
fact, sons of God
through YOUR faith in
Christ Jesus. 27 For
all of YOU who were
baptized into Christ
have put on Christ.
28 There is neither
Jew nor Greek, there
is neither slave nor
freeman, there is
neither male nor fe-
male; for YOU are
all one [person] in
union with Christ
Jesus. 29 Moreover, if
YOU belong to Christ,
YOU are really Abra-
ham's seed, heirs with
reference to a prom-
ise.

4 Now I say that
as long as the
heir is a babe he
does not differ at all
from a slave, lord
of all things though
he is, 2 but he is
under men in charge
and under stewards
until the day his
father appointed be-
forehand. 3 Likewise
we also, when we
were babes, continued
enslaved by the ele-
mentary things be-
longing to the world.
4 But when the full
limit of the time ar-
rived, God sent forth
his Son, who came
to be out of a
woman and who
came to be under
law, 5 that he might

ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν
he might buy out, in order that the placing as son
ἀπολάβωμεν.
we might receive from.
6 Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν
Because but you are sons, sent off out
ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς
the God the spirit of the Son of him into
τὰς καρδίας ἡμῶν, κρᾶζον Ἀββά ὁ
the hearts of us, crying out Abba the
πατήρ. 7 ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ
Father. As-and not yet you are slave but
υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.
son; if but son, also heir through God.
8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν
But then indeed not having known God
ἐδουλεύσατε τοῖς φύσει μὴ
you slaved to the (ones) to nature not
οὖσι θεοῖς· 9 νῦν δὲ γνόντες
to (ones) being gods; now but having known
θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ,
God, rather but having been known by God,
πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ
how are you turning upon again upon the
ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς
weak and poor elementary things, to which
πάλιν ἄνωθεν δουλεῦσαι θέλετε;
again from up above to slave you are willing?
10 ἡμέρας παρατηρεῖσθε καὶ μῆνας
Days you are observing beside and months
καὶ καιροὺς καὶ ἐνιαυτούς.
and appointed times and years.
11 φοβοῦμαι ὑμᾶς μή πως εἰκῇ
I am fearing for you not somehow in vain
κεκοπίακα εἰς ὑμᾶς.
I have labored into you.
12 Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς
Be becoming as I, because I also as
ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν
you, brothers, I am supplicating of you. Nothing
με ἠδικήσατε· 13 οἴδατε
me you treated unrighteously; you have known
δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς
but that through weakness of the flesh
εὐηγγελισάμην ὑμῖν τὸ πρότερον,
I declared good news to you the (thing) former,
14 καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί
and the testing of you in the flesh
μου οὐκ ἐξουθενήσατε οὐδὲ
of me not you treated as nothing not-but

release by purchase
those under law, that
we, in turn, might re-
ceive the adoption as
sons.

6 Now because YOU
are sons, God has
sent forth the spirit
of his Son into our
hearts and it cries
out: "*Abba*, Father!"
7 So, then, you are
no longer a slave but
a son; and if a son,
also an heir through
God.

8 Nevertheless, when
YOU did not know
God, then it was that
YOU slaved for those
who by nature are not
gods. 9 But now that
YOU have come to
know God, or rather
now that YOU have
come to be known by
God, how is it that
YOU are turning back
again to the weak
and beggarly elemen-
tary things and want
to slave for them over
again? 10 YOU are
scrupulously observing
days and months and
seasons and years. 11 I
fear for YOU, that
somehow I have toiled
to no purpose respect-
ing YOU.

12 Brothers, I beg
YOU, Become as I am,
because I used to be
also as YOU are. YOU
did me no wrong.
13 But YOU know that
it was through a sick-
ness of my flesh I
declared the good
news to YOU the first
time. 14 And what was
a trial to YOU in my
flesh, YOU did not
treat with contempt or

ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ
YOU spit out, but as angel of God
ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.
YOU received me, as Christ Jesus.
15 ποῦ οὖν ὁ μακαρισμὸς ὑμῶν;
Where therefore the happiness of YOU?
μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν
I am bearing witness for to YOU that if possible
τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες
the eyes of YOU having gouged out
ἐδώκατέ μοι. 16 ὥστε ἐχθρὸς ὑμῶν
YOU gave to me. As-and enemy of YOU
γέγονα ἀληθεύων ὑμῖν;
I have become speaking truth to YOU?
17 ζηλοῦσιν ὑμᾶς οὐ καλῶς,
They are being zealous over YOU not finely,
ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν,
but to shut out YOU they are willing,
ἵνα αὐτοὺς ζηλοῦτε.
in order that them YOU are being zealous over.
18 καλὸν δὲ ζηλοῦσθαι ἐν καλῷ
Fine but to be zealously sought in fine (thing)
πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί
always, and not only in the to be alongside
με πρὸς ὑμᾶς, 19 τεκνία μου, οὓς
me toward YOU, little children of me, whom
πάλιν ὠδίνω μέχρις
again I am in childbirth pains until
οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·
which [time] should be formed Christ in YOU;
20 ἤθελον δὲ παρεῖναι πρὸς
I was willing but to be alongside toward
ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν
YOU right now, and to alter the voice
μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
of me, because I am knowing no way out in YOU.
21 Λέγετέ μοι, οἱ ὑπὸ
Be YOU saying to me, the (ones) under
νόμον θέλοντες εἶναι, τὸν νόμον οὐκ
law willing to be, the Law not
ἀκούετε; 22 γέγραπται γὰρ ὅτι
are YOU hearing? It has been written for that
Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς
Abraham two sons had, one out of the
παιδίσκης καὶ ἕνα ἐκ τῆς ἐλευθέρας·
servant girl and one out of the free [woman];
23 ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης
but the (one) indeed out of the servant girl
κατὰ σάρκα γεγέννηται, ὁ
according to flesh has been generated, the (one)

spit at in disgust; but YOU received me like an angel of God, like Christ Jesus.
15 Where, then, is that happiness YOU had? For I bear YOU witness that, if it had been possible, YOU would have gouged out YOUR eyes and given them to me.
16 Well, then, have I become YOUR enemy because I tell YOU the truth?
17 They zealously seek YOU, not in a fine way, but they want to shut YOU off [from me], that YOU may zealously seek them.
18 However, it is fine for YOU to be zealously sought for in a fine cause at all times, and not only when I am present with YOU,
19 my little children, with whom I am again in childbirth pains until Christ is formed in YOU.
20 But I could wish to be present with YOU just now and to speak in a different way, because I am perplexed over YOU.

21 Tell me, YOU who want to be under law, Do YOU not hear the Law?
22 For example, it is written that Abraham acquired two sons, one by the servant girl and one by the free woman;
23 but the one by the servant girl was actually born in the manner of flesh, the other

δὲ ἐκ τῆς ἐλευθέρας δι'
but out of the free [woman] through
ἐπαγγελίας. 24 ἅτινά ἐστιν
promise. Which (things) is
ἀλληγορούμενα· αὗται γάρ
(things) being allegorized; these [women] for
εἰσιν δύο διαθῆκαι, μία μὲν ἀπὸ ὄρους
are two covenants, one indeed from mountain
Σινά, εἰς δουλείαν γεννῶσα, ἥτις
Sinai, into slavery becoming parent to, which
ἐστὶν Ἅγαρ, 25 τὸ δὲ Ἅγαρ Σινὰ
is Hagar, the but Hagar Sinai
ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ,
mountain is in the Arabia,
συνστοιχεῖ δὲ τῇ νῦν Ἰερουσαλήμ,
is keeping step with but to the now Jerusalem,
δουλεύει γὰρ μετὰ τῶν τέκνων
she is in slavery for with the children
αὐτῆς· 26 ἡ δὲ ἄνω Ἰερουσαλὴμ
of her; the but upward Jerusalem
ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν.
free is, who is mother of us.
27 γέγραπται γάρ Εὐφράνθητι,
It has been written for Be made well-minded,
στεῖρα ἡ οὐ τίκτουσα· ῥῆξον
barren the (one) not giving birth; break out
καὶ βόησον, ἡ οὐκ
and make loud cry, the (one) not
ὠδίνουσα· ὅτι πολλὰ τὰ
having childbirth pains; because many the
τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς
children of the desolate rather than of the
ἐχούσης τὸν ἄνδρα. 28 ἡμεῖς δέ,
(one) having the male person. We but,
ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας
brothers, according to Isaac of promise
τέκνα ἐσμέν· 29 ἀλλ' ὥσπερ τότε ὁ
children we are; but as-even then the (one)
κατὰ σάρκα γεννηθεὶς
according to flesh having been generated
ἐδίωκε τὸν κατὰ πνεῦμα,
was persecuting the (one) according to spirit,
οὕτως καὶ νῦν. 30 ἀλλὰ τί λέγει ἡ
thus also now. But what is saying the
γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν
Scripture? Throw out the servant girl and the
υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσει ὁ
son of her, not for not will inherit the
υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς
son of the servant girl with the son of the

by the free woman through a promise.
24 These things stand as a symbolic drama; for these [women] mean two covenants, the one from Mount Si'nai, which brings forth children for slavery, and which is Ha'gar.
25 Now this Ha'gar means Si'nai, a mountain in Arabia, and she corresponds with the Jerusalem today, for she is in slavery with her children.
26 But the Jerusalem above is free, and she is our mother.

27 For it is written: "Be glad, you barren woman who does not give birth; break out and cry aloud, you woman who does not have childbirth pains; for the children of the desolate woman are more numerous than [those] of her who has the husband."
28 Now we, brothers, are children belonging to the promise the same as Isaac was.
29 But just as then the one born in the manner of flesh began persecuting the one born in the manner of spirit, so also now.
30 Nevertheless, what does the Scripture say? "Drive out the servant girl and her son, for by no means shall the son of the servant girl be an heir with the son of

ἐλευθέρας. 31 διό, ἀδελφοί, οὐκ
free [woman]. Through which, brothers, not

ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς
we are of servant girl children but of the

ἐλευθέρας.
free [woman].

5 Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς
To the freedom us Christ

ἠλευθέρωσεν· στήκετε οὖν καὶ
made free; be you standing therefore and

μὴ πάλιν ζυγῷ δουλείας
not again to yoke of slavery

ἐνέχεσθε. —
be you having selves in. —

2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι
See! I Paul am saying to you that

ἐὰν περιτέμνησθε Χριστὸς
if ever you may be being circumcised Christ

ὑμᾶς οὐδὲν ὠφελήσει. 3 μαρτύρομαι δὲ
you nothing he will profit. I bear witness but

πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι
again to every man being circumcised that

ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.
debtor he is whole the Law to do.

4 κατηργήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ
You were voided from Christ who in law

δικαιοῦσθε, τῆς χάριτος
you are being justified, of the undeserved kindness

ἐξεπέσατε. 5 ἡμεῖς γὰρ πνεύματι ἐκ
you fell out. We for to spirit out of

πίστεως ἐλπίδα δικαιοσύνης
faith hope of righteousness

ἀπεκδεχόμεθα. 6 ἐν γὰρ Χριστῷ Ἰησοῦ
we are eagerly awaiting. In for Christ Jesus

οὔτε περιτομή τι ἰσχύει
neither circumcision anything is having strength

οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης
nor uncircumcision, but faith through love

ἐνεργουμένη.
working in.

7 Ἐτρέχετε καλῶς· τίς ὑμᾶς
You were running finely; who you

ἐνέκοψεν ἀληθείᾳ μὴ
cut in to truth not

πείθεσθαι; 8 ἡ πεισμονὴ
to be yielding to persuasion of? The persuasion

οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 μικρὰ
not out of the (one) calling you. Little

the free woman."
31 Wherefore, brothers, we are children,
not of a servant girl,
but of the free woman.
5 For such freedom
Christ set us free.
Therefore stand fast,
and do not let yourselves
be confined
again in a yoke of
slavery.
2 See! I, Paul, am
telling you that if
you become circumcised,
Christ will be
of no benefit to you.
3 Moreover, I bear
witness again to every
man getting circumcised
that he is under
obligation to perform
the whole Law. 4 You
are parted from
Christ, whoever you
are that try to be declared
righteous by
means of law; you
have fallen away from
his undeserved kindness.
5 For our part
we by spirit are eagerly
waiting for the
hoped-for righteousness
as a result of
faith. 6 For as regards
Christ Jesus[a]
neither circumcision is
of any value nor is uncircumcision,
but faith
operating through love
[is].
7 You were running
well. Who hindered
you from keeping
on obeying the
truth? 8 This sort of
persuasion is not
from the One calling
you. 9 A little

6[a] Jesus, P[46]אACDVgSy[p]; but omitted by B.

ζύμη ὅλον τὸ φύραμα ζυμοῖ. 10 ἐγὼ
leaven whole the lump is leavening. I

πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι
have been confident into you in Lord that

οὐδὲν ἄλλο φρονήσετε· ὁ δὲ
nothing other you will mind; the (one) but

ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις
agitating you will carry the judgment, who

ἐὰν ᾖ. 11 Ἐγὼ δέ, ἀδελφοί, εἰ
if ever he may be. I but, brothers, if

περιτομὴν ἔτι κηρύσσω, τί ἔτι
circumcision yet am preaching, why yet

διώκομαι; ἄρα
am I being persecuted? Really

κατήργηται τὸ σκάνδαλον τοῦ
has been made ineffective the fall-causer of the

σταυροῦ. 12 Ὄφελον καὶ ἀποκόψονται
stake. I owed also will cut off themselves

οἱ ἀναστατοῦντες ὑμᾶς.
the (ones) stirring up you.

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε,
You for upon freedom you were called,

ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς
brothers; only not the freedom into

ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς
onrush from to the flesh, but through the

ἀγάπης δουλεύετε ἀλλήλοις· 14 ὁ
love be you slaving to one another; the

γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται,
for all Law in one word has been fulfilled,

ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς
in the You will love the neighbor of you as

σεαυτόν. 15 εἰ δὲ ἀλλήλους δάκνετε καὶ
yourself. If but one another you are biting and

κατεσθίετε, βλέπετε μὴ ὑπ'
you are eating down, be you looking not by

ἀλλήλων ἀναλωθῆτε.
one another you might be consumed up.

16 Λέγω δέ, πνεύματι περιπατεῖτε
I am saying but, to spirit be you walking

καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ
and desire of flesh not not

τελέσητε. 17 ἡ γὰρ σὰρξ
you might end up with. The for flesh

ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ
is desiring down on the spirit, the but

leaven ferments the
whole lump. 10 I am
confident about you
who are in union with
[the] Lord[a] that you
will not come to think
otherwise; but the
one who is causing
you trouble will bear
[his] judgment, no
matter who he may
be. 11 As for me,
brothers, if I am still
preaching circumcision,
why am I still
being persecuted?
Then, indeed, the
stumbling block of the
torture stake[b] has
been abolished. 12 I
wish the men who are
trying to overturn you
would even get themselves
emasculated.[c]
13 You were, of
course, called for freedom,
brothers; only do
not use this freedom
as an inducement for
the flesh, but through
love slave for one
another. 14 For the
entire Law stands fulfilled
in one saying,
namely: "You must
love your neighbor
as yourself." 15 If,
though, you keep on
biting and devouring
one another, look out
that you do not get
annihilated by one another.
16 But I say, Keep
walking by spirit and
you will carry out no
fleshly desire at all.
17 For the flesh is
against the spirit in
its desire, and the

10[a] I am confident in Jehovah concerning you, J[7,8]. 11[b] See Appendix under Matthew 10:38. 12[c] Would even get themselves emasculated, P[46]אBAD; would be cut off from before the eyes of Jehovah, J[7,8].

πνεῦμα κατὰ τῆς σαρκός, ταῦτα
spirit down on the flesh, these (things)
γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ
for to each other is lying against, in order that not
ἃ ἐὰν θέλητε ταῦτα
what (things) if ever YOU may be willing these
ποιῆτε. 18 εἰ δὲ πνεύματι
YOU may be doing. If but to spirit
ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.
YOU are being led, not YOU are under law.
19 φανερὰ δέ ἐστιν τὰ ἔργα τῆς
Manifest but is the works of the
σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία,
flesh, which is fornication, uncleanness,
ἀσέλγεια, 20 εἰδωλολατρία, φαρμακία,
loose conduct, idolatry, druggery,
ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθίαι,
enmities, strife, jealousy, angers, contentions,
διχοστασίαι, αἱρέσεις, 21 φθόνοι,
divisions, sects, envies,
μέθαι, κῶμοι, καὶ τὰ ὅμοια
drunkennesses, revelries, and the (things) like
τούτοις, ἃ προλέγω ὑμῖν
to these, which (things) I am saying before to YOU
καθὼς προεῖπον ὅτι οἱ τὰ
according as I said before that the (ones) the
τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ
such (things) performing kingdom of God not
κληρονομήσουσιν.
they will inherit.
22 ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν
The but fruit of the spirit is
ἀγάπη, χαρά, εἰρήνη, μακροθυμία,
love, joy, peace, longness of spirit,
χρηστότης, ἀγαθωσύνη, πίστις, 23 πραΰτης,
kindness, goodness, faith, mildness,
ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ
self-control; down on the such (things) not
ἔστιν νόμος. 24 οἱ δὲ τοῦ χριστοῦ
is law. The (ones) but of the Christ
Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν
Jesus the flesh they put on stake together with
τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.
the passions and the desires.
25 Εἰ ζῶμεν πνεύματι, πνεύματι
If we are living to spirit, to spirit
καὶ στοιχῶμεν. 26 μὴ
also may we be orderly walking. Not
γινώμεθα κενόδοξοι, ἀλλήλους
may we be becoming vainglorious, one another

spirit against the
flesh; for these are
opposed to each other,
so that the very things
that YOU would like to
do YOU do not do.
18 Furthermore, if YOU
are being led by spirit,
YOU are not under
law.
19 Now the works
of the flesh are mani-
fest, and they are
fornication, unclean-
ness, loose conduct,
20 idolatry, practice of
spiritism, enmities,
strife, jealousy, fits of
anger, contentions, di-
visions, sects, 21 en-
vies, drunken bouts,
revelries, and things
like these. As to these
things I am forewarn-
ing YOU, the same
way as I did forewarn
YOU, that those who
practice such things
will not inherit God's
kingdom.
22 On the other
hand, the fruitage of
the spirit is love, joy,
peace, long-suffering,
kindness, goodness,
faith, 23 mildness,
self-control. Against
such things there is
no law. 24 Moreover,
those who belong to
Christ Jesus impaled
the flesh together with
its passions and de-
sires.
25 If we are living
by spirit, let us go on
walking orderly also
by spirit. 26 Let us
not become egotistical,
stirring up competi-
tion with one another,

προκαλούμενοι, ἀλλήλους φθονοῦντες.
calling forth, one another envying.
6 Ἀδελφοί, ἐὰν καὶ προλημφθῇ
Brothers, if ever also should be overtaken
ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ
man in some falling beside, YOU the
πνευματικοὶ καταρτίζετε τὸν
spiritual (ones) be YOU adjusting down the
τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν
such (one) in spirit *of mildness,* *looking at*
σεαυτόν, μὴ καὶ σὺ πειρασθῇς.
yourself, not also you should be tempted.
2 Ἀλλήλων τὰ βάρη βαστάζετε,
Of one another the heavy things be YOU carrying,
καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ
and thus fulfill YOU the law of the
χριστοῦ. 3 εἰ γὰρ δοκεῖ τις εἶναί
Christ. If for is thinking anyone to be
τι μηδὲν ὤν, φρεναπατᾷ
something nothing being, he is mentally misleading
ἑαυτόν· 4 τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω
himself; the but work of himself let be proving
ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ
each (one), and *then* *into* himself *alone* the
καύχημα ἕξει καὶ οὐκ εἰς τὸν
boasting he will be having and not into the
ἕτερον, 5 ἕκαστος γὰρ τὸ ἴδιον
different (one), each (one) for the own
φορτίον βαστάσει.
load he will carry.
6 Κοινωνείτω δὲ ὁ
Let be sharing but the (one)
κατηχούμενος τὸν λόγον τῷ
being sounded down to the word to the (one)
κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς.
sounding down in all good (things).
7 Μὴ πλανᾶσθε, θεὸς οὐ
Not *be YOU being made to err,* God not
μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ
is being mocked; what for if ever may be sowing
ἄνθρωπος, τοῦτο καὶ θερίσει· 8 ὅτι
man, this also he will reap; because
ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ
the (one) sowing into the flesh of himself
ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ
out of the flesh will reap corruption, the (one)
δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ
but sowing into the spirit out of the
πνεύματος θερίσει ζωὴν αἰώνιον. 9 τὸ
spirit he will reap life everlasting. The

envying one another.
6 Brothers, even
though a man
takes some false step
before he is aware of
it, YOU who have spir-
itual qualifications try
to restore such a man
in a spirit of mildness,
as you each keep an
eye on yourself, for
fear you also may be
tempted. 2 Go on car-
rying the burdens of
one another, and thus
fulfill the law of the
Christ. 3 For if anyone
thinks he is something
when he is nothing,
he is deceiving his
own mind. 4 But let
him prove what his
own work is, and then
he will have *cause for*
exultation in regard
to himself alone, and
not in comparison
with the other person.
5 For each one will
carry his own load.
6 *Moreover,* let any-
one who is being orally
taught the word share
in all good things with
the one who gives
such oral teaching.
7 Do not be misled:
God is not one to be
mocked. For whatever
a man is sowing, this
he will also reap;
8 because he who is
sowing with a view to
his flesh will reap
corruption from his
flesh, but he who is
sowing with a view
to the spirit will
reap everlasting life
from the spirit. 9 So

δὲ καλὸν ποιοῦντες μὴ
but fine (thing) doing not
ἐνκακῶμεν, καιρῷ γὰρ
may we be behaving badly in, to appointed time for
ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι. 10 Ἄρα
own we shall reap not being loosed out. Really
οὖν ὡς καιρὸν ἔχωμεν,
therefore as appointed time we may be having,
ἐργαζώμεθα τὸ ἀγαθὸν πρὸς
may we be working the good (thing) toward
πάντας, μάλιστα δὲ πρὸς τοὺς
all (ones), mostly but toward the
οἰκείους τῆς πίστεως.
household [members] of the faith.
11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν
See YOU to how large to YOU to writings
ἔγραψα τῇ ἐμῇ χειρί.
I wrote to the my hand.
12 Ὅσοι θέλουσιν
As many as are willing
εὐπροσωπῆσαι ἐν σαρκί, οὗτοι
to make fair face in flesh, these (ones)
ἀναγκάζουσιν ὑμᾶς
are putting under necessity YOU
περιτέμνεσθαι, μόνον ἵνα τῷ
to be being circumcised, only in order that to the
σταυρῷ τοῦ χριστοῦ Ἰησοῦ — μὴ
stake of the Christ Jesus — not
διώκωνται· 13 οὐδὲ γὰρ
they may be being persecuted; not-but for
οἱ περιτεμνόμενοι αὐτοὶ νόμον
the (ones) being circumcised they law
φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς
are guarding, but they are willing YOU
περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ
to be being circumcised in order that in the YOUR
σαρκὶ καυχήσωνται. 14 ἐμοὶ δὲ μὴ
flesh they might boast. To me but not
γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ
may it occur to be boasting if not in the stake
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι'
of the Lord of us Jesus Christ, through
οὗ ἐμοὶ κόσμος ἐσταύρωται κἀγὼ
whom to me world has been put on stake and I
κόσμῳ. 15 οὔτε γὰρ περιτομή τι
to world. Neither for circumcision anything
ἔστιν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.
is nor uncircumcision, but new creation.

let us not give up in doing what is fine, for in due season we shall reap if we do not tire out. 10 Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to [us] in the faith.

11 SEE with what large letters I have written YOU with my own hand.

12 All those who want to make a pleasing appearance in the flesh are the ones that try to compel YOU to get circumcised, only that they may not be persecuted for the torture stake[a] of the Christ, Jesus. 13 For not even do those who are getting circumcised keep the Law themselves, but they want YOU to be circumcised that they may have cause for boasting in YOUR flesh. 14 Never may it occur that I should boast, except in the torture stake of our Lord Jesus Christ, through whom the world has been impaled to me and I to the world. 15 For neither is circumcision anything nor is uncircumcision, but a new creation [is something].

12[a] See Appendix under Matthew 10:38.

16 καὶ ὅσοι τῷ κανόνι τούτῳ
And as many as to the (measuring) reed this
στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ
they will walk orderly, peace upon them and
ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.
mercy, and upon the Israel of the God.
17 Τοῦ λοιποῦ κόπους μοι μηδεὶς
Of the leftover (thing) labors to me no one
παρεχέτω, ἐγὼ γὰρ τὰ στίγματα
let him be having beside, I for the brand marks
τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.
of the Jesus in the body of me I am carrying.
18 Ἡ χάρις τοῦ κυρίου ἡμῶν
The undeserved kindness of the Lord of us
Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν,
Jesus Christ with the spirit of YOU,
ἀδελφοί· ἀμήν.
brothers; amen.

16 And all those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of God.

17 Henceforth let no one be making trouble for me, for I am carrying on my body the brand marks [of a slave] of Jesus.

18 The undeserved kindness of our Lord Jesus Christ be with the spirit YOU show, brothers. Amen.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ

TOWARD EPHESIANS

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul, apostle of Christ Jesus through
θελήματος θεοῦ τοῖς ἁγίοις τοῖς
will of God to the holy (ones) the
οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν
being in Ephesus and to faithful (ones) in
Χριστῷ Ἰησοῦ·
Christ Jesus;
2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to YOU and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ.
Christ.
3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
Lord of us of Jesus Christ, the (one)
εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ
having blessed us in every blessing
πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,
spiritual in the heavenly [places] in Christ,

1 Paul, an apostle of Christ Jesus through God's will, to the holy ones who are in Eph'e·sus and faithful ones in union with Christ Jesus:

2 May YOU have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, for he has blessed us with every spiritual blessing in the heavenly places in union with Christ,

4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ
according as he chose us in him before
καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους
throwing down of world, to be us holy
καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,
and unblemished down in sight of him in love,
5 προορίσας ἡμᾶς εἰς υἱοθεσίαν
having defined before us into placing (as) son
διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ
through Jesus Christ into him, according to
τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,
the thinking well of the will of him,
6 εἰς ἔπαινον δόξης τῆς χάριτος
into praise of glory of the undeserved kindness
αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ
of him of which he favored us in the (one)
ἠγαπημένῳ, 7 ἐν ᾧ ἔχομεν
having been loved, in whom we are having
τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος
the release by ransom through the blood
αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων,
of him, the letting go off of the falls beside,
κατὰ τὸ πλοῦτος τῆς
according to the riches of the
χάριτος αὐτοῦ
undeserved kindness of him
8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς
of which he caused to abound into us
ἐν πάσῃ σοφίᾳ καὶ φρονήσει,
in all wisdom and sensibleness,
9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ
having made known to us the mystery of the
θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν
will of him, according to the thinking well
αὐτοῦ ἣν προέθετο ἐν αὐτῷ 10 εἰς
of him which he placed before self in him into
οἰκονομίαν τοῦ πληρώματος τῶν
house administration of the fullness of the
καιρῶν, ἀνακεφαλαιώσασθαι τὰ
appointed times, to head up the
πάντα ἐν τῷ χριστῷ, τὰ ἐπὶ
all (things) in the Christ, the (things) upon
τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς
the heavens and the (things) upon the
γῆς· ἐν αὐτῷ, 11 ἐν ᾧ καὶ
earth; in him, in whom also
ἐκληρώθημεν προορισθέντες
we were assigned by lot having been defined before
κατὰ πρόθεσιν τοῦ τὰ πάντα
according to purpose of the (one) the all (things)

4 just as he chose us
in union with him
before the founding of
the world, that we
should be holy and
without blemish before
him in love. 5 For he
foreordained us to the
adoption through Je-
sus Christ as sons to
himself, according to
the good pleasure of
his will, 6 in praise of
his glorious unde-
served kindness which
he kindly conferred
upon us by means of
[his] loved one. 7 By
means of him we have
the release by ransom
through the blood of
that one, yes, the for-
giveness of [our] tres-
passes, according to
the riches of his un-
deserved kindness.

8 This he caused to
abound toward us in
all wisdom and good
sense, 9 in that he
made known to us the
sacred secret of his
will. It is according
to his good pleasure
which he purposed in
himself 10 for an ad-
ministration at the
full limit of the ap-
pointed times, namely,
to gather all things
together again in the
Christ, the things in
the heavens and the
things on the earth.
[Yes,] in him, 11 in
union with whom we
were also assigned as
heirs, in that we were
foreordained according
to the purpose of him
who operates all things

ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ
working in according to the counsel of the
θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι ἡμᾶς
will of him, into the to be us
εἰς ἔπαινον δόξης αὐτοῦ τοὺς
into praise of glory of him the (ones)
προηλπικότας ἐν τῷ χριστῷ· 13 ἐν
having hoped before in the Christ; in
ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον
whom also YOU having heard the word
τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς
of the truth, the good news of the
σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες,
salvation of YOU, in whom also having believed,
ἐσφραγίσθητε τῷ πνεύματι τῆς
YOU were sealed to the spirit of the
ἐπαγγελίας τῷ ἁγίῳ, 14 ὅ ἐστιν
promise to the holy, which (thing) is
ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς
token of the inheritance of us, into
ἀπολύτρωσιν τῆς περιποιήσεως, εἰς
releasing by ransom of the thing preserved, into
ἔπαινον τῆς δόξης αὐτοῦ.
praise of the glory of him.
15 Διὰ τοῦτο κἀγώ, ἀκούσας
Through this also I, having heard
τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ
the according to YOU faith in the Lord
Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς
Jesus and the [faith] into all the
ἁγίους, 16 οὐ παύομαι εὐχαριστῶν
holy (ones), not I am ceasing thanking
ὑπὲρ ὑμῶν μνείαν ποιούμενος ἐπὶ τῶν
over YOU mention making upon the
προσευχῶν μου, 17 ἵνα ὁ θεὸς
prayers of me, in order that the God
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
of the Lord of us Jesus Christ, the
πατὴρ τῆς δόξης, δῴη ὑμῖν πνεῦμα
Father of the glory, would give to YOU spirit
σοφίας καὶ ἀποκαλύψεως ἐν
of wisdom and of revelation in
ἐπιγνώσει αὐτοῦ,
accurate knowledge of him,
18 πεφωτισμένους τοὺς ὀφθαλμοὺς
having been enlightened the eyes
τῆς καρδίας ὑμῶν εἰς τὸ εἰδέναι
of the heart of YOU into the to have known

according to the
way his will coun-
sels, 12 that we
should serve for
the praise of his
glory, we who have
been first to hope
in the Christ. 13 But
YOU also hoped in
him after YOU heard
the word of truth,
the good news about
YOUR salvation. By
means of him al-
so, after YOU be-
lieved, YOU were
sealed with the prom-
ised holy spirit,
14 which is a token
in advance of our
inheritance, for the
purpose of releasing
by a ransom [God's]
own possession, to
his glorious praise.

15 That is why
I also, since I have
heard of the faith
YOU have in the
Lord Jesus and to-
ward all the holy
ones, 16 do not cease
giving thanks for
YOU. I continue men-
tioning YOU in my
prayers, 17 that the
God of our Lord
Jesus Christ, the
Father of glory, may
give YOU a spirit
of wisdom and of
revelation in the ac-
curate knowledge of
him; 18 the eyes of
YOUR heart hav-
ing been enlightened,
that YOU may know

ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως
you what is the hope of the calling
αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης
of him, what the riches of the glory
τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,
of the inheritance of him in the holy (ones),
19 καὶ τί τὸ ὑπερβάλλον μέγεθος
and what the surpassing greatness
τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς
of the power of him into us the (ones)
πιστεύοντας κατὰ τὴν ἐνέργειαν
believing according to the operation within
τοῦ κράτους τῆς ἰσχύος αὐτοῦ
of the mightiness of the strength of him
20 ἣν ἐνήργηκεν ἐν τῷ χριστῷ
which he has worked in in the Christ
ἐγείρας αὐτὸν ἐκ νεκρῶν,
having raised up him out of dead (ones),
καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν
and having seated in right [hand] of him in
τοῖς ἐπουρανίοις 21 ὑπεράνω πάσης
the heavenly [places] over-upward of every
ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως
government and of authority and of power
καὶ κυριότητος καὶ παντὸς ὀνόματος
and of lordship and of every name
ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ
being named not only in the age this
ἀλλὰ καὶ ἐν τῷ μέλλοντι·
but also in the (one) being about (to be);
22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς
and all (things) he subjected under the
πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν
feet of him, and him he gave head
ὑπὲρ πάντα τῇ ἐκκλησίᾳ, 23 ἥτις
over all (things) to the ecclesia, which
ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα
is the body of him, the fullness
τοῦ τὰ πάντα ἐν πᾶσιν
of the (one) the all (things) in all (things)
πληρουμένου.
of (one) filling.

2 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς
And you being dead (ones) to the
παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν,
falls beside and to the sins of you,
2 ἐν αἷς ποτὲ περιεπατήσατε
in which sometime you walked

what is the hope
to which he called
you, what the glo-
rious riches are
which he holds as
an inheritance for
the holy ones, 19 and
what the surpass-
ing greatness of his
power is toward
us believers. It is
according to the
operation of the
mightiness of his
strength, 20 with
which he has oper-
ated in the case of
the Christ when
he raised him up
from the dead and
seated him at his
right hand in the
heavenly places,
21 far above every
government and au-
thority and power and
lordship and every
name named, not only
in this system of
things, but also in
that to come. 22 He
also subjected all
things under his
feet, and made him
head over all things
to the congregation,
23 which is his body,
the fullness of him
who fills up all things
in all.

2 Furthermore, [it
is] you [God made
alive] though you
were dead in your
trespasses and sins,
2 in which you
at one time walked

κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου,
according to the age of the world this,
κατὰ τὸν ἄρχοντα τῆς ἐξουσίας
according to the ruler of the authority
τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν
of the air, of the spirit the now
ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς
operating within in the sons of the
ἀπειθίας· 3 ἐν οἷς καὶ ἡμεῖς πάντες
disobedience; in whom also we all
ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις
were turned up sometime in the desires
τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα
of the flesh of us, doing the wills
τῆς σαρκὸς καὶ τῶν διανοιῶν,
of the flesh and of the mental perceptions,
καὶ ἤμεθα τέκνα φύσει ὀργῆς ὡς
and we were children to nature of wrath as
καὶ οἱ λοιποί· — 4 ὁ δὲ θεὸς
also the leftover (ones); — the but God
πλούσιος ὢν ἐν ἐλέει, διὰ τὴν
rich being in mercy, through the
πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν
much love of him which he loved
ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς
us, and being us dead (ones) in the
παραπτώμασιν συνεζωοποίησεν τῷ
falls beside he made alive with to the
χριστῷ, — χάριτί ἐστε
Christ, — to undeserved kindness you are
σεσωσμένοι, — 6 καὶ συνήγειρεν
having been saved, — and he raised up together
καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις
and he seated together in the heavenly [places]
ἐν Χριστῷ Ἰησοῦ, 7 ἵνα
in Christ Jesus, in order that
ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς
he might show within in the ages the (ones)
ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς
coming upon the surpassing riches of the
χάριτος αὐτοῦ ἐν χρηστότητι
undeserved kindness of him in kindness
ἐφ᾽ ἡμᾶς ἐν Χριστῷ Ἰησοῦ.
upon us in Christ Jesus.

according to the
system of things[a]
of this world,[b] ac-
cording to the ruler
of the authority
of the air, the
spirit that now oper-
ates in the sons
of disobedience. 3 Yes,
among them we all
at one time con-
ducted ourselves in
harmony with the
desires of our flesh,
doing the things
willed by the flesh
and the thoughts,
and we were nat-
urally children of
wrath even as the
rest. 4 But God, who
is rich in mercy, for
his great love with
which he loved us,
5 made us alive to-
gether with the
Christ, even when
we were dead in
trespasses—by un-
deserved kindness
you have been saved—
6 and he raised us
up together and
seated us together in
the heavenly places
in union with Christ
Jesus, 7 that in the
coming systems of
things there might be
demonstrated the sur-
passing riches of his
undeserved kindness
in his graciousness to-
ward us in union
with Christ Jesus.

2[a] System of things=αἰών (ai·on'), אBA; דור (dohr, meaning "period, age, generation"), J[17]; מנהג (min·hag', meaning "custom"), J[18].
2[b] World=Κόσμος (kos'mos), אBA; עולם (o·lahm'), J[17,18].

8 τῇ γὰρ χάριτί ἐστε
To the for undeserved kindness you are
σεσωσμένοι διὰ πίστεως· καὶ τοῦτο
having been saved through faith; and this
οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· 9 οὐκ
not out of you, of God the gift; not
ἐξ ἔργων, ἵνα μή τις
out of works, in order that not someone
καυχήσηται. 10 αὐτοῦ γάρ ἐσμεν ποίημα,
should boast. Of him for we are thing made,
κτισθέντες ἐν Χριστῷ Ἰησοῦ
(ones) having been created in Christ Jesus
ἐπὶ ἔργοις ἀγαθοῖς οἷς
upon works good to which
προητοίμασεν ὁ θεὸς ἵνα ἐν
he prepared before the God in order that in
αὐτοῖς περιπατήσωμεν.
them we might walk.
11 Διὸ μνημονεύετε ὅτι
Through which be you remembering that
ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ
sometime you the nations in flesh, the (ones)
λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης
being said uncircumcision by the being said
περιτομῆς ἐν σαρκὶ χειροποιήτου, —
circumcision in flesh made by hand, —
12 ὅτι ἦτε τῷ καιρῷ ἐκείνῳ
that you were to the appointed time that
χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι
apart from Christ, having been alienated from
τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι
the citizenry of the Israel and strangers
τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα
of the covenants of the promise, hope
μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.
not having and godless in the world.
13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς
Now but in Christ Jesus you
οἵ ποτε ὄντες μακρὰν ἐγενήθητε
the (ones) sometime being long [way] you became
ἐγγὺς ἐν τῷ αἵματι τοῦ χριστοῦ. 14 Αὐτὸς
near in the blood of the Christ. He
γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ
for is the peace of us, the (one)
ποιήσας τὰ ἀμφότερα ἓν καὶ τὸ
having made the (things) both one and the
μεσότοιχον τοῦ φραγμοῦ λύσας,
middle wall of the fence having loosed,

8 By this undeserved
kindness, indeed, you
have been saved
through faith; and
this not owing to you,
it is God's gift. 9 No,
it is not owing to
works, in order that
no man should have
ground for boasting.
10 For we are a prod-
uct of his work and
were created in union
with Christ Jesus for
good works, which
God prepared in ad-
vance for us to walk
in them.
11 Therefore keep
bearing in mind that
formerly you were
people of the nations
as to flesh; "uncir-
cumcision" you were
called by that which
is called "circumci-
sion" made in the
flesh with hands—
12 that you were at
that particular time
without Christ, alien-
ated from the state of
Israel and strangers to
the covenants of the
promise, and you had
no hope and were
without God in the
world.[a] 13 But now in
union with Christ Je-
sus you who were once
far off have come to
be near by the blood of
the Christ. 14 For he
is our peace, he who
made the two par-
ties one and destroyed
the wall in between
that fenced them off.

12[a] World=Κόσμος (kos'mos), אBA; עולם (o·lahm'), J17.

15 τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν
the enmity in the flesh of him, the
νόμον τῶν ἐντολῶν ἐν δόγμασιν
Law of the commandments in decrees
καταργήσας, ἵνα τοὺς δύο
having made ineffective, in order that the two
κτίσῃ ἐν αὐτῷ εἰς ἕνα καινὸν
he might create in himself into one new
ἄνθρωπον ποιῶν εἰρήνην, 16 καὶ
man making peace, and
ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν
he might fully reconcile the both in
ἑνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ
one body to the God through the stake
ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· 17 καὶ
having killed the enmity in him; and
ἐλθὼν εὐηγγελίσατο εἰρήνην
having come he declared as good news peace
ὑμῖν τοῖς μακρὰν καὶ εἰρήνην
to you the (ones) long [way] and peace
τοῖς ἐγγύς· 18 ὅτι δι' αὐτοῦ
to the (ones) near; because through him
ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι
we are having the leading toward the both
ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.
in one spirit toward the Father.
19 Ἄρα οὖν οὐκέτι ἐστὲ ξένοι
Really therefore not yet you are strangers
καὶ πάροικοι, ἀλλὰ ἐστὲ συνπολῖται
and dwellers beside, but you are fellow citizens
τῶν ἁγίων καὶ οἰκεῖοι τοῦ
of the holy (ones) and household [members] of the
θεοῦ, 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ
God, having been built up upon the foundation
τῶν ἀποστόλων καὶ προφητῶν, ὄντος
of the apostles and of prophets, being
ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,
top corner (stone) of him of Christ Jesus,
21 ἐν ᾧ πᾶσα οἰκοδομὴ
in whom all building
συναρμολογουμένη αὔξει εἰς
being jointed together is growing into
ναὸν ἅγιον ἐν κυρίῳ, 22 ἐν ᾧ
divine habitation holy in Lord, in whom
καὶ ὑμεῖς συνοικοδομεῖσθε εἰς
also you are being built up together into
κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.
dwelling place of the God in spirit.

15 By means of his
flesh he abolished the
enmity, the Law of
commandments con-
sisting in decrees, that
he might create the
two peoples in union
with himself into one
new man and make
peace; 16 and that he
might fully reconcile
both peoples in one
body to God through
the torture stake,[a] be-
cause he had killed off
the enmity by means
of himself. 17 And he
came and declared the
good news of peace to
you, the ones far
off, and peace to
those near, 18 because
through him we, both
peoples, have the ap-
proach to the Father
by one spirit.
19 Certainly, there-
fore, you are no longer
strangers and alien
residents, but you are
fellow citizens of the
holy ones and are
members of the house-
hold of God, 20 and
you have been built
up upon the founda-
tion of the apostles
and prophets, while
Christ Jesus himself is
the foundation corner-
stone. 21 In union with
him the whole build-
ing, being harmoni-
ously joined together,
is growing into a holy
temple for Jehovah.[b]
22 In union with him
you, too, are being
built up together into
a place for God to
inhabit by spirit.

16[a] See Appendix under Matthew 10:38. 21[b] Jehovah, J7,8,13,16-18; the Lord, אBA.

3 Τούτου χάριν ἐγὼ Παῦλος ὁ
Of this (thing) thanks I Paul the
δέσμιος τοῦ χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν
bound one of the Christ Jesus over you
τῶν ἐθνῶν, — 2 εἴ γε ἠκούσατε τὴν
of the nations, — if in fact you heard the
οἰκονομίαν τῆς χάριτος
house administration of the undeserved kindness
τοῦ θεοῦ τῆς δοθείσης μοι
of the God of the having been given to me
εἰς ὑμᾶς, 3 ὅτι κατὰ ἀποκάλυψιν
into you, that according to revelation
ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς
was made known to me the mystery, according as
προέγραψα ἐν ὀλίγῳ, 4 πρὸς ὃ
I wrote before in little [space], toward which
δύνασθε ἀναγινώσκοντες νοῆσαι τὴν
you are able reading to see mentally the
σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ
comprehension of me in the mystery of the
χριστοῦ, 5 ὃ ἑτέραις γενεαῖς οὐκ
Christ, which to different generations not
ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων
it was made known to the sons of the men
ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις
as now it was revealed to the holy apostles
αὐτοῦ καὶ προφήταις ἐν πνεύματι, 6 εἶναι
of him and to prophets in spirit, to be
τὰ ἔθνη συνκληρονόμα καὶ σύνσωμα καὶ
the nations joint heirs and joint body and
συνμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ
joint partakers of the promise in Christ
Ἰησοῦ διὰ τοῦ εὐαγγελίου, 7 οὗ
Jesus through the good news, of which
ἐγενήθην διάκονος κατὰ τὴν δωρεὰν
I became servant according to the free gift
τῆς χάριτος τοῦ θεοῦ τῆς
of the undeserved kindness of the God of the
δοθείσης μοι κατὰ τὴν
having been given to me according to the
ἐνέργειαν τῆς δυνάμεως αὐτοῦ —
operation within of the power of him —
8 ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων
to me the (one) less than the least of all
ἁγίων ἐδόθη ἡ χάρις
holy (ones) was given the undeserved kindness
αὕτη — τοῖς ἔθνεσιν εὐαγγελίσασθαι
this — to the nations to declare as good news
τὸ ἀνεξιχνίαστον πλοῦτος τοῦ χριστοῦ,
the not to be traced out riches of the Christ,

3 On account of this
I, Paul, the pris-
oner of Christ Jesus
in behalf of YOU, the
people of the na-
tions— 2 if, really,
YOU have heard about
the stewardship of the
undeserved kindness
of God that was given
me with YOU in view,
3 that by way of a
revelation the sacred
secret was made
known to me, just as
I wrote previously in
brief. 4 In the face of
this YOU, when YOU
read this, can realize
the comprehension I
have in the sacred
secret of the Christ.
5 In other generations
this [secret] was not
made known to the
sons of men as it has
now been revealed to
his holy apostles and
prophets by spirit,
6 namely, that people
of the nations should
be joint heirs and fel-
low members of the
body and partakers
with us of the promise
in union with Christ
Jesus through the
good news. 7 I became
a minister of this ac-
cording to the free
gift of the undeserved
kindness of God that
was given me accord-
ing to the way his
power operates.
8 To me, a man less
than the least of all
holy ones, this unde-
served kindness was
given, that I should
declare to the nations
the good news about
the unfathomable
riches of the Christ

9 καὶ φωτίσαι τίς ἡ
and to bring to light what the
οἰκονομία τοῦ μυστηρίου
house administration of the mystery
τοῦ ἀποκεκρυμμένου ἀπὸ τῶν
of the (one) having been hidden away from the
αἰώνων ἐν τῷ θεῷ τῷ τὰ
ages in the God the (one) the
πάντα κτίσαντι, 10 ἵνα
all (things) having created, in order that
γνωρισθῇ νῦν ταῖς ἀρχαῖς
it might be made known now to the governments
καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις
and to the authorities in the heavenly [places]
διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος
through the ecclesia the much diversified
σοφία τοῦ θεοῦ, 11 κατὰ πρόθεσιν
wisdom of the God, according to purpose
τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ
of the ages which [purpose] he made in the
χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, 12 ἐν ᾧ
Christ Jesus the Lord of us, in whom
ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν
we are having the outspokenness and leading toward
ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.
in confidence through the faith of him.
13 Διὸ αἰτοῦμαι μὴ
Through which I am requesting not
ἐνκακεῖν ἐν ταῖς θλίψεσίν
to be behaving badly within in the tribulations
μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν.
of me over you, which is glory of you.
14 Τούτου χάριν κάμπτω τὰ γόνατά
Of this thanks I am bending the knees
μου πρὸς τὸν πατέρα, 15 ἐξ οὗ
of me toward the Father, out of whom
πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ
every lineage from father in heavens and upon
γῆς ὀνομάζεται, 16 ἵνα δῷ
earth is being named, in order that he might give
ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης
to you according to the riches of the glory
αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ
of him to power to be made mighty through the
πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,
spirit of him into the inward man,
17 κατοικῆσαι τὸν χριστὸν διὰ τῆς
to dwell the Christ through the
πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ·
faith in the hearts of you in love;

9 and should make
men see how the
sacred secret is ad-
ministered which has
from the indefinite
past been hidden in
God, who created all
things. 10 [This was]
to the end that now
to the governments
and the authorities in
the heavenly places
there might be made
known through the
congregation the
greatly diversified
wisdom of God, 11 ac-
cording to the eter-
nal purpose that he
formed in connection
with the Christ, Je-
sus our Lord, 12 by
means of whom we
have this freeness of
speech and an ap-
proach with confi-
dence through our
faith in him. 13 Where-
fore I ask YOU not
to give up on account
of these tribulations of
mine in YOUR behalf,
for these mean glory
for YOU.
14 On account of
this I bend my knees
to the Father, 15 to
whom every family in
heaven and on earth
owes its name, 16 to
the end that he may
grant YOU according
to the riches of his
glory to be made
mighty in the man
YOU are inside with
power through his
spirit, 17 to have the
Christ dwell through
[YOUR] faith in YOUR
hearts with love;

ἐρριζωμένοι καὶ τεθεμελιωμένοι,
having been rooted and having been founded,

18 ἵνα ἐξισχύσητε
in order that you might be strong enough

καταλαβέσθαι σὺν πᾶσιν τοῖς
to receive down together with all the

ἁγίοις τί τὸ πλάτος καὶ μῆκος καὶ
holy (ones) what the breadth and length and

ὕψος καὶ βάθος, 19 γνῶναί τε τὴν
height and depth, to know and the

ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ
surpassing of the knowledge love of the

χριστοῦ, ἵνα πληρωθῆτε εἰς
Christ, in order that you might be filled into

πᾶν τὸ πλήρωμα τοῦ θεοῦ.
all the fullness of the God.

20 Τῷ δὲ δυναμένῳ ὑπὲρ
To the (one) but being able over

πάντα ποιῆσαι ὑπερεκπερισσοῦ
all (things) to do over-beyond abundantly

ὧν αἰτούμεθα ἢ
of what (things) we are requesting or

νοοῦμεν κατὰ τὴν δύναμιν τὴν
we see mentally according to the power the

ἐνεργουμένην ἐν ἡμῖν, 21 αὐτῷ ἡ δόξα
operating within in us, to him the glory

ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ
in the ecclesia and in Christ Jesus

εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος
into all the generations of the age

τῶν αἰώνων· ἀμήν.
of the ages; amen.

4 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ
I am entreating therefore you I the

δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι
bound one in Lord worthily to walk

τῆς κλήσεως ἧς ἐκλήθητε,
of the calling of which you were called,

2 μετὰ πάσης ταπεινοφροσύνης καὶ
with all lowly-mindedness and

πραΰτητος, μετὰ μακροθυμίας,
mildness, with longness of spirit,

ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,
holding selves up of one another in love,

3 σπουδάζοντες τηρεῖν τὴν ἑνότητα
speeding up to be observing the unity

τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς
of the spirit in the joint-bond of the

εἰρήνης· 4 ἓν σῶμα καὶ ἓν πνεῦμα,
peace; one body and one spirit,

that you may be
rooted and established
on the foundation,
18 in order that you
may be thoroughly
able to grasp men-
tally with all the
holy ones what is the
breadth and length
and height and depth,
19 and to know the
love of the Christ
which surpasses
knowledge, that you
may in everything be
filled with all the full-
ness that God gives.

20 Now to the one
who can, according to
his power which is
operating in us, do
more than superabun-
dantly beyond all the
things we ask or con-
ceive, 21 to him be the
glory by means of the
congregation and by
means of Christ Jesus
to all generations for-
ever and ever. Amen.

4 I, therefore, the
prisoner in [the]
Lord, entreat you to
walk worthily of the
calling with which
you were called, 2 with
complete lowliness of
mind and mildness,
with long-suffering,
putting up with one
another in love, 3 ear-
nestly endeavoring to
observe the oneness
of the spirit in the
uniting bond of peace.
4 One body there
is, and one spirit,

καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι
according as also you were called in one hope

τῆς κλήσεως ὑμῶν· 5 εἷς κύριος, μία
of the calling of you; one Lord, one

πίστις, ἓν βάπτισμα· 6 εἷς θεὸς καὶ πατὴρ
faith, one baptism; one God and Father

πάντων, ὁ ἐπὶ πάντων καὶ διὰ
of all (ones), the (one) upon all and through

πάντων καὶ ἐν πᾶσιν.
all and in all.

7 Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ
To one but to each of us was given the

χάρις κατὰ τὸ μέτρον
undeserved kindness according to the measure

τῆς δωρεᾶς τοῦ χριστοῦ. 8 διὸ
of the free gift of the Christ. Through which

λέγει Ἀναβὰς εἰς ὕψος
he is saying Having stepped up into height

ᾐχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκεν δόματα
he led captive captivity, and he gave gifts

τοῖς ἀνθρώποις. 9 τὸ δέ Ἀνέβη
to the men. The but He stepped up

τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη
what is it if not that also he stepped down

εἰς τὰ κατώτερα μέρη τῆς γῆς;
into the lower parts of the earth?

10 ὁ καταβὰς αὐτός ἐστιν
The (one) having stepped down this is

καὶ ὁ ἀναβὰς ὑπεράνω
also the (one) having stepped up over-upward

πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ
of all the heavens, in order that he might fill

τὰ πάντα.
the all (things).

11 καὶ αὐτὸς ἔδωκεν τοὺς μὲν
And he gave the (ones) indeed

ἀποστόλους, τοὺς δὲ προφήτας, τοὺς
apostles, the (ones) but prophets, the (ones)

δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας
but evangelizers, the (ones) but shepherds

καὶ διδασκάλους, 12 πρὸς τὸν καταρτισμὸν
and teachers, toward the adjusting down

τῶν ἁγίων εἰς ἔργον διακονίας, εἰς
of the holy (ones) into work of service, into

οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ,
building up of the body of the Christ,

13 μέχρι καταντήσωμεν οἱ πάντες εἰς
until we might attain down the all (ones) into

τὴν ἑνότητα τῆς πίστεως καὶ τῆς
the oneness of the faith and of the

even as you were
called in the one
hope to which you
were called; 5 one
Lord, one faith, one
baptism; 6 one God
and Father of all
[persons], who is over
all and through all
and in all.

7 Now to each one
of us undeserved kind-
ness was given ac-
cording to how the
Christ measured out
the free gift. 8 Where-
fore he says: "When
he ascended on high
he carried away cap-
tives; he gave gifts
[in] men." 9 Now the
expression "he as-
cended," what does it
mean but that he also
descended into the
lower regions, that is,
the earth? 10 The very
one that descended
is also the one that
ascended far above all
the heavens, that he
might give fullness to
all things.

11 And he gave
some as apostles, some
as prophets, some as
evangelizers, some as
shepherds and teach-
ers, 12 with a view
to the training of the
holy ones, for min-
isterial work, for the
building up of the
body of the Christ,
13 until we all attain
to the oneness in
the faith and in the

ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς
accurate knowledge of the Son of the God, into

ἄνδρα τέλειον, εἰς μέτρον ἡλικίας
male person perfect, into measure of stature

τοῦ πληρώματος τοῦ χριστοῦ,
of the fullness of the Christ,

14 ἵνα μηκέτι ὦμεν νήπιοι,
in order that not yet we may be babes,

κλυδωνιζόμενοι καὶ περιφερόμενοι
being tossed about by waves and being borne around

παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ
to every wind of the teaching in the

κυβίᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ
(dice) cube of the men in all-working

πρὸς τὴν μεθοδίαν τῆς πλάνης,
toward the craftiness of the error,

15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν
maintaining truth but in love we should grow

εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ
into him the all (things), who is the

κεφαλή, Χριστός, 16 ἐξ οὗ πᾶν τὸ
head, Christ, out of whom all the

σῶμα συναρμολογούμενον καὶ
body being jointed together and

συνβιβαζόμενον διὰ πάσης
being made to go together through every

ἁφῆς τῆς ἐπιχορηγίας κατ'
connection of the supply according to

ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους
operation within in measure of one of each part

τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς
the growth of the body it makes for self into

οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.
building up of itself in love.

17 Τοῦτο οὖν λέγω καὶ
This therefore I am saying and

μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς
I am bearing witness in Lord, not yet YOU

περιπατεῖν καθὼς καὶ τὰ ἔθνη
to be walking according as also the nations

περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν,
is walking in vanity of the mind of them,

18 ἐσκοτωμένοι τῇ διανοίᾳ
(ones) having been darkened to the perception

ὄντες, ἀπηλλοτριωμένοι τῆς
(ones) being, (ones) having been alienated of the

ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν
life of the God, through the ignorance the

οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς
being in them, through the dulling of the

accurate knowledge of
the Son of God, to a
full-grown man, to the
measure of growth
that belongs to the
fullness of the Christ;
14 in order that we
should no longer be
babes, tossed about as
by waves and carried
hither and thither by
every wind of teaching
by means of the trick-
ery of men, by means
of cunning in con-
triving error. 15 But
speaking the truth, let
us by love grow up
in all things into him
who is the head,
Christ. 16 From him
all the body, by being
harmoniously joined
together and being
made to co-operate
through every joint
that gives what is
needed, according to
the functioning of
each respective mem-
ber in due measure,
makes for the growth
of the body for the
building up of itself
in love.

17 This, therefore, I
say and bear witness
to in [the] Lord, that
YOU no longer go on
walking just as the
nations also walk in
the unprofitableness of
their minds, 18 while
they are in darkness
mentally, and alien-
ated from the life
that belongs to God,
because of the igno-
rance that is in
them, because of
the insensibility of

καρδίας αὐτῶν, 19 οἵτινες
heart of them, who

ἀπηλγηκότες ἑαυτοὺς παρέδωκαν
having ceased to feel pain themselves they gave over

τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας
to the loose conduct into working of uncleanness

πάσης ἐν πλεονεξίᾳ.
all in having more.

20 Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν
YOU but not thus YOU learned the

χριστόν, 21 εἴ γε αὐτὸν ἠκούσατε καὶ ἐν
Christ, if in fact him YOU heard and in

αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια
him YOU were taught, according as is truth

ἐν τῷ Ἰησοῦ, 22 ἀποθέσθαι ὑμᾶς
in the Jesus, to put off selves YOU

κατὰ τὴν προτέραν ἀναστροφὴν τὸν
according to the former course of conduct the

παλαιὸν ἄνθρωπον τὸν φθειρόμενον
old man the (one) being corrupted

κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,
according to the desires of the seduction,

23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ
to be renewed but to the spirit of the

νοὸς ὑμῶν, 24 καὶ ἐνδύσασθαι τὸν
mind of YOU, and to put on selves the

καινὸν ἄνθρωπον τὸν κατὰ θεὸν
new man the according to God

κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι
having been created in righteousness and loyalty

τῆς ἀληθείας.
of the truth.

25 Διὸ ἀποθέμενοι τὸ
Through which having put off the

ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος
falsehood be YOU speaking truth each (one)

μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν
with the neighbor of him, because we are

ἀλλήλων μέλη.
of one another members.

26 ὀργίζεσθε καὶ μὴ
Be YOU being made wrathful and not

ἁμαρτάνετε· ὁ ἥλιος μὴ
be YOU sinning; the sun not

ἐπιδυέτω ἐπὶ παροργισμῷ
let it be going down upon upon provocation to wrath

ὑμῶν, 27 μηδὲ δίδοτε τόπον τῷ
of YOU, neither be YOU giving place to the

διαβόλῳ. 28 ὁ κλέπτων μηκέτι
Devil. The (one) stealing not yet

their hearts. 19 Having
come to be past all
moral sense, they gave
themselves over to
loose conduct to work
uncleanness of every
sort with greediness.

20 But YOU did not
learn the Christ to
be so, 21 provided, in-
deed, that YOU heard
him and were taught
by means of him,
just as truth is in
Jesus, 22 that YOU
should put away the
old personality which
conforms to YOUR
former course of con-
duct and which is
being corrupted ac-
cording to his decep-
tive desires; 23 but
that YOU should be
made new in the force
actuating YOUR mind,
24 and should put on
the new personality
which was created ac-
cording to God's will
in true righteousness
and loyalty.

25 Wherefore, now
that YOU have put
away falsehood, speak
truth each one of YOU
with his neighbor, be-
cause we are members
belonging to one an-
other. 26 Be wrathful,
and yet do not sin;
let the sun not set
with YOU in a pro-
voked state, 27 neither
allow place for the
Devil. 28 Let the steal-
er steal no more,

κλεπτέτω, μᾶλλον δὲ κοπιάτω
let him be stealing, rather but let him be laboring
ἐργαζόμενος ταῖς χερσὶν τὸ ἀγαθόν,
working to the hands the good (thing),
ἵνα ἔχῃ μεταδιδόναι
in order that he may be having to be giving share
τῷ χρείαν ἔχοντι. 29 πᾶς λόγος
to the (one) need having. Every word
σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ
rotten out of the mouth of YOU not
ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς
let it be proceeding out, but if any good (one)
πρὸς οἰκοδομὴν τῆς χρείας, ἵνα
toward building up of the need, in order that
δῷ χάριν τοῖς ἀκούουσιν.
he might give favor to the (ones) hearing.
30 καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ
And not be YOU saddening the spirit the
ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε
holy of the God, in which YOU were sealed
εἰς ἡμέραν ἀπολυτρώσεως.
into day of releasing by ransom.

31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ
Every bitterness and anger and wrath
καὶ κραυγὴ καὶ βλασφημία ἀρθήτω
and screaming and blasphemy let it be lifted up
ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.
from YOU together with all badness.
32 γίνεσθε δὲ εἰς ἀλλήλους χρηστοί,
Be YOU becoming but into one another kind,
εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς
disposed well to pity, graciously forgiving to selves
καθὼς καὶ ὁ θεὸς ἐν Χριστῷ
according as also the God in Christ
ἐχαρίσατο ὑμῖν.
graciously forgave to YOU.

5 γίνεσθε οὖν μιμηταὶ τοῦ
Be YOU becoming therefore imitators of the
θεοῦ, ὡς τέκνα ἀγαπητά, 2 καὶ περιπατεῖτε
God, as children loved, and be YOU walking
ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς
in love, according as also the Christ
ἠγάπησεν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ
loved YOU and he gave beside himself over
ὑμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς
YOU offering and sacrifice to the God into
ὀσμὴν εὐωδίας.
odor of sweet smell.

but rather let him do
hard work, doing with
his hands what is
good work, that he
may have something
to distribute to some-
one in need. 29 Let
a rotten saying not
proceed out of YOUR
mouth, but whatever
saying is good for
building up as the
need may be, that it
may impart what is
favorable to the hear-
ers. 30 Also, do not
be grieving God's holy
spirit, with which YOU
have been sealed for
a day of releasing by
ransom.

31 Let all malicious
bitterness and an-
ger and wrath and
screaming and abusive
speech be taken away
from YOU along with
all injuriousness.
32 But become kind to
one another, tenderly
compassionate, freely
forgiving one another
just as God also by
Christ freely forgave
YOU.

5 Therefore, become
imitators of God,
as beloved children,
2 and go on walking
in love, just as the
Christ also loved YOU
and delivered himself
up for YOU as an offer-
ing and a sacrifice to
God for a sweet-
smelling odor.

3 Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ
Fornication but and uncleanness all or
πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν,
having more not-but let it be being named in YOU,
καθὼς πρέπει ἁγίοις, 4 καὶ
according as it is befitting to holy (ones), and
αἰσχρότης καὶ μωρολογία ἢ
disgracefulness and foolish talking or
εὐτραπελία, ἃ οὐκ ἀνῆκεν,
obscene jesting, which (things) not it is becoming,
ἀλλὰ μᾶλλον εὐχαριστία. 5 τοῦτο γὰρ
but rather thanksgiving. This for
ἴστε γινώσκοντες ὅτι πᾶς
YOU are discerning knowing that every
πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης,
fornicator or unclean (one) or one having more,
ὅ ἐστιν εἰδωλολάτρης, οὐκ ἔχει
which is idolater, not he is having
κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ
inheritance in the kingdom of the Christ and
θεοῦ.
of God.
6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς
No one YOU let him be seducing to empty
λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ
words, through these (things) for is coming the
ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς
wrath of the God upon the sons of the
ἀπειθίας. 7 μὴ οὖν γίνεσθε
disobedience. Not therefore be YOU becoming
συνμέτοχοι αὐτῶν· 8 ἦτε γάρ ποτε
joint partakers of them; YOU were for sometime
σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα
darkness, now but light in Lord; as children
φωτὸς περιπατεῖτε, 9 ὁ γὰρ καρπὸς τοῦ
of light be YOU walking, the for fruit of the
φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ
light in all goodness and righteousness
καὶ ἀληθείᾳ, 10 δοκιμάζοντες τί ἐστιν
and truth, making proof of what is
εὐάρεστον τῷ κυρίῳ· 11 καὶ μὴ
well-pleasing to the Lord; and not
συνκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις
YOU be sharing with the works the unfruitful
τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε,
of the darkness, rather but also be YOU reproving,
12 τὰ γὰρ κρυφῇ γινόμενα ὑπ'
the (things) for hiddenly coming to be by
αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν· 13 τὰ
them disgraceful it is also to be saying; the

3 Let fornication
and uncleanness of
every sort or greedi-
ness not even be men-
tioned among YOU, just
as it befits holy peo-
ple; 4 neither shame-
ful conduct nor foolish
talking nor obscene
jesting, things which
are not becoming, but
rather the giving of
thanks. 5 For YOU
know this, recognizing
it for yourselves, that
no fornicator or un-
clean person or greedy
person—which means
being an idolater—has
any inheritance in the
kingdom of the Christ
and of God.

6 Let no man de-
ceive YOU with empty
words, for because
of the aforesaid things
the wrath of God
is coming upon the
sons of disobedience.
7 Therefore do not be-
come partakers with
them; 8 for YOU were
once darkness, but YOU
are now light in con-
nection with [the]
Lord. Go on walk-
ing as children of
light, 9 for the fruit-
age of the light
consists of every sort
of goodness and righ-
teousness and truth.
10 Keep on making
sure of what is ac-
ceptable to the Lord;
11 and quit sharing
with them in the un-
fruitful works that
belong to the dark-
ness, but, rather, even
be reproving [them],
12 for the things that
take place in secret by
them it is shameful
even to relate. 13 Now

δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς
but all (things) being reproved by the light
φανεροῦται, πᾶν γὰρ τὸ
is being made manifest, everything for the
φανερούμενον φῶς ἐστίν. 14 διὸ
being made manifest light is. Through which
λέγει Ἔγειρε, ὁ καθεύδων, καὶ
he is saying Be awaking, the (one) sleeping, and
ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει
stand up out of the dead (ones), and will shine upon
σοι ὁ χριστός.
to you the Christ.
15 Βλέπετε οὖν ἀκριβῶς πῶς
Be you looking therefore accurately how
περιπατεῖτε, μὴ ὡς ἄσοφοι ἀλλ' ὡς
you are walking, not as unwise (ones) but as
σοφοί, 16 ἐξαγοραζόμενοι τὸν
wise (ones), buying out for selves the
καιρόν, ὅτι αἱ ἡμέραι πονηραί
appointed time, because the days wicked
εἰσιν. 17 διὰ τοῦτο μὴ γίνεσθε
are. Through this not be you becoming
ἄφρονες, ἀλλὰ συνίετε τί
senseless (ones), but be you comprehending what
τὸ θέλημα τοῦ κυρίου· 18 καὶ μὴ
the will of the Lord; and not
μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν
be you being made drunk to wine, in which is
ἀσωτία, ἀλλὰ πληροῦσθε ἐν
unsaving course, but be you being filled in
πνεύματι, 19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ
spirit, speaking to selves to psalms and
ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ
to hymns and to songs spiritual, singing and
ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,
making melody to the heart of you to the Lord,
20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν
thanking always over all (things) in
ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
name of the Lord of us of Jesus Christ
τῷ θεῷ καὶ πατρί,
to the God and Father,
21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ
subjecting yourselves to one another in fear
Χριστοῦ. 22 Αἱ γυναῖκες τοῖς ἰδίοις
of Christ. The women to the own
ἀνδράσιν ὡς τῷ κυρίῳ, 23 ὅτι
male persons as to the Lord, because

all the things that
are being reproved are
made manifest by the
light, for everything
that is being made
manifest is light.
14 Wherefore he says:
"Awake, O sleeper,
and arise from the
dead, and the Christ
will shine upon you."
15 So keep strict
watch that how YOU
walk is not as unwise
but as wise [persons],
16 buying out the op-
portune time for your-
selves, because the
days are wicked. 17 On
this account cease be-
coming unreasonable,
but go on perceiving
what the will of Je-
hovah[a] is. 18 Also, do
not be getting drunk
with wine, in which
there is debauchery,
but keep getting filled
with spirit, 19 speak-
ing to yourselves with
psalms and praises to
God and spiritual
songs, singing and ac-
companying your-
selves with music in
YOUR hearts to Je-
hovah,[b] 20 in the name
of our Lord Jesus
Christ giving thanks
always for all things
to our God and Fa-
ther.
21 Be in subjection
to one another in fear
of Christ. 22 Let wives
be in subjection to
their husbands as to
the Lord, 23 because

17[a] Jehovah, J^{8}; God, $AVg^{c,s}Sy^{p}$; the Lord, אD; our Lord, $BJ^{17,18}$; Christ, P^{46}. 19[b] Jehovah, $J^{7,8,13,16}$; the Lord, $אBAVgSy^{p}$.

ἀνήρ ἐστιν κεφαλὴ τῆς γυναικὸς ὡς καὶ
male person is head of the woman as also
ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς
the Christ head of the ecclesia, he
σωτὴρ τοῦ σώματος. 24 ἀλλὰ ὡς ἡ
savior of the body. But as the
ἐκκλησία ὑποτάσσεται τῷ χριστῷ, οὕτως
ecclesia is subjecting self to the Christ, thus
καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν
also the women to the male persons in
παντί. 25 Οἱ ἄνδρες, ἀγαπᾶτε
everything. The male persons, be you loving
τὰς γυναῖκας, καθὼς καὶ ὁ χριστὸς
the women, according as also the Christ
ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν
loved the ecclesia and himself
παρέδωκεν ὑπὲρ αὐτῆς, 26 ἵνα αὐτὴν
he gave beside over it, in order that it
ἁγιάσῃ καθαρίσας τῷ λουτρῷ
he might sanctify having cleansed to the bath
τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα
of the water in saying, in order that
παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν
he might present he to himself glorious the
ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἤ
ecclesia, not having spot or wrinkle or
τι τῶν τοιούτων, ἀλλ' ἵνα
any of the such (things), but in order that
ᾖ ἁγία καὶ ἄμωμος.
it may be holy and unblemished.
28 οὕτως ὀφείλουσιν καὶ οἱ ἄνδρες
Thus are owing also the male persons
ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ
to be loving the of themselves women as the
ἑαυτῶν σώματα· ὁ ἀγαπῶν τὴν
of themselves bodies; the (one) loving the
ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ, 29 οὐδεὶς
of himself woman himself is loving, no one
γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν,
for sometime the of himself flesh he hated,
ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν,
but he nourishes out and he is cherishing it,
καθὼς καὶ ὁ χριστὸς τὴν ἐκκλησίαν,
according as also the Christ the ecclesia,
30 ὅτι μέλη ἐσμὲν τοῦ σώματος
because members we are of the body
αὐτοῦ. 31 ἀντὶ τούτου καταλείψει
of him. Instead of this will leave down
ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ
man the father and the mother and

a husband is head
of his wife as the
Christ also is head
of the congregation,
he being a savior
of [this] body. 24 In
fact, as the congre-
gation is in subjec-
tion to the Christ,
so let wives also be
to their husbands
in everything. 25 Hus-
bands, continue lov-
ing YOUR wives, just
as the Christ also
loved the congrega-
tion and delivered up
himself for it, 26 that
he might sanctify it,
cleansing it with the
bath of water by
means of the word,
27 that he might pre-
sent the congregation
to himself in its splen-
dor, not having a spot
or a wrinkle or any
of such things, but
that it should be holy
and without blemish.
28 In this way hus-
bands ought to be
loving their wives as
their own bodies. He
who loves his wife
loves himself, 29 for
no man ever hated his
own flesh; but he
feeds and cherishes it,
as the Christ also does
the congregation,
30 because we are
members of his body.
31 "For this rea-
son a man will
leave [his] father
and [his] mother and

προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,
he will be closely stuck toward the woman of him,

καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 τὸ
and will be the two into flesh one. The

μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω
mystery this great it is, I but am saying

εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.
into Christ and into the ecclesia.

33 πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα
Besides also YOU the according to one

ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως
each the of himself woman thus

ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ
let him be loving as himself, the but woman

ἵνα φοβῆται τὸν ἄνδρα.
in order that she may be fearing the male person.

6 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν
The children, be YOU obeying to the parents

ὑμῶν ἐν κυρίῳ, τοῦτο γάρ ἐστιν δίκαιον·
of YOU in Lord, this for is righteous;

2 τίμα τὸν πατέρα σου καὶ τὴν μητέρα,
Be honoring the father of you and the mother,

ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,
which is commandment first in promise,

3 ἵνα εὖ σοι γένηται καὶ
in order that well to you it might occur and

ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. 4 Καὶ
you will be long-timed upon the earth. And

οἱ πατέρες, μὴ παροργίζετε τὰ
the fathers, not be YOU provoking to wrath the

τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ
children of YOU, but be YOU nourishing out them

ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.
in discipline and putting mind in of Lord.

5 Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ
The slaves, be YOU obeying to the according to

σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν
flesh to lords with fear and trembling in

ἁπλότητι τῆς καρδίας ὑμῶν ὡς τῷ
simplicity of the heart of YOU as to the

χριστῷ, 6 μὴ κατ' ὀφθαλμοδουλίαν ὡς
Christ, not according to eye-slavery as

ἀνθρωπάρεσκοι ἀλλ' ὡς δοῦλοι Χριστοῦ
men pleasers but as slaves of Christ

ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,
doing the will of the God out of soul,

7 μετ' εὐνοίας δουλεύοντες, ὡς τῷ
with well-mindedness slaving, as to the

he will stick to his wife, and the two will become one flesh."
32 This sacred secret is great. Now I am speaking with respect to Christ and the congregation.
33 Nevertheless, also, let each one of YOU individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband.

6 Children, be obedient to YOUR parents in union with [the] Lord, for this is righteous:
2 "Honor your father and [your] mother"; which is the first command with a promise:
3 "That it may go well with you and you may endure a long time on the earth."
4 And YOU, fathers, do not be irritating YOUR children, but go on bringing them up in the discipline and mental-regulating of Jehovah.[a]
5 YOU slaves, be obedient to those who are [YOUR] masters in a fleshly sense, with fear and trembling in the sincerity of YOUR hearts, as to the Christ,
6 not by way of eye-service as men pleasers, but as Christ's slaves, doing the will of God whole-souled.
7 Be slaves with good inclinations, as to

4[a] Jehovah, J[7,8]; the Lord, ℵBA.

κυρίῳ καὶ οὐκ ἀνθρώποις, 8 εἰδότες ὅτι
Lord and not to men, having known that

ἕκαστος, ἐάν τι ποιήσῃ ἀγαθόν,
each (one), if ever anything he might do good,

τοῦτο κομίσεται παρὰ κυρίου,
this he will carry off for self beside of Lord,

εἴτε δοῦλος εἴτε ἐλεύθερος. 9 Καὶ οἱ
whether slave or freeman. And the

κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς
lords, the very (things) be YOU doing toward

αὐτούς, ἀνιέντες τὴν ἀπειλήν,
them, letting go up the threatening,

εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ
having known that also of them and of YOU the

κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωπολημψία
Lord is in heavens, and receiving of face

οὐκ ἔστιν παρ' αὐτῷ.
not is beside him.

10 Τοῦ λοιποῦ
Of the leftover (thing)

ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ
be YOU being empowered in Lord and in the

κράτει τῆς ἰσχύος αὐτοῦ.
mightiness of the strength him.

11 ἐνδύσασθε τὴν πανοπλίαν τοῦ
Put on yourselves the panoply of the

θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς
God toward the to be able YOU to stand toward

τὰς μεθοδίας τοῦ διαβόλου· 12 ὅτι οὐκ
the crafty acts of the Devil; because not

ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα,
is to us the wrestling toward blood and flesh,

ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς
but toward the governments, toward the

ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ
authorities, toward the world-mighty ones of the

σκότους τούτου, πρὸς τὰ πνευματικὰ
darkness this, toward the spiritual (things)

τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.
of the wickedness in the heavenly [places].

13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν
Through this take YOU up the panoply

τοῦ θεοῦ, ἵνα δυνηθῆτε
of the God, in order that YOU might be able

ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ
to stand against in the day the wicked and

ἅπαντα κατεργασάμενοι στῆναι.
all (things) having worked down to stand.

Jehovah,[a] and not to men,
8 for YOU know that each one, whatever good he may do, will receive this back from Jehovah,[b] whether he be slave or freeman.
9 Also, YOU masters, keep doing the same things to them, letting up on the threatening, for YOU know that the Master of both them and YOU is in the heavens, and there is no partiality with him.
10 Finally, go on acquiring power in [the] Lord and in the mightiness of his strength.
11 Put on the complete suit of armor from God that YOU may be able to stand firm against the machinations of the Devil;
12 because we have a wrestling, not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places.
13 On this account take up the complete suit of armor from God, that YOU may be able to resist in the wicked day and, after YOU have done all things thoroughly, to stand firm.

7[a] Jehovah, J[7,8]; the Lord, ℵBAVg. 8[b] Jehovah (to correspond with Colossians 3:22-24); the Lord, ℵBAVg; God, J[3].

14 στῆτε οὖν
Stand YOU therefore

περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν
having girded selves about the loin of YOU in

ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα
truth, and having put on selves the breastplate

τῆς δικαιοσύνης, 15 καὶ
of the righteousness, and

ὑποδησάμενοι τοὺς πόδας ἐν
having bound under selves the feet in

ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,
readiness of the good news of the peace,

16 ἐν πᾶσιν ἀναλαβόντες τὸν
in all (things) (ones) having taken up the

θυρεὸν τῆς πίστεως, ἐν ᾧ
large shield of the faith, in which

δυνήσεσθε πάντα τὰ βέλη τοῦ
YOU will be able all the missiles of the

πονηροῦ τὰ πεπυρωμένα
wicked (one) the (ones) having been set afire

σβέσαι· 17 καὶ τὴν περικεφαλαίαν τοῦ
to extinguish; and the helmet of the

σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ
salvation accept YOU, and the sword of the

πνεύματος, ὅ ἐστιν ῥῆμα θεοῦ, 18 διὰ
spirit, which is saying of God, through

πάσης προσευχῆς καὶ δεήσεως,
all prayer and of supplication,

προσευχόμενοι ἐν παντὶ καιρῷ ἐν
praying in every appointed time in

πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες
spirit, and into it abstaining from sleep

ἐν πάσῃ προσκαρτερήσει καὶ δεήσει
in all perseverance and to supplication

περὶ πάντων τῶν ἁγίων, 19 καὶ
about all the holy (ones), and

ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ
over me, in order that to me might be given

λόγος ἐν ἀνοίξει τοῦ στόματός μου,
word in opening up of the mouth of me,

ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον
in outspokenness to make known the mystery

τοῦ εὐαγγελίου 20 ὑπὲρ οὗ
of the good news over which

πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ
I am ambassador in chain, in order that in it

παρρησιάσωμαι ὡς δεῖ με λαλῆσαι.
I might be outspoken as it is binding me to speak.

14 Stand firm, there-
fore, with YOUR loins
girded about with
truth, and having on
the breastplate of
righteousness, 15 and
with YOUR feet shod
with the equipment
of the good news
of peace. 16 Above
all things, take up
the large shield of
faith, with which
YOU will be able
to quench all the
wicked one's burn-
ing missiles. 17 Also,
accept the helmet
of salvation, and
the sword of the
spirit, that is, God's
word, 18 while with
every form of prayer
and supplication YOU
carry on prayer on
every occasion in
spirit. And to that
end keep awake with
all constancy and
with supplication in
behalf of all the
holy ones, 19 also
for me, that abil-
ity to speak may
be given me with
the opening of my
mouth, with all free-
ness of speech, to
make known the
sacred secret of the
good news, 20 for
which I am act-
ing as an ambas-
sador in chains;
that I may speak
in connection with
it with boldness as I
ought to speak.

21 Ἵνα δὲ εἰδῆτε καὶ
In order that but YOU might discern also

ὑμεῖς τὰ κατ' ἐμέ, τί
YOU the (things) according to me, what

πράσσω, πάντα γνωρίσει
I am performing, all (things) will make known

ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ
to YOU Tychicus the loved brother and

πιστὸς διάκονος ἐν κυρίῳ, 22 ὃν ἔπεμψα
faithful servant in Lord, whom I sent

πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα
toward YOU into very this (thing) in order that

γνῶτε τὰ περὶ ἡμῶν καὶ
YOU might know the (things) about us and

παρακαλέσῃ τὰς καρδίας ὑμῶν.
he might comfort the hearts of YOU.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ
Peace to the brothers and love with

πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ
faith from God Father and Lord Jesus

Χριστοῦ. 24 Ἡ χάρις μετὰ
Christ. The undeserved kindness with

πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν
all the (ones) loving the Lord of us

Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.
Jesus Christ in incorruptness.

21 Now in order that
YOU may also know
about my affairs, as
to how I am doing,
Tych'i·cus, a beloved
brother and faithful
minister in [the]
Lord, will make every-
thing known to YOU.
22 I am sending him
to YOU for this very
purpose, that YOU may
know of the things
having to do with us
and that he may com-
fort YOUR hearts.
23 May the brothers
have peace and love
with faith from God
the Father and the
Lord Jesus Christ.
24 May the undeserved
kindness be with all
those loving our Lord
Jesus Christ in incor-
ruptness.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ

TOWARD PHILIPPIANS

1 Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ
Paul and Timothy slaves of Christ
Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ
Jesus to all the holy (ones) in Christ
Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις
Jesus to the (ones) being in Philippi
σὺν ἐπισκόποις καὶ διακόνοις·
together with overseers and servants;
2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.
3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ
I am thanking the God of me upon every
τῇ μνείᾳ ὑμῶν 4 πάντοτε ἐν πάσῃ
the mention of you always in every
δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ
supplication of me over all of you, with
χαρᾶς τὴν δέησιν ποιούμενος, 5 ἐπὶ τῇ
joy the supplication making, upon the
κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον
sharing of you into the good news
ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,
from the first day until the now,
6 πεποιθὼς αὐτὸ τοῦτο ὅτι
having been confident very this (thing) that
ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον
the (one) having begun within in you work
ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας
good he will put end upon until day
Ἰησοῦ Χριστοῦ· 7 καθώς ἐστιν δίκαιον
of Jesus Christ; according as it is righteous
ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν,
to me this to be minding over all of you,
διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ
through the to be having me in the heart
ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ
you, in and the bonds of me and in the
ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου
defense and stabilizing of the good news
συνκοινωνούς μου τῆς χάριτος
sharers with of me of the undeserved kindness
πάντας ὑμᾶς ὄντας.
all you being.

1 Paul and Timothy,
slaves of Christ Je-
sus, to all the holy
ones in union with
Christ Jesus who are
in Phi·lip′pi, along
with overseers and
ministerial servants:
2 May YOU have un-
deserved kindness and
peace from God our
Father and [the] Lord
Jesus Christ.
3 I thank my God
always upon every re-
membrance of YOU
4 in every supplication
of mine for all of YOU,
as I offer my supplica-
tion with joy, 5 be-
cause of the contri-
bution YOU have made
to the good news from
the first day until this
moment. 6 For I am
confident of this very
thing, that he who
started a good work
in YOU will carry it to
completion until the
day of Jesus Christ.
7 It is altogether right
for me to think this
regarding all of YOU,
on account of my
having YOU in my
heart, all of YOU be-
ing sharers with me in
the undeserved kind-
ness, both in my pris-
on bonds and in the
defending and legally
establishing of the
good news.

8 μάρτυς γάρ μου ὁ θεός, ὡς
Witness for of me the God, as
ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις
I am longing for all you in bowels
Χριστοῦ Ἰησοῦ. 9 καὶ τοῦτο προσεύχομαι
of Christ Jesus. And this I am praying
ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ
in order that the love of you yet rather and
μᾶλλον περισσεύῃ ἐν ἐπιγνώσει
rather it may be abounding in accurate knowledge
καὶ πάσῃ αἰσθήσει, 10 εἰς τὸ
and all sense-perception, into the
δοκιμάζειν ὑμᾶς τὰ
to be making proof of you the (things)
διαφέροντα, ἵνα ἦτε εἰλικρινεῖς
differing, in order that you may be sincere
καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,
and not striking toward into day of Christ,
11 πεπληρωμένοι καρπὸν δικαιοσύνης
having been filled fruit of righteousness
τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν
the (one) through Jesus Christ into glory
καὶ ἔπαινον θεοῦ.
and praise of God.
12 Γινώσκειν δὲ ὑμᾶς βούλομαι,
To be knowing but you I am wishing,
ἀδελφοί, ὅτι τὰ κατ' ἐμὲ
brothers, that the (things) according to me
μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου
rather into striking ahead of the good news
ἐλήλυθεν, 13 ὥστε τοὺς δεσμούς μου
it has come, as-and the bonds of me
φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ
manifest in Christ to become in whole the
πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν,
praetorium and to the leftover (ones) all,
14 καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν
and the more (ones) of the brothers in
κυρίῳ πεποιθότας τοῖς δεσμοῖς
Lord having been confident to the bonds
μου περισσοτέρως τολμᾶν ἀφόβως
of me more abundantly to be daring fearlessly
τὸν λόγον τοῦ θεοῦ λαλεῖν.
the word of the God to be speaking.
15 Τινὲς μὲν καὶ διὰ φθόνον καὶ
Some indeed also through envy and
ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν
strife, some but and through well-thinking
τὸν χριστὸν κηρύσσουσιν· 16 οἱ
the Christ they are preaching; the (ones)

8 For God is my
witness of how I am
yearning for all of
YOU in such tender
affection as Christ Je-
sus has. 9 And this is
what I continue pray-
ing, that YOUR love
may abound yet more
and more with ac-
curate knowledge and
full discernment;
10 that YOU may make
sure of the more im-
portant things, so that
YOU may be flawless
and not be stumbling
others up to the day
of Christ, 11 and may
be filled with righ-
teous fruit, which is
through Jesus Christ,
to God's glory and
praise.
12 Now I desire YOU
to know, brothers, that
my affairs have turned
out for the advance-
ment of the good
news rather than
otherwise, 13 so that
my prison bonds have
become public knowl-
edge in association
with Christ among
all the prae·to′ri·an
guard and all the
rest; 14 and most of
the brothers in [the]
Lord, feeling confi-
dence by reason of
my prison bonds, are
showing all the more
courage to speak the
word of God fearlessly.
15 True, some are
preaching the Christ
through envy and
rivalry, but others
also through good
will. 16 The latter

μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς
indeed out of love, having known that into

ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι,
defense of the good news I am lying,

17 οἱ δὲ ἐξ ἐριθίας τὸν
the (ones) but out of contentiousness the

χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς,
Christ they are announcing down, not purely,

οἰόμενοι θλῖψιν ἐγείρειν τοῖς
supposing tribulation to be raising up to the

δεσμοῖς μου. 18 τί γάρ; πλὴν ὅτι
bonds of me. What for? Besides that

παντὶ τρόπῳ, εἴτε προφάσει εἴτε
to every manner, whether to pretense or

ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν
to truth, Christ is being announced down, and in

τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι,
this I am rejoicing; but also I shall rejoice,

19 οἶδα γὰρ ὅτι τοῦτό μοι
I have known for that this to me

ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν
will step off into salvation through the of YOU

δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος
supplication and supply of the spirit

Ἰησοῦ Χριστοῦ, 20 κατὰ τὴν
of Jesus Christ, according to the

ἀποκαραδοκίαν καὶ ἐλπίδα μου ὅτι ἐν
eager expectation and hope of me that in

οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ
nothing I shall be shamed, but in all

παρρησίᾳ ὡς πάντοτε καὶ νῦν
outspokenness as always also now

μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί
will be magnified Christ in the body

μου, εἴτε διὰ ζωῆς εἴτε διὰ
of me, whether through life or through

θανάτου.
death.

21 Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς
To me for the to be living Christ

καὶ τὸ ἀποθανεῖν κέρδος. 22 εἰ δὲ τὸ
and the to die gain. If but the

ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς
to be living in flesh, this to me fruitage

ἔργου, — καὶ τί αἱρήσομαι οὐ
of work, — and what shall I select not

γνωρίζω· 23 συνέχομαι δὲ
I am making known; I am being held together but

are publicizing the
Christ out of love, for
they know I am set
here for the defense of
the good news; 17 but
the former do it out of
contentiousness, not
with a pure motive,
for they are suppos-
ing to stir up tribula-
tion [for me] in my
prison bonds. 18 What
then? [Nothing,] ex-
cept that in every
way, whether in pre-
tense or in truth,
Christ is being pub-
licized, and in this I
rejoice. In fact, I will
also keep on rejoicing,
19 for I know this will
result in my salvation
through YOUR suppli-
cation and a supply of
the spirit of Jesus
Christ, 20 in harmony
with my eager expec-
tation and hope that
I shall not be ashamed
in any respect, but
that in all freeness of
speech Christ will, as
always before, so now
be magnified by means
of my body, wheth-
er through life or
through death.
21 For in my case
to live is Christ, and
to die, gain. 22 Now
if it be to live
on in the flesh,
this is a fruitage of
my work—and yet
which thing to select
I do not know. 23 I
am under pressure

ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων
out of the two (things), the desire having

εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ
into the to be loosing up and together with Christ

εἶναι, πολλῷ γὰρ μᾶλλον κρεῖσσον, 24 τὸ
to be, to much for rather better, the

δὲ ἐπιμένειν τῇ σαρκὶ
but to be remaining upon to the flesh

ἀναγκαιότερον δι' ὑμᾶς. 25 καὶ τοῦτο
more necessary through YOU. And this

πεποιθὼς οἶδα ὅτι
having been confident I have known that

μενῶ καὶ παραμενῶ πᾶσιν
I shall remain and I shall remain alongside to all

ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ
to YOU into the of YOU striking ahead and

χαρὰν τῆς πίστεως, 26 ἵνα τὸ
joy of the faith, in order that the

καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ
boasting of YOU may be abounding in Christ

Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας
Jesus in me through the my presence

πάλιν πρὸς ὑμᾶς.
again toward YOU.

27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ
Only worthily of the good news of the

χριστοῦ πολιτεύεσθε, ἵνα
Christ be YOU behaving as citizens, in order that

εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς
whether having come and having seen YOU

εἴτε ἀπὼν ἀκούω τὰ
or being absent I may be hearing the (things)

περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ
about YOU, that YOU are standing in one

πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ
spirit, to one soul striving together to the

πίστει τοῦ εὐαγγελίου, 28 καὶ μὴ
faith of the good news, and not

πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν
being frightened in nothing by the

ἀντικειμένων ἥτις ἐστὶν αὐτοῖς
(ones) lying against which is to them

ἔνδειξις ἀπωλείας, ὑμῶν δὲ
showing within of destruction, of YOU but

σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ, 29 ὅτι
of salvation, and this from God, because

ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ,
to YOU it was graciously given the over Christ,

from these two things;
but what I do desire is
the releasing[a] and the
being with Christ, for
this, to be sure, is far
better. 24 However, for
me to remain in the
flesh is more necessary
on YOUR account.
25 So, being confident
of this, I know I shall
remain and shall abide
with all of YOU for
YOUR advancement
and the joy that be-
longs to [YOUR] faith,
26 so that YOUR exul-
tation may overflow in
Christ Jesus by reason
of me through my
presence again with
YOU.
27 Only behave in a
manner worthy of the
good news about the
Christ, in order that,
whether I come and
see YOU or be absent,
I may hear about the
things which concern
YOU, that YOU are
standing firm in one
spirit, with one soul
striving side by side
for the faith of the
good news, 28 and in
no respect being
frightened by YOUR
opponents. This very
thing is a proof of
destruction for them,
but of salvation for
YOU; and this [in-
dication] is from God,
29 because to YOU
the privilege was giv-
en in behalf of Christ,

23[a] See Appendix under Philippians 1:23.

οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ
not only the into him to be believing but
καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν, 30 τὸν
also the over him to be suffering, the
αὐτὸν ἀγῶνα ἔχοντες οἷον εἴδετε
very struggle having of what sort YOU saw
ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.
in me and now YOU are hearing in me.

2 Εἴ τις οὖν παράκλησις ἐν Χριστῷ,
If any therefore encouragement in Christ,
εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία
if any consolation of love, if any sharing
πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,
of spirit, if any bowels and compassions,
2 πληρώσατέ μου τὴν χαρὰν ἵνα τὸ
fill YOU of me the joy in order that the
αὐτὸ φρονῆτε, τὴν αὐτὴν
very (thing) YOU may be minding, the very
ἀγάπην ἔχοντες, σύνψυχοι, τὸ
love having, together in soul, the
ἓν φρονοῦντες, 3 μηδὲν κατ'
one (thing) minding, nothing according to
ἐριθίαν μηδὲ κατὰ κενοδοξίαν,
contentiousness nor according to vainglory,
ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους
but to the lowly-mindedness one another
ἡγούμενοι ὑπερέχοντας ἑαυτῶν, 4 μὴ
considering (ones) having over of selves, not
τὰ ἑαυτῶν ἕκαστοι σκοποῦντες,
the (things) of selves each (ones) looking at,
ἀλλὰ καὶ τὰ ἑτέρων
but also the (things) of different (ones)
ἕκαστοι.
each (ones).
5 τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ
This be YOU minding in YOU which also
ἐν Χριστῷ Ἰησοῦ, 6 ὃς ἐν μορφῇ θεοῦ
in Christ Jesus, who in form of God
ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι
existing not snatching he considered the to be
ἴσα θεῷ, 7 ἀλλὰ ἑαυτὸν ἐκένωσεν
equal (things) to God, but himself he emptied
μορφὴν δούλου λαβών, ἐν ὁμοιώματι
form of slave having taken, in likeness
ἀνθρώπων γενόμενος· 8 καὶ σχήματι
of men having become; and to fashion
εὑρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν
having been found as man he made lowly
ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου,
himself having become obedient until death,

not only to put YOUR faith in him, but also to suffer in his behalf. 30 For YOU have the same struggle as YOU saw in my case and as YOU now hear about in my case.

2 If, then, there is any encouragement in Christ, if any consolation of love, if any sharing of spirit, if any tender affections and compassions, 2 make my joy full in that YOU are of the same mind and have the same love, being joined together in soul, holding the one thought in mind, 3 doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to YOU, 4 keeping an eye, not in personal interest upon just YOUR own matters, but also in personal interest upon those of the others.

5 Keep this mental attitude in YOU that was also in Christ Jesus, 6 who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. 7 No, but he emptied himself and took a slave's form and came to be in the likeness of men. 8 More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death,

θανάτου δὲ σταυροῦ· 9 διὸ καὶ ὁ
of death but of stake; through which also the
θεὸς αὐτὸν ὑπερύψωσεν, καὶ
God him put high up over, and
ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ
he graciously gave to him the name the over
πᾶν ὄνομα, 10 ἵνα ἐν τῷ ὀνόματι
every name, in order that in the name
Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων
of Jesus every knee should bend of those in heaven
καὶ ἐπιγείων καὶ καταχθονίων,
and of those on earth and of those underground,
11 καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι
and every tongue should confess out that
Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ
Lord Jesus Christ into glory of God
πατρός.
Father.
12 Ὥστε, ἀγαπητοί μου, καθὼς
As-and, loved (ones) of me, according as
πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ
always YOU obeyed, not as in the presence
μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ
of me only but now to much rather in the
ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν
absence of me, with fear and trembling the
ἑαυτῶν σωτηρίαν κατεργάζεσθε, 13 θεὸς
of selves salvation be YOU working down, God
γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ
for is the (one) working within in YOU both
τὸ θέλειν καὶ τὸ ἐνεργεῖν
the to be willing and the to be working within
ὑπὲρ τῆς εὐδοκίας· 14 πάντα
over the well-thinking; all (things)
ποιεῖτε χωρὶς γογγυσμῶν
be YOU doing apart from murmurings
καὶ διαλογισμῶν· 15 ἵνα
and divided reckonings; in order that
γένησθε ἄμεμπτοι καὶ ἀκέραιοι,
YOU may become blameless and unblended,
τέκνα θεοῦ ἄμωμα μέσον
children of God unblemished (in) midst
γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν
of generation crooked and turned through, in
οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ
whom YOU are shining as illuminators in world
16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ
word of life having upon, into boasting to me

yes, death on a torture stake.[a] 9 For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name, 10 so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, 11 and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father.

12 Consequently, my beloved ones, in the way that YOU have always obeyed, not during my presence only, but now much more readily during my absence, keep working out YOUR own salvation with fear and trembling; 13 for God is the one that, for the sake of [his] good pleasure, is acting within YOU in order for YOU both to will and to act. 14 Keep doing all things free from murmurings and arguments, 15 that YOU may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom YOU are shining as illuminators in the world, 16 keeping a tight grip on the word of life, that I may have cause for exultation

8[a] See Appendix under Matthew 10:38.

εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν
into day of Christ, that not into empti(ness)
ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.
I ran nor into empti(ness) I labored.
17 Ἀλλὰ εἰ καὶ σπένδομαι
But if also I am being poured as libation
ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως
upon the sacrifice and public work of the faith
ὑμῶν, χαίρω καὶ συνχαίρω
of you, I am rejoicing and I am rejoicing with
πᾶσιν ὑμῖν· 18 τὸ δὲ αὐτὸ καὶ ὑμεῖς
all you; the but very (thing) also you
χαίρετε καὶ συνχαίρετέ μοι.
be you rejoicing and be you rejoicing with me.
19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον
I am hoping but in Lord Jesus Timothy
ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ
quickly to send to you, in order that also I
εὐψυχῶ γνοὺς τὰ
may be well of soul having known the (things)
περὶ ὑμῶν. 20 οὐδένα γὰρ ἔχω
about you. No one for I am having
ἰσόψυχον ὅστις γνησίως τὰ περὶ
equal-souled who genuinely the (things) about
ὑμῶν μεριμνήσει, 21 οἱ πάντες γὰρ
you he will care, the all for
τὰ ἑαυτῶν ζητοῦσιν, οὐ
the (things) of themselves they are seeking, not
τὰ Χριστοῦ Ἰησοῦ. 22 τὴν δὲ
the (things) of Christ Jesus. The but
δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ
proof of him you are knowing, that as to father
τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ
child together with me he slaved into the
εὐαγγέλιον. 23 Τοῦτον μὲν οὖν
good news. This (one) indeed therefore
ἐλπίζω πέμψαι ὡς ἂν ἀφίδω
I am hoping to send as likely I might see off
τὰ περὶ ἐμὲ ἐξαυτῆς·
the (things) about me out of very [hour];
24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ
I have been confident but in Lord that also
αὐτὸς ταχέως ἐλεύσομαι.
very quickly I shall come.
25 ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον
Necessary but I considered Epaphroditus
τὸν ἀδελφὸν καὶ συνεργὸν καὶ
the brother and fellow worker and
συνστρατιώτην μου, ὑμῶν δὲ ἀπόστολον
fellow soldier of me, of you but apostle

in Christ's day, that
I did not run in
vain or work hard in
vain. 17 Notwithstand-
ing, even if I am
being poured out like
a drink offering upon
the sacrifice and pub-
lic service to which
faith has led YOU, I
am glad and I re-
joice with all of YOU.
18 Now in the same
way YOU yourselves al-
so be glad and rejoice
with me.

19 For my part I am
hoping in the Lord
Jesus to send Timothy
to YOU shortly, that I
may be a cheerful
soul when I get to
know about the things
pertaining to YOU.
20 For I have no one
else of a disposition
like his who will gen-
uinely care for the
things pertaining to
YOU. 21 For all the
others are seeking
their own interests,
not those of Christ
Jesus. 22 But YOU
know the proof he
gave of himself, that
like a child with a
father he slaved with
me in furtherance of
the good news. 23 This,
therefore, is the man
I am hoping to send
just as soon as I have
seen how things stand
concerning me. 24 In-
deed, I am confident
in [the] Lord that I
myself shall also come
shortly.

25 However, I con-
sider it necessary to
send to YOU E·paph-
ro·di'tus, my brother
and fellow work-
er and fellow sol-
dier, but YOUR envoy

καὶ λειτουργὸν τῆς χρείας μου,
and public worker of the need of me,
26 πέμψαι πρὸς ὑμᾶς, ἐπειδὴ ἐπιποθῶν
to send toward you, since longing after
ἦν πάντας ὑμᾶς ἰδεῖν, καὶ ἀδημονῶν
he was all you to see, and being depressed
διότι ἠκούσατε ὅτι ἠσθένησεν. 27 καὶ γὰρ
because you heard that he fell sick. And for
ἠσθένησεν παραπλήσιον θανάτου· ἀλλὰ ὁ
he fell sick beside-near death; but the
θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον
God had mercy on him, not him but only
ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ
but also me, in order that not sadness upon
λύπην σχῶ. 28 σπουδαιοτέρως
sadness I should have. More speedily
οὖν ἔπεμψα αὐτὸν ἵνα ἰδόντες
therefore I sent him in order that having seen
αὐτὸν πάλιν χαρῆτε κἀγὼ ἀλυπότερος
him again you might rejoice and I less saddened
ὦ. 29 προσδέχεσθε οὖν αὐτὸν
I may be. Receive you toward therefore him
ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς
in Lord with all joy, and the
τοιούτους ἐντίμους ἔχετε, 30 ὅτι
such (ones) in honor be you having, because
διὰ τὸ ἔργον Κυρίου μέχρι θανάτου
through the work of Lord until death
ἤγγισεν, παραβολευσάμενος τῇ ψυχῇ
he came near, having thrown self beside to the soul
ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα
in order that he might fill up the of you lack
τῆς πρός με λειτουργίας.
of the toward me public work.
3 Τὸ λοιπόν, ἀδελφοί μου,
The leftover (thing), brothers of me,
χαίρετε ἐν κυρίῳ. τὰ αὐτὰ
be you rejoicing in Lord. The very (things)
γράφειν ὑμῖν ἐμοὶ μὲν οὐκ
to be writing to you to me indeed not
ὀκνηρόν, ὑμῖν δὲ ἀσφαλές. —
troublesome (thing), to you but safe (thing). —
2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς
Be you seeing the dogs, be you seeing the
κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.
bad workers, be you seeing the cutting down.
3 ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ
We for we are the circumcision, the (ones)
πνεύματι θεοῦ λατρεύοντες καὶ
to spirit of God rendering sacred service and

and private servant
for my need, 26 since
he is longing to see
all of YOU and is de-
pressed because YOU
heard he had fallen
sick. 27 Yes, indeed,
he fell sick nearly to
the point of death;
but God had mercy
on him, in fact, not
only on him, but
also on me, that
I should not get
grief upon grief.
28 Therefore with the
greater haste I am
sending him, that on
seeing him YOU may
rejoice again and I
may be the more free
from grief. 29 There-
fore give him the
customary welcome in
[the] Lord with all
joy; and keep holding
men of that sort dear,
30 because on account
of the Lord's work he
came quite near to
death, exposing his
soul to danger, that
he might fully make
up for YOUR not being
here to render private
service to me.

3 Finally, my broth-
ers, continue re-
joicing in [the] Lord.
To be writing the
same things to YOU
is not troublesome for
me, but it is of safety
to YOU.
2 Look out for the
dogs, look out for the
workers of injury, look
out for those who mu-
tilate the flesh. 3 For
we are those with
the real circumci-
sion, who are ren-
dering sacred service
by God's spirit and

καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ
boasting in Christ Jesus and not in flesh

πεποιθότες, 4 καίπερ ἐγὼ ἔχων
having been confident, and-even I having

πεποίθησιν καὶ ἐν σαρκί.
confidence also in flesh.

Εἴ τις δοκεῖ ἄλλος πεποιθέναι
If any thinks other to have been confident

ἐν σαρκί, ἐγὼ μᾶλλον· 5 περιτομῇ
in flesh, I rather; to circumcision

ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς
eighth day (one), out of race of Israel, of tribe

Βενιαμείν, Ἑβραῖος ἐξ Ἑβραίων,
of Benjamin, Hebrew out of Hebrews,

κατὰ νόμον Φαρισαῖος, 6 κατὰ
according to law Pharisee, according to

ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ
zeal persecuting the ecclesia, according to

δικαιοσύνην τὴν ἐν νόμῳ γενόμενος
righteousness the in law having come to be

ἄμεμπτος. 7 Ἀλλὰ ἅτινα ἦν μοι
blameless. But what (things) was to me

κέρδη, ταῦτα ἥγημαι διὰ τὸν
gains, these (things) I have considered through the

χριστὸν ζημίαν. 8 ἀλλὰ μὲν οὖν γε
Christ loss. But indeed therefore in fact

καὶ ἡγοῦμαι πάντα ζημίαν εἶναι
also I am considering all (things) loss to be

διὰ τὸ ὑπερέχον τῆς γνώσεως
through the superior(ness) of the knowledge

Χριστοῦ Ἰησοῦ τοῦ κυρίου μου δι’
of Christ Jesus the Lord of me through

ὃν τὰ πάντα ἐζημιώθην, καὶ
whom the all (things) I suffered loss, and

ἡγοῦμαι σκύβαλα ἵνα
I am considering pieces of refuse in order that

Χριστὸν κερδήσω 9 καὶ εὑρεθῶ ἐν
Christ I might gain and I might be found in

αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ
him, not having my righteousness the out of

νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν
law but the through faith of Christ, the

ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,
out of God righteousness upon the faith,

10 τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς
of the to know him and the power of the

ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων
resurrection of him and sharing of sufferings

αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,
of him, being conformed to the death of him,

have our boasting in
Christ Jesus and do
not have our confi-
dence in the flesh,
4 though I, if anyone,
do have grounds for
confidence also in the
flesh.

If any other man
thinks he has grounds
for confidence in the
flesh, I the more so:
5 circumcised the
eighth day, out of the
family stock of Israel,
of the tribe of Benja-
min, a Hebrew [born]
from Hebrews; as re-
spects law, a Pharisee;
6 as respects zeal, per-
secuting the congre-
gation; as respects
righteousness that is
by means of law, one
who proved himself
blameless. 7 Yet what
things were gains to
me, these I have con-
sidered loss on account
of the Christ. 8 Why,
for that matter, I do
indeed also consider
all things to be loss on
account of the excel-
ling value of the knowl-
edge of Christ Jesus
my Lord. On account
of him I have taken
the loss of all things
and I consider them as
a lot of refuse, that I
may gain Christ 9 and
be found in union with
him, having, not my
own righteousness,
which results from
law, but that which is
through faith in Christ,
the righteousness that
issues from God on the
basis of faith, 10 so as
to know him and the
power of his resurrec-
tion and a shar-
ing in his sufferings,
submitting myself
to a death like his,

11 εἴ πως καταντήσω εἰς τὴν
if somehow I might attain down into the

ἐξανάστασιν τὴν ἐκ νεκρῶν.
out-resurrection the out of dead (ones).

12 οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη
Not that already I received or already

τετελείωμαι, διώκω δὲ εἰ καὶ
I have been perfected, I am pursuing but if also

καταλάβω, ἐφ’ ᾧ καὶ
I might receive down, upon which also

κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ.
I was received down by Christ Jesus.

13 ἀδελφοί, ἐγὼ ἐμαυτὸν οὔπω λογίζομαι
Brothers, I myself not yet I am reckoning

κατειληφέναι· ἓν δέ, τὰ
to have received down; one (thing) but, the (things)

μὲν ὀπίσω ἐπιλανθανόμενος τοῖς
indeed behind forgetting to the (things)

δὲ ἔμπροσθεν ἐπεκτεινόμενος,
but in front stretching myself out upon,

14 κατὰ σκοπὸν διώκω εἰς τὸ
according to goal I am pursuing into the

βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ
prize of the upward calling of the God

ἐν Χριστῷ Ἰησοῦ. 15 Ὅσοι οὖν
in Christ Jesus. As many as therefore

τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ
perfect (ones), this let us be minding; and if

τι ἑτέρως φρονεῖτε, καὶ
anything differently YOU are minding, also

τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·
this (thing) the God to YOU will reveal;

16 πλὴν εἰς ὃ ἐφθάσαμεν, τῷ
besides into which we came ahead, to the

αὐτῷ στοιχεῖν.
very to be walking in line.

17 Συνμιμηταί μου γίνεσθε,
Joint imitators of me be YOU becoming,

ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω
brothers, and be YOU looking at the (ones) thus

περιπατοῦντας καθὼς ἔχετε τύπον
walking according as YOU are having type

ἡμᾶς· 18 πολλοὶ γὰρ περιπατοῦσιν οὓς
us; many for they are walking whom

πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ
many times I was saying to YOU, now but also

κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ
weeping I am saying, the enemies of the stake

11 to see if I may by
any means attain to
the earlier resurrec-
tion from the dead.

12 Not that I have
already received it or
am already made per-
fect, but I am pur-
suing to see if I may
also lay hold on that
for which I have also
been laid hold on by
Christ Jesus. 13 Broth-
ers, I do not yet con-
sider myself as having
laid hold on it; but
there is one thing
about it: Forgetting
the things behind and
stretching forward to
the things ahead,
14 I am pursuing down
toward the goal for
the prize of the up-
ward call of God by
means of Christ Je-
sus. 15 Let us, then,
as many of us as are
mature, be of this
mental attitude; and
if YOU are mentally
inclined otherwise in
any respect, God will
reveal the above [at-
titude] to YOU. 16 At
any rate, to what ex-
tent we have made
progress, let us go on
walking orderly in
this same routine.

17 Unitedly become
imitators of me,
brothers, and keep
YOUR eye on those
who are walking in
a way that accords
with the example
YOU have in us.
18 For there are many,
I used to mention
them often but now I
mention them also
with weeping, who are
walking as the enemies
of the torture stake[a]

18[a] See Appendix under Matthew 10:38.

τοῦ χριστοῦ, 19 ὧν τὸ τέλος
of the Christ, of which ones the end

ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία
destruction, of which ones the god the cavity

καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ
and the glory in the shame of them, the (ones)

τὰ ἐπίγεια φρονοῦντες. 20 ἡμῶν γὰρ
the earthly (things) minding. Of us for

τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ
the citizenship in heavens is existing, out of

οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον
where also savior we are eagerly awaiting Lord

Ἰησοῦν Χριστόν, 21 ὃς μετασχηματίσει τὸ
Jesus Christ, who will refashion the

σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον
body of the lowliness of us conformed

τῷ σώματι τῆς δόξης αὐτοῦ κατὰ
to the body of the glory of him according to

τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ
the operation within of the to be able him also

ὑποτάξαι αὐτῷ τὰ πάντα.
to subject to himself the all (things).

4 Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ
As-and, brothers of me loved and

ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως
longed for, joy and crown of me, thus

στήκετε ἐν κυρίῳ, ἀγαπητοί.
be YOU standing in Lord, loved (ones).

2 Εὐοδίαν παρακαλῶ καὶ Συντύχην
Euodia I am encouraging and Syntyche

παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν
I am encouraging the very (thing) to be minding in

κυρίῳ. 3 ναὶ ἐρωτῶ καὶ σέ, γνήσιε
Lord. Yes I am requesting also you, genuine

σύνζυγε, συνλαμβάνου αὐταῖς,
yokefellow, be holding self with them,

αἵτινες ἐν τῷ εὐαγγελίῳ
which [women] in the good news

συνήθλησάν μοι μετὰ καὶ Κλήμεντος
they strove together to me with also Clement

καὶ τῶν λοιπῶν συνεργῶν μου, ὧν
and of the leftover fellow workers of me, of whom

τὰ ὀνόματα ἐν βίβλῳ ζωῆς.
the names in book of life.

4 Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν
Be YOU rejoicing in Lord always; again

ἐρῶ, χαίρετε. 5 τὸ ἐπιεικὲς
I shall say, be YOU rejoicing. The yielding(ness)

of the Christ, 19 and
their finish is destruc-
tion, and their god is
their belly, and their
glory consists in their
shame, and they have
their minds upon
things on the earth.
20 As for us, our cit-
izenship exists in the
heavens, from which
place also we are ea-
gerly waiting for a
savior, the Lord Jesus
Christ, 21 who will re-
fashion our humil-
iated body to be
conformed to his glo-
rious body according
to the operation of the
power that he has,
even to subject all
things to himself.

4 Consequently, my
brothers beloved
and longed for, my joy
and crown, stand firm
in this way in [the]
Lord,[a] beloved ones.
2 Eu·o'di·a I exhort
and Syn'ty·che I ex-
hort to be of the same
mind in [the] Lord.
3 Yes, I request you
too, genuine yoke-
fellow, keep assisting
these [women] who
have striven side by
side with me in the
good news along with
Clement as well as
the rest of my fellow
workers, whose names
are in the book of life.
4 Always rejoice
in [the] Lord.[a]
Once more I will
say, Rejoice! 5 Let
YOUR reasonableness

1, 4[a] The Lord, ℵBAVg; Jehovah, $J^{7,8,13,14,16}$.

ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ
of YOU let it be known to all men. The

κύριος ἐγγύς. 6 μηδὲν μεριμνᾶτε,
Lord near; nothing be YOU being anxious over,

ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ
but in everything to the prayer and to the

δεήσει μετ' εὐχαριστίας τὰ αἰτήματα
supplication with thanksgiving the petitions

ὑμῶν γνωριζέσθω πρὸς τὸν
of YOU let it be being made known toward the

θεόν· 7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ
God; and the peace of the God the

ὑπερέχουσα πάντα νοῦν φρουρήσει
having over all mind it will keep under watch

τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν
the hearts of YOU and the mental powers of YOU

ἐν Χριστῷ Ἰησοῦ.
in Christ Jesus.

8 Τὸ λοιπόν, ἀδελφοί,
The leftover (thing), brothers,

ὅσα ἐστὶν ἀληθῆ,
as many (things) as is true,

ὅσα σεμνά, ὅσα
as many (things) as serious, as many (things) as

δίκαια, ὅσα ἁγνά,
righteous, as many (things) as chaste,

ὅσα προσφιλῆ,
as many (things) as affection-inducing,

ὅσα εὔφημα, εἴ τις ἀρετὴ
as many (things) as well-spoken of, if any virtue

καὶ εἴ τις ἔπαινος, ταῦτα
and if any praise, these (things)

λογίζεσθε· 9 ἃ καὶ
be YOU reckoning; which (things) also

ἐμάθετε καὶ παρελάβετε καὶ
YOU learned and YOU received alongside and

ἠκούσατε καὶ εἴδετε ἐν ἐμοί, ταῦτα
YOU heard and YOU saw in me, these (things)

πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης
be YOU performing; and the God of the peace

ἔσται μεθ' ὑμῶν.
will be with YOU.

10 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι
I rejoiced but in Lord greatly that

ἤδη ποτὲ ἀνεθάλετε τὸ
already sometime YOU made flourish again the

become known to all
men. The Lord[a] is
near. 6 Do not be
anxious over any-
thing, but in every-
thing by prayer and
supplication along
with thanksgiving
let YOUR petitions
be made known to
God; 7 and the peace
of God that excels
all thought will guard
YOUR hearts and
YOUR mental powers
by means of Christ
Jesus.

8 Finally, brothers,
whatever things are
true, whatever things
are of serious con-
cern, whatever things
are righteous, what-
ever things are chaste,
whatever things are
lovable, whatever
things are well
spoken of, what-
ever virtue there is
and whatever praise-
worthy thing there
is, continue con-
sidering these things.
9 The things that
YOU learned as well
as accepted and
heard and saw in
connection with me,
practice these; and
the God of peace
will be with YOU.

10 I do rejoice
greatly in [the] Lord[b]
that now at last
YOU have revived YOUR

5[a] The Lord, ℵBAVg; Jehovah, $J^{7,8}$. 10[b] The Lord, ℵBAVg; Jehovah, $J^{7,8,13,14}$.

ὑπὲρ ἐμοῦ φρονεῖν, ἐφ'
over me to be minding, upon

ᾧ καὶ ἐφρονεῖτε
which also you were minding

ἠκαιρεῖσθε δέ. 11 οὐχ
you were being without opportunity but. Not

ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ
that according to lack I am saying, I

γὰρ ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης
for I learned in what (things) I am self-sufficient

εἶναι· 12 οἶδα καὶ
to be; I have known and

ταπεινοῦσθαι, οἶδα καὶ
to be being made lowly, I have known also

περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν
to be abounding; in everything and in all (things)

μεμύημαι, καὶ
I have been initiated into secrets, and

χορτάζεσθαι καὶ πεινᾶν, καὶ
to be being sated with food and to be hungering, and

περισσεύειν καὶ ὑστερεῖσθαι· 13 πάντα
to be abounding and to be lacking; all (things)

ἰσχύω ἐν τῷ ἐνδυναμοῦντί
I am having strength for in the (one) empowering

με.
me.

14 πλὴν καλῶς ἐποιήσατε
Besides finely you did

συνκοινωνήσαντές μου τῇ θλίψει.
having shared with me to the tribulation.

15 οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι,
You have known but also you, Philippians,

ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε
that in beginning of the good news, when

ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι
I went out from Macedonia, not one to me

ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως
ecclesia shared into word of giving

καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι, 16 ὅτι
and receiving if not you alone, because

καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς
also in Thessalonica and once and twice into

τὴν χρείαν μοι ἐπέμψατε. 17 οὐχ ὅτι
the need to me you sent. Not that

ἐπιζητῶ τὸ δόμα, ἀλλὰ
I am seeking upon the gift, but

ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα
I am seeking upon the fruitage the becoming more

εἰς λόγον ὑμῶν. 18 ἀπέχω δὲ
into word of you. I am having from but

thinking in my behalf,
to which YOU were
really giving thought,
but YOU lacked oppor-
tunity. 11 Not that I
am speaking with re-
gard to being in want,
for I have learned,
in whatever circum-
stances I am, to be
self-sufficient. 12 I
know indeed how to
be low [on provisions],
I know indeed how
to have an abundance.
In everything and in
all circumstances I
have learned the
secret of both how
to be full and how to
hunger, both how to
have an abundance
and how to suffer
want. 13 For all things
I have the strength by
virtue of him who
imparts power to me.
14 Nevertheless, YOU
acted well in becom-
ing sharers with me
in my tribulation.
15 In fact, YOU Phi-
lip'pi·ans, also know
that at [the] start
of declaring the good
news, when I departed
from Mac·e·do'ni·a,
not a congregation
took a share with
me in the matter of
giving and receiving,
except YOU alone;
16 because, even in
Thes·sa·lo·ni'ca, YOU
sent something to me
both once and a sec-
ond time for my need.
17 Not that I am ear-
nestly seeking the
gift, but that I
am earnestly seeking
the fruitage that
brings more cred-
it to YOUR account.
18 However, I have

πάντα καὶ περισσεύω· πεπλήρωμαι
all (things) and I am abounding; I have been filled

δεξάμενος παρὰ Ἐπαφροδίτου τὰ
having received beside of Epaphroditus the (things)

παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν
beside of you, odor of sweet-smelling, sacrifice

δεκτήν, εὐάρεστον τῷ θεῷ. 19 ὁ δὲ
acceptable, well-pleasing to the God. The but

θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν
God of me will fill all need of you

κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν
according to the riches of him in glory in

Χριστῷ Ἰησοῦ. 20 τῷ δὲ θεῷ καὶ πατρὶ
Christ Jesus. To the but God and Father

ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων·
of us the glory into the ages of the ages;

ἀμήν.
amen.

21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ
Greet you every holy (one) in Christ

Ἰησοῦ. Ἀσπάζονται ὑμᾶς οἱ σὺν
Jesus. They are greeting you the together with

ἐμοὶ ἀδελφοί. 22 ἀσπάζονται ὑμᾶς πάντες
me brothers. They are greeting you all

οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ
the holy (ones), mostly but the (ones) out of

τῆς Καίσαρος οἰκίας.
the of Caesar household.

23 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord

Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
Jesus Christ with the spirit of you.

all things in full and
have an abundance. I
am filled, now that
I have received from
E·paph·ro·di'tus the
things from YOU, a
sweet-smelling odor,
an acceptable sacri-
fice, well-pleasing to
God.[a] 19 In turn, my
God will fully supply
all YOUR need to the
extent of his riches
in glory by means of
Christ Jesus. 20 Now
to our God and Fa-
ther be the glory for-
ever and ever. Amen.
21 Give my greetings
to every holy one in
union with Christ Je-
sus. The brothers who
are with me send YOU
their greetings. 22 All
the holy ones, but
especially those of the
household of Caesar,
send YOU their greet-
ings.
23 The undeserved
kindness of the Lord
Jesus Christ be with
the spirit YOU [show].

18[a] God, ℵBAVgSy[p]; Jehovah, J[7,8].

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ

TOWARD COLOSSIANS

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς
will of God and Timothy the brother
2 τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς
to the in Colossae holy and faithful
ἀδελφοῖς ἐν Χριστῷ·
brothers in Christ;
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν.
God Father of us.
3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ
We are giving thanks to the God Father
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε
of the Lord of us of Jesus Christ always
περὶ ὑμῶν προσευχόμενοι, 4 ἀκούσαντες τὴν
about you praying, having heard the
πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην
faith of you in Christ Jesus and the love
ἣν ἔχετε εἰς πάντας τοὺς
which you are having into all the
ἁγίους 5 διὰ τὴν ἐλπίδα τὴν
holy (ones) through the hope the
ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν
lying away to you in the heavens, which
προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας
you heard before in the word of the truth
τοῦ εὐαγγελίου 6 τοῦ παρόντος
of the good news of the (one) being alongside
εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ
into you, according as also in all the world
ἐστὶν καρποφορούμενον καὶ αὐξανόμενον
it is bearing fruit and increasing
καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας
according as also in you, from which day
ἠκούσατε καὶ ἐπέγνωτε τὴν
you heard and you accurately knew the
χάριν τοῦ θεοῦ ἐν ἀληθείᾳ·
undeserved kindness of the God in truth;
7 καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ
according as you learned from Epaphras the
ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν
loved fellow slave of us, who is

1 Paul, an apostle
of Christ Jesus
through God's will,
and Timothy [our]
brother 2 to the holy
ones and faithful
brothers in union with
Christ at Co·los'sae:
May YOU have un-
deserved kindness and
peace from God our
Father.
3 We thank God the
Father of our Lord
Jesus Christ always
when we pray for YOU,
4 since we heard of
YOUR faith in connec-
tion with Christ Jesus
and the love YOU have
for all the holy ones
5 because of the hope
that is being reserved
for YOU in the heav-
ens. This [hope] YOU
heard of before by the
telling of the truth
of that good news
6 which has presented
itself to YOU, even as
it is bearing fruit
and increasing in all
the world just as [it
is doing] also among
YOU, from the day
YOU heard and
accurately knew the
undeserved kindness
of God in truth.
7 That is what YOU
have learned from Ep'-
a·phras our beloved
fellow slave, who is

πιστὸς ὑπὲρ ἡμῶν διάκονος τοῦ χριστοῦ,
faithful over us servant of the Christ,
8 ὁ καὶ δηλώσας ἡμῖν τὴν
the (one) also having made evident to us the
ὑμῶν ἀγάπην ἐν πνεύματι.
of you love in spirit.
9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς
Through this also we, from which
ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν
day we heard, not we are ceasing over you
προσευχόμενοι καὶ αἰτούμενοι ἵνα
praying and petitioning in order that
πληρωθῆτε τὴν ἐπίγνωσιν
you might be filled with the accurate knowledge
τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ
of the will of him in all wisdom and
συνέσει πνευματικῇ, 10 περιπατῆσαι
comprehension spiritual, to walk
ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκίαν ἐν
worthily of the Lord into all pleasing in
παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ
every work good bearing fruit and
αὐξανόμενοι τῇ ἐπιγνώσει τοῦ
increasing to the accurate knowledge of the
θεοῦ, 11 ἐν πάσῃ δυνάμει δυναμούμενοι
God, in all power being made powerful
κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς
according to the might of the glory of him into
πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ
all endurance and longness of spirit with
χαρᾶς, 12 εὐχαριστοῦντες τῷ πατρὶ
joy, (ones) giving thanks to the Father
τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν
the (one) having made sufficient you into the
μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ
portion of the lot of the holy (ones) in the
φωτί.
light.
13 ὅς ἐρύσατο ἡμᾶς ἐκ τῆς
Who drew out to self us out of the
ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς
authority of the darkness and transferred into
τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,
the kingdom of the Son of the love of him,
14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν,
in whom we are having the release by ransom,
τὴν ἄφεσιν τῶν ἁμαρτιῶν· 15 ὅς ἐστιν
the letting go off of the sins; who is

a faithful minister of
the Christ on our be-
half, 8 who also dis-
closed to us YOUR love
in a spiritual way.
9 That is also why
we, from the day we
heard [of it], have
not ceased praying for
YOU and asking that
YOU may be filled with
the accurate knowl-
edge of his will in all
wisdom and spiritual
discernment, 10 in or-
der to walk worthily
of Jehovah[a] to the
end of fully pleasing
[him] as YOU go on
bearing fruit in every
good work and in-
creasing in the ac-
curate knowledge of
God, 11 being made
powerful with all
power to the extent
of his glorious might
so as to endure fully
and be long-suffer-
ing with joy, 12 thank-
ing the Father who
rendered YOU suitable
for YOUR participation
in the inheritance of
the holy ones in the
light.
13 He delivered us
from the authority of
the darkness and
transferred us into
the kingdom of the
Son of his love,
14 by means of whom
we have our re-
lease by ransom,
the forgiveness of
our sins. 15 He is

10[a] Jehovah, J[8] (to agree with 1 Thessalonians 2:12); God, Vg; the Lord, ℵBA.

εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος
image of the God the invisible, firstborn

πάσης κτίσεως, 16 ὅτι ἐν αὐτῷ
of all creation, because in him

ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς
it was created the all (things) in the heavens

καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ
and upon the earth, the (things) visible and

τὰ ἀόρατα, εἴτε θρόνοι εἴτε
the (things) invisible, whether thrones or

κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι·
lordships or governments or authorities;

τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν
the all (things) through him and into him

ἔκτισται· 17 καὶ αὐτὸς ἔστιν πρὸ
it has been created; and he is before

πάντων καὶ τὰ πάντα ἐν αὐτῷ
all (things) and the all (things) in him

συνέστηκεν, 18 καὶ αὐτός ἐστιν ἡ
it has stood together, and he is the

κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας·
head of the body, of the ecclesia;

ὅς ἐστιν ἡ ἀρχή, πρωτότοκος ἐκ
who is the beginning, firstborn out of

τῶν νεκρῶν, ἵνα γένηται ἐν
the dead (ones), in order that might become in

πᾶσιν αὐτὸς πρωτεύων,
all (things) he holding the first place,

19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ
because in him he thought well all the

πλήρωμα κατοικῆσαι 20 καὶ δι' αὐτοῦ
fullness to dwell down and through him

ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν,
to reconcile the all (things) into him,

εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ
having made peace through the blood of the

σταυροῦ αὐτοῦ, δι' αὐτοῦ εἴτε
stake of him, through him whether

τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν
the (things) upon the earth or the (things) in

τοῖς οὐρανοῖς.
the heavens.

21 καὶ ὑμᾶς ποτὲ ὄντας
And you sometime being

ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ
having been alienated and enemies to the

διανοίᾳ ἐν τοῖς ἔργοις τοῖς
mental perception in the works the

the image of the in-
visible God, the first-
born of all creation;
16 because by means
of him all [other]
things were created
in the heavens and
upon the earth, the
things visible and the
things invisible, no
matter whether they
are thrones or lord-
ships or governments
or authorities. All
[other] things have
been created through
him and for him.
17 Also, he is before
all [other] things and
by means of him all
[other] things were
made to exist, 18 and
he is the head of the
body, the congrega-
tion. He is the begin-
ning, the first-born
from the dead, that
he might become the
one who is first in all
things; 19 because
[God] saw good for
all fullness to dwell in
him, 20 and through
him to reconcile again
to himself all [other]
things by making
peace through the
blood [he shed] on
the torture stake,[a] no
matter whether they
are the things upon
the earth or the
things in the heavens.
21 Indeed, YOU who
were once alienated
and enemies because
YOUR minds were on
the works that were

20[a] See Appendix under Matthew 10:38.

πονηροῖς, — 22 νυνὶ δὲ ἀποκατήλλαξεν ἐν
wicked, — now but he reconciled in

τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ
the body of the flesh of him through the

θανάτου, — παραστῆσαι ὑμᾶς ἁγίους καὶ
death, — to present you holy and

ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,
unspotted and unaccusable down in sight of him,

23 εἴ γε ἐπιμένετε τῇ πίστει
if in fact you are remaining upon to the faith

τεθεμελιωμένοι καὶ ἑδραῖοι καὶ μὴ
having been founded and settled and not

μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ
being moved elsewhere from the hope of the

εὐαγγελίου οὗ ἠκούσατε, τοῦ
good news of which you heard, of the (one)

κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ
having been preached in all creation the under

τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος
the heaven, of which became I Paul

διάκονος.
servant.

24 Νῦν χαίρω ἐν τοῖς παθήμασιν
Now I am rejoicing in the sufferings

ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ
over you, and I am filling up instead the

ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ
lacking (things) of the tribulations of the Christ

ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ,
in the flesh of me over the body of him,

ὅ ἐστιν ἡ ἐκκλησία, 25 ἧς
which is the ecclesia, of which

ἐγενόμην ἐγὼ διάκονος κατὰ τὴν
I became I servant according to the

οἰκονομίαν τοῦ θεοῦ τὴν
house administration of the God the

δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν
having been given to me into you to fulfill the

λόγον τοῦ θεοῦ, 26 τὸ μυστήριον τὸ
word of the God, the mystery the

ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ
having been hidden away from the ages and

ἀπὸ τῶν γενεῶν, — νῦν δὲ ἐφανερώθη
from the generations, — now but it was manifested

τοῖς ἁγίοις αὐτοῦ, 27 οἷς ἠθέλησεν
to the holy (ones) of him, to whom willed

ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς
the God to make known what the riches of the

δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,
glory of the mystery this in the nations,

wicked, 22 he now has
again reconciled by
means of that one's
fleshly body through
[his] death, in order
to present YOU holy
and unblemished and
open to no accusation
before him, 23 pro-
vided, of course, that
YOU continue in the
faith, established on
the foundation and
steadfast and not
being shifted away
from the hope of that
good news which YOU
heard, and which was
preached in all cre-
ation that is under
heaven. Of this [good
news] I Paul became
a minister.
24 I am now rejoic-
ing in my sufferings
for YOU, and I, in my
turn, am filling up
what is lacking of
the tribulations of the
Christ in my flesh on
behalf of his body,
which is the con-
gregation. 25 I became
a minister of this
[congregation] in ac-
cordance with the
stewardship from God
which was given me
in YOUR interest to
preach the word of
God fully, 26 the sa-
cred secret that was
hidden from the past
systems of things and
from the past genera-
tions. But now it has
been made manifest
to his holy ones,
27 to whom God has
been pleased to make
known what are the
glorious riches of
this sacred secret
among the nations.

ὅ ἐστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς
which is Christ in YOU, the hope of the
δόξης· 28 ὃν ἡμεῖς καταγγέλλομεν
glory; whom we are announcing down
νουθετοῦντες πάντα ἄνθρωπον καὶ
putting mind into every man and
διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ,
teaching every man in all wisdom,
ἵνα παραστήσωμεν πάντα ἄνθρωπον
in order that we might present every man
τέλειον ἐν Χριστῷ· 29 εἰς ὃ καὶ
perfect in Christ; into which also
κοπιῶ ἀγωνιζόμενος κατὰ τὴν
I am laboring struggling according to the
ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν
operation within of him the operating within in
ἐμοὶ ἐν δυνάμει.
me in power.

2 Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον
I am willing for YOU to have known how great
ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν
struggle I am having over YOU and of the (ones)
ἐν Λαοδικίᾳ καὶ ὅσοι οὐχ ἑόρακαν
in Laodicea and as many as not have seen
τὸ πρόσωπόν μου ἐν σαρκί, 2 ἵνα
the face of me in flesh, in order that
παρακληθῶσιν αἱ καρδίαι αὐτῶν,
might be comforted the hearts of them,
συνβιβασθέντες ἐν ἀγάπῃ καὶ
having been made to go together in love and
εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς
into all riches of the fully being borne of the
συνέσεως, εἰς ἐπίγνωσιν τοῦ
comprehension, into accurate knowledge of the
μυστηρίου τοῦ θεοῦ, Χριστοῦ, 3 ἐν ᾧ
mystery of the God, of Christ, in whom
εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας
are all the treasures of the wisdom
καὶ γνώσεως ἀπόκρυφοι.
and of knowledge hidden away (ones).
4 Τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς
This I am saying in order that no one YOU
παραλογίζηται ἐν πιθανολογίᾳ. 5 εἰ γὰρ
may be deluding in persuasive saying. If for
καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ
even to the flesh I am absent, but to the
πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ
spirit together with YOU I am, rejoicing and

It is Christ in union
with YOU, the hope of
[his] glory. 28 He is
the one we are pub-
licizing, admonishing
every man and teach-
ing every man in
all wisdom, that we
may present every
man complete in un-
ion with Christ. 29 To
this end I am indeed
working hard, exerting
myself in accordance
with the operation of
him and which is
at work in me with
power.

2 For I want YOU
to realize how
great a struggle I am
having in behalf of
YOU and of those at
La·o·di·ce′a and of all
those who have not
seen my face in
the flesh, 2 that their
hearts may be com-
forted, that they
may be harmoniously
joined together in
love and with a view
to all the riches of
the full assurance of
[their] understanding,
with a view to an
accurate knowledge of
the sacred secret of
God, namely, Christ.
3 Carefully concealed
in him are all the
treasures of wisdom
and of knowledge.
4 This I am saying
that no man may de-
lude YOU with persua-
sive arguments. 5 For
though I am absent in
the flesh, all the same
I am with YOU in the
spirit, rejoicing and

βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα
seeing of YOU the line-up and the firmness
τῆς εἰς Χριστὸν πίστεως ὑμῶν.
of the into Christ faith of YOU.
6 Ὡς οὖν παρελάβετε τὸν
As therefore YOU received alongside the
χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ
Christ Jesus the Lord, in him
περιπατεῖτε, 7 ἐρριζωμένοι καὶ
be YOU walking, having been rooted and
ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι
being built upon in him and being stabilized
τῇ πίστει καθὼς ἐδιδάχθητε,
in the faith according as YOU were taught,
περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.
abounding in it in thanksgiving.
8 Βλέπετε μή τις ὑμᾶς ἔσται
Be YOU looking at not someone YOU will be
ὁ συλαγωγῶν διὰ τῆς
the (one) leading as booty through the
φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ
philosophy and empty seduction according to
τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ
the tradition of the men, according to
τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ
the elementary things of the world and not
κατὰ Χριστόν· 9 ὅτι ἐν αὐτῷ
according to Christ; because in him
κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος
is dwelling down all the fullness of the godship
σωματικῶς, 10 καὶ ἐστὲ ἐν αὐτῷ
bodily, and YOU are in him
πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ
(ones) having been filled, who is the head
πάσης ἀρχῆς καὶ ἐξουσίας, 11 ἐν ᾧ
of all government and of authority, in whom
καὶ περιετμήθητε περιτομῇ
also YOU were circumcised to circumcision
ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ
not done by hand in the stripping off of the
σώματος τῆς σαρκός, ἐν τῇ περιτομῇ
body of the flesh, in the circumcision
τοῦ χριστοῦ, 12 συνταφέντες
of the Christ, having been jointly buried
αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ
to him in the baptism, in whom also
συνηγέρθητε διὰ τῆς πίστεως
YOU were jointly raised up through the faith

beholding YOUR good
order and the firmness
of YOUR faith toward
Christ.
6 Therefore, as YOU
have accepted Christ
Jesus the Lord, go
on walking in union
with him, 7 rooted and
being built up in him
and being stabilized in
the faith, just as YOU
were taught, overflow-
ing with [faith] in
thanksgiving.
8 Look out: perhaps
there may be someone
who will carry YOU off
as his prey through
the philosophy and
empty deception ac-
cording to the tradi-
tion of men, according
to the elementary
things of the world
and not according to
Christ; 9 because it is
in him that all the
fullness of the divine
quality dwells bodily.
10 And so YOU are
possessed of a fullness
by means of him, who
is the head of all
government and au-
thority. 11 By relation-
ship with him YOU
were also circumcised
with a circumcision
[performed] without
hands by the stripping
off the body of the
flesh, by the circumci-
sion that belongs to
the Christ, 12 for YOU
were buried with him
in [his] baptism, and
by relationship with
him YOU were also
raised up together
through [YOUR] faith

τῆς ἐνεργείας τοῦ θεοῦ τοῦ
of the operation within of the God the (one)

ἐγείραντος αὐτὸν ἐκ νεκρῶν.
having raised up him out of dead (ones).

13 καὶ ὑμᾶς νεκροὺς ὄντας τοῖς
And you dead (ones) being to the

παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς
falls beside and to the uncircumcision of the

σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς
flesh of you, he made alive together you

σὺν αὐτῷ· χαρισάμενος
together with him; having graciously forgiven

ἡμῖν πάντα τὰ παραπτώματα,
to us all the falls beside,

14 ἐξαλείψας τὸ καθ' ἡμῶν
having wiped out the down on us

χειρόγραφον τοῖς δόγμασιν ὃ ἦν
handwriting to the decrees which was

ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν
under-in-against to us, and it he has lifted up

ἐκ τοῦ μέσου προσηλώσας αὐτὸ
out of the middle having nailed toward it

τῷ σταυρῷ· 15 ἀπεκδυσάμενος τὰς
to the stake; having stripped off the

ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν
governments and the authorities he made show of

ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς
in outspokenness having triumphed over them

ἐν αὐτῷ.
in it.

16 Μὴ οὖν τις ὑμᾶς κρινέτω
Not therefore anyone you let him be judging

ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει
in eating and in drinking or in part

ἑορτῆς ἢ νεομηνίας ἢ σαββάτων,
of festival or of new moon or of sabbaths,

17 ἅ ἐστιν σκιὰ τῶν
which (things) is shadow of the (things)

μελλόντων, τὸ δὲ σῶμα τοῦ χριστοῦ.
being about to, the but body of the Christ.

18 μηδεὶς ὑμᾶς καταβραβευέτω
No one you let him be depriving of prize

θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ
willing in lowly-mindedness and form of worship

τῶν ἀγγέλων, ἃ ἑόρακεν
of the angels, which (things) he has seen

ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ
stepping into, in vain being puffed up by the

in the operation of
God, who raised him
up from the dead.
13 Furthermore,
though YOU were dead
in YOUR trespasses and
in the uncircumcised
state of YOUR flesh,
[God] made YOU alive
together with him. He
kindly forgave us all
our trespasses 14 and
blotted out the hand-
written document
against us, which con-
sisted of decrees and
which was in opposi-
tion to us; and He
has taken it out of
the way by nailing
it to the torture
stake.[a] 15 Stripping
the governments and
the authorities bare,
he exhibited them in
open public as con-
quered, leading them
in a triumphal pro-
cession by means of it.
16 Therefore let no
man judge YOU in
eating and drinking
or in respect of a
festival or of an ob-
servance of the new
moon or of a sabbath;
17 for those things
are a shadow of the
things to come, but
the reality belongs to
Christ. 18 Let no man
deprive YOU of the
prize who takes de-
light in a [mock] hu-
mility and a form of
worship of the angels,
"taking his stand on"
the things he has
seen, puffed up with-
out proper cause by

14[a] See Appendix under Matthew 10:38.

νοὸς τῆς σαρκὸς αὐτοῦ, 19 καὶ οὐ
mind of the flesh of him, and not

κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν
holding fast the head, out of whom all

τὸ σῶμα διὰ τῶν ἀφῶν καὶ
the body through the connections and

συνδέσμων ἐπιχορηγούμενον καὶ
bonds together (it) being supplied and

συνβιβαζόμενον αὔξει τὴν
(it) being made to go together is growing the

αὔξησιν τοῦ θεοῦ.
growth of the God.

20 Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ
If you died together with Christ from

τῶν στοιχείων τοῦ κόσμου, τί ὡς
the elementary things of the world, why as

ζῶντες ἐν κόσμῳ δογματίζεσθε
living in world are you subjecting selves to decrees

21 Μὴ ἅψῃ μηδὲ γεύσῃ
Not you should touch not-but you should taste

μηδὲ θίγῃς, 22 ἅ ἐστιν
not-but you should contact, which (things) is

πάντα εἰς φθορὰν τῇ ἀποχρήσει,
all (things) into corruption to the using off,

κατὰ τὰ ἐντάλματα καὶ διδασκαλίας
according to the commands and teachings

τῶν ἀνθρώπων; 23 ἅτινά ἐστιν λόγον
of the men? Which (things) is word

μὲν ἔχοντα σοφίας ἐν
indeed having of wisdom in

ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ
self-willed form of worship and lowly-mindedness

καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινὶ
and unsparing of body, not in honor any

πρὸς πλησμονὴν τῆς σαρκός.
toward fullness of the flesh.

3 Εἰ οὖν συνηγέρθητε τῷ
If therefore you were raised up with the

χριστῷ, τὰ ἄνω ζητεῖτε,
Christ, the (things) upward be you seeking,

οὗ ὁ χριστός ἐστιν ἐν δεξιᾷ τοῦ
where the Christ is in right [hand] of the

θεοῦ καθήμενος· 2 τὰ ἄνω
God sitting; the (things) upward

φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς,
be you minding, not the (things) upon the earth,

3 ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν
you died for, and the life of you

his fleshly frame of
mind, 19 whereas he
is not holding fast to
the head, to the one
from whom all the
body, being supplied
and harmoniously
joined together by
means of its joints
and ligaments, goes
on growing with the
growth that God gives.
20 If YOU died to-
gether with Christ to-
ward the elementary
things of the world,
why do YOU, as if
living in the world,
further subject your-
selves to the decrees:
21 "Do not handle,
nor taste, nor touch,"
22 respecting things
that are all destined
to destruction by
being used up, in
accordance with the
commands and teach-
ings of men? 23 Those
very things are, in-
deed, possessed of an
appearance of wisdom
in a self-imposed
form of worship and
[mock] humility, a
severe treatment of
the body; but they are
of no value in com-
bating the satisfying
of the flesh.

3 If, however, YOU
were raised up
with the Christ, go
on seeking the things
above, where the
Christ is seated at
the right hand of
God. 2 Keep YOUR
minds fixed on the
things above, not on
the things upon the
earth. 3 For YOU
died, and YOUR life

κέκρυπται σὺν τῷ χριστῷ ἐν τῷ
has been hidden together with the Christ in the
θεῷ· 4 ὅταν ὁ χριστὸς
God; whenever the Christ
φανερωθῇ, ἡ ζωὴ ἡμῶν τότε καὶ
should be made manifest, the life of us then also
ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε
you together with him will be made manifest
ἐν δόξῃ.
in glory.

5 Νεκρώσατε οὖν τὰ μέλη τὰ
Deaden you therefore the members the
ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος,
upon the earth, fornication, uncleanness, passion,
ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν ἥτις
desire bad, and the covetousness which
ἐστὶν εἰδωλολατρία, 6 δι' ἃ
is idolatry, through which (things)
ἔρχεται ἡ ὀργὴ τοῦ θεοῦ· 7 ἐν
is coming the wrath of the God; in
οἷς καὶ ὑμεῖς περιεπατήσατέ
which (things) also you walked
ποτε ὅτε ἐζῆτε ἐν τούτοις·
sometime when you were living in these (things);
8 νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα,
now but put you away also you the all (things),
ὀργήν, θυμόν, κακίαν, βλασφημίαν,
wrath, anger, badness, blasphemy,
αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν·
disgraceful talk out of the mouth of you;
9 μὴ ψεύδεσθε εἰς ἀλλήλους·
not be you lying into one another;
ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον
having stripped off the old man
σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ
together with the acts of him, and
ἐνδυσάμενοι τὸν νέον τὸν
having put on the new the (one)
ἀνακαινούμενον εἰς ἐπίγνωσιν
being made new again into accurate knowledge
κατ' εἰκόνα τοῦ κτίσαντος
according to image of the (one) having created
αὐτόν, 11 ὅπου οὐκ ἔνι Ἕλλην καὶ
him, where not there is Greek and
Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία,
Jew, circumcision and uncircumcision,
βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ
barbarian, Scythian, slave, freeman, but
πάντα καὶ ἐν πᾶσιν Χριστός.
all (things) and in all Christ.

has been hidden with the Christ in union with God. 4 When the Christ, our life, is made manifest, then YOU also will be made manifest with him in glory.

5 Deaden, therefore, YOUR body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. 6 On account of those things the wrath of God is coming. 7 In those very things YOU, too, once walked when YOU used to live in them. 8 But now really put them all away from YOU, wrath, anger, injuriousness, abusive speech, and obscene talk out of YOUR mouth. 9 Do not be lying to one another. Strip off the old personality with its practices, 10 and clothe yourselves with the new [personality], which through accurate knowledge is being made new according to the image of the One who created it, 11 where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scyth′i·an, slave, freeman, but Christ is all things and in all.

12 Ἐνδύσασθε οὖν ὡς ἐκλεκτοὶ
Put you on selves therefore as chosen (ones)
τοῦ θεοῦ, ἅγιοι καὶ ἠγαπημένοι,
of the God, holy (ones) and having been loved,
σπλάγχνα οἰκτιρμοῦ, χρηστότητα,
bowels of compassion, kindness,
ταπεινοφροσύνην, πραΰτητα, μακροθυμίαν,
lowliness of mind, mildness, longness of spirit,
13 ἀνεχόμενοι ἀλλήλων καὶ
having selves up of one another and
χαριζόμενοι ἑαυτοῖς ἐάν τις πρός
graciously forgiving to selves if ever anyone toward
τινα ἔχῃ μομφήν· καθὼς καὶ
someone may have complaint; according as also
ὁ κύριος ἐχαρίσατο ὑμῖν οὕτως καὶ
the Lord graciously forgave to you thus also
ὑμεῖς· 14 ἐπὶ πᾶσι δὲ τούτοις τὴν
you; upon all but these (things) the
ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς
love, which is joint bond of the
τελειότητος.
perfection.

15 καὶ ἡ εἰρήνη τοῦ χριστοῦ
And the peace of the Christ
βραβευέτω ἐν ταῖς καρδίαις ὑμῶν,
let be acting as umpire in the hearts of you,
εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι·
into which also you were called in one body;
καὶ εὐχάριστοι γίνεσθε. 16 ὁ λόγος
and thankful be you becoming. The word
τοῦ χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως
of the Christ let be indwelling in you richly
ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ
in all wisdom; (ones) teaching and
νουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς
putting mind in selves to psalms, to hymns, to songs
πνευματικαῖς ἐν χάριτι, ᾄδοντες ἐν ταῖς
spiritual in graciousness, singing in the
καρδίαις ὑμῶν τῷ θεῷ· 17 καὶ πᾶν
hearts of you to the God; and every
ὅτι ἐὰν ποιῆτε ἐν λόγῳ ἢ
which thing if ever you may be doing in word or
ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ,
in work, all (things) in name of Lord Jesus,

12 Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering. 13 Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah[a] freely forgave YOU, so do YOU also. 14 But, besides all these things, clothe yourselves with love, for it is a perfect bond of union.

15 Also, let the peace of the Christ[b] control in YOUR hearts, for YOU were, in fact, called to it in one body. And show yourselves thankful. 16 Let the word of the Christ reside in YOU richly in all wisdom. Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in YOUR hearts to Jehovah.[c] 17 And whatever it is that YOU do in word or in work, do everything in the name of the Lord Jesus,

13[a] "Jehovah"; to compare with Ephesians 4:32; God, ℵ; the Lord, BADP^{46}Vg. 15[b] The Christ, P^{46}ℵBACDVgSy^{p}; Jehovah, $J^{7,8}$; God, Textus Receptus and $J^{17margin}$. 16[c] Jehovah, $J^{7,8,13,14,16,17}$; God, ℵBACDVgSy^{p}; the Lord, P^{46}.

εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.
giving thanks to the God Father through him.

18 Αἱ γυναῖκες, ὑποτάσσεσθε
The women, be you subjecting selves

τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν κυρίῳ.
to the male persons, as it was becoming in Lord.

19 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας
The male persons, be you loving the women

καὶ μὴ πικραίνεσθε πρὸς αὐτάς.
and not be you embittering selves toward them.

20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν
The children, be you obeying to the parents

κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν
according to all (things), this for well-pleasing

ἐστιν ἐν κυρίῳ. 21 Οἱ πατέρες, μὴ
is in Lord. The fathers, not

ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα
be you exciting the children of you, in order that

μὴ ἀθυμῶσιν. 22 Οἱ δοῦλοι,
not they may become dispirited. The slaves,

ὑπακούετε κατὰ πάντα τοῖς
be you obeying according to all (things) to the

κατὰ σάρκα κυρίοις, μὴ ἐν
according to flesh to lords, not in

ὀφθαλμοδουλίαις, ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν
eye-slaveries, as men pleasers, but in

ἁπλότητι καρδίας, φοβούμενοι τὸν κύριον.
simplicity of heart, fearing the Lord.

23 ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς
Which if ever you may be doing, out of soul

ἐργάζεσθε, ὡς τῷ κυρίῳ καὶ οὐκ
be you working, as to the Lord and not

ἀνθρώποις, 24 εἰδότες ὅτι ἀπὸ κυρίου
to men, having known that from Lord

ἀπολήμψεσθε τὴν ἀνταπόδοσιν
you will receive back the gift back in exchange

τῆς κληρονομίας· τῷ κυρίῳ Χριστῷ
of the inheritance; to the Lord Christ

δουλεύετε· 25 ὁ γὰρ
be you slaving; the (one) for

ἀδικῶν κομίσεται ὃ
doing unrighteously will carry off for self which

ἠδίκησεν, καὶ οὐκ ἔστιν
he did unrighteously, and not is

προσωπολημψία.
receiving of face.

thanking God the Fa-
ther through him.
18 You wives, be in
subjection to [YOUR]
husbands, as it is
becoming in [the]
Lord. 19 You hus-
bands, keep on loving
[YOUR] wives and do
not be bitterly angry
with them. 20 You
children, be obedient
to [YOUR] parents in
everything, for this is
well-pleasing in [the]
Lord. 21 You fathers,
do not be exasperat-
ing YOUR children,
so that they do not
become downhearted.
22 You slaves, be obe-
dient in everything
to those who are
[YOUR] masters in a
fleshly sense, not with
acts of eyeservice, as
men pleasers, but
with sincerity of
heart, with fear of
Jehovah.[a] 23 What-
ever YOU are doing,
work at it whole-
souled as to Jehovah,[b]
and not to men,
24 for YOU know that
it is from Jehovah[c]
YOU will receive the
due reward of the
inheritance. Slave for
the Master, Christ.
25 Certainly the one
that is doing wrong
will receive back what
he wrongly did, and
there is no partiality.

22[a] Jehovah, J^{18}; the Lord, ℵBACDVgSy^{p}; God, $P^{46}J^{8}$. 23[b] Jehovah, $J^{7,8,17,18}$; the Lord, P^{46}ℵBAVg. 24[c] Jehovah, $J^{7,8,13,14,16\text{-}18}$; the Lord, ℵBAVg.

4 Οἱ κύριοι, τὸ δίκαιον καὶ τὴν
The lords, the righteous (thing) and the

ἰσότητα τοῖς δούλοις παρέχεσθε,
equality to the slaves be you having beside,

εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον
having known that also you are having Lord

ἐν οὐρανῷ.
in heaven.

2 Τῇ προσευχῇ προσκαρτερεῖτε,
To the prayer be you persevering,

γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,
staying awake in it in thanksgiving,

3 προσευχόμενοι ἅμα καὶ περὶ
praying at the same time also about

ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν
us, in order that the God might open up to us

θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον
door of the word, to speak the mystery

τοῦ χριστοῦ, δι' ὃ καὶ
of the Christ, through which also

δέδεμαι, 4 ἵνα φανερώσω
I have been bound, in order that I might manifest

αὐτὸ ὡς δεῖ με λαλῆσαι.
it as it is binding me to speak.

5 Ἐν σοφίᾳ περιπατεῖτε πρὸς
In wisdom be you walking about toward

τοὺς ἔξω, τὸν καιρὸν
the (ones) outside, the appointed time

ἐξαγοραζόμενοι. 6 ὁ λόγος ὑμῶν πάντοτε
buying out for selves. The word of you always

ἐν χάριτι, ἅλατι ἠρτυμένος,
in graciousness, to salt having been seasoned,

εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ
to know how it is binding you to one to each (one)

ἀποκρίνεσθαι.
to be answering.

7 Τὰ κατ' ἐμὲ πάντα
The (things) according to me all

γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς
will make known to you Tychicus the loved

ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος
brother and faithful servant and fellow slave

ἐν κυρίῳ, 8 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς
in Lord, whom I sent toward you into

αὐτὸ τοῦτο ἵνα γνῶτε
very this (thing) in order that you might know

τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς
the (things) about us and he might comfort the

καρδίας ὑμῶν, 9 σὺν Ὀνησίμῳ τῷ
hearts of you, together with Onesimus the

4 You masters, keep
dealing out what
is righteous and what
is fair to [YOUR]
slaves, knowing that
YOU also have a Mas-
ter in heaven.
2 Be persevering in
prayer, remaining
awake in it with
thanksgiving, 3 at the
same time praying
also for us, that God
may open a door of
utterance to us, to
speak the sacred se-
cret about the Christ,
for which, in fact,
I am in prison bonds;
4 so that I shall
make it manifest as
I ought to speak.
5 Go on walking in
wisdom toward those
on the outside, buying
out the opportune
time for yourselves.
6 Let YOUR utterance
be always with gra-
ciousness, seasoned
with salt, so as to
know how YOU ought
to give an answer to
each one.
7 All my affairs
Tych′i·cus, [my] be-
loved brother and
faithful minister
and fellow slave in
[the] Lord, will make
known to YOU. 8 For
the very purpose of
YOUR knowing the
things having to do
with us and that he
may comfort YOUR
hearts, I am sending
him to YOU 9 along
with O·nes′i·mus, my

πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ
faithful and loved brother, who is out of
ὑμῶν· πάντα ὑμῖν γνωρίσουσιν
YOU; all (things) to YOU they will make known
τὰ ὧδε.
the (things) here.
10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ
Is greeting YOU Aristarchus the
συναιχμάλωτός μου, καὶ Μάρκος ὁ
fellow captive of me, and Mark the
ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε
cousin of Barnabas, about whom YOU received
ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς
commands, if ever he might come toward YOU
δέξασθε αὐτόν, 11 καὶ Ἰησοῦς ὁ
accept YOU him, and Jesus the (one)
λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ
being said Justus, the (ones) being out of
περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν
circumcision, these only fellow workers into the
βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν
kingdom of the God, who became
μοι παρηγορία. 12 ἀσπάζεται ὑμᾶς
to me consolation. Is greeting YOU
Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος
Epaphras the (one) out of YOU, slave
Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ
of Christ Jesus, always struggling over
ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα
of YOU in the prayers, in order that
σταθῆτε τέλειοι καὶ πεπληροφορημένοι
YOU might stand perfect and having been fully borne
ἐν παντὶ θελήματι τοῦ θεοῦ.
in all will of the God.
13 μαρτυρῶ γὰρ αὐτῷ ὅτι
I am bearing witness for to him that
ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ
he is having much pain over YOU and
τῶν ἐν Λαοδικίᾳ καὶ τῶν ἐν
the (ones) in Laodicea and the (ones) in
Ἱερᾷ Πόλει.
Hierapolis.
14 ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς
Is greeting YOU Luke the healer
ὁ ἀγαπητὸς καὶ Δημᾶς. 15 Ἀσπάσασθε
the loved and Demas. Greet YOU
τοὺς ἐν Λαοδικίᾳ ἀδελφοὺς καὶ Νύμφαν
the in Laodicea brothers and Nymphas
καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν.
and the according to house of her ecclesia.

faithful and beloved
brother, who is from
among YOU. All the
things here they will
make known to YOU.
10 Ar·is·tar′chus my
fellow captive sends
YOU his greetings, and
so does Mark the
cousin of Bar′na·bas,
(concerning whom YOU
received commands to
welcome him if ever
he comes to YOU,)
11 and Jesus who is
called Justus, these
being of those circum-
cised. Only these are
my fellow workers
for the kingdom of
God, and these very
ones have become a
strengthening aid to
me. 12 Ep′a·phras,
who is from among
YOU, a slave of Christ
Jesus, sends YOU his
greetings, always ex-
erting himself in
YOUR behalf in [his]
prayers, that YOU may
finally stand complete
and with firm con-
viction in all the will
of God. 13 I indeed
bear him witness that
he puts himself to
great effort in behalf
of YOU and of those
at La·o·di·ce′a and
of those at Hi·e·rap′-
o·lis.
14 Luke the beloved
physician sends YOU
his greetings, and so
does De′mas. 15 Give
my greetings to the
brothers at La·o·di-
ce′a and to Nym′pha
and to the congre-
gation at her house.

16 καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ
And whenever might be read beside YOU the
ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ
letter, do YOU in order that also in the
Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ
of Laodiceans ecclesia it should be read, and
τὴν ἐκ Λαοδικίας ἵνα καὶ
the (one) out of Laodicea in order that also
ὑμεῖς ἀναγνῶτε. 17 καὶ εἴπατε Ἀρχίππῳ
YOU might read. And say YOU to Archippus
Βλέπε τὴν διακονίαν ἣν
Be looking at the service which
παρέλαβες ἐν κυρίῳ, ἵνα
you received alongside in Lord, in order that
αὐτὴν πληροῖς.
it you may be fulfilling.
18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
The greeting to the my hand of Paul.
μνημονεύετέ μου τῶν δεσμῶν. ἡ
Be YOU bearing in mind of me of the bonds. The
χάρις μεθ' ὑμῶν.
undeserved kindness with YOU.

16 And when this let-
ter has been read
among YOU, arrange
that it also be read
in the congregation
of the La·o·di·ce′ans
and that YOU also
read the one from La-
o·di·ce′a. 17 Also, tell
Ar·chip′pus: "Keep
watching the ministry
which you accepted in
[the] Lord, that you
fulfill it."
18 [Here is] my
greeting, Paul's, in my
own hand. Continue
bearing my [prison]
bonds in mind. The
undeserved kindness
be with YOU.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

TOWARD THESSALONIANS 1

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος
Paul and Silvanus and Timothy
τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ
to the ecclesia of Thessalonians in God
πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ·
Father and to Lord Jesus Christ;
χάρις ὑμῖν καὶ εἰρήνη.
undeserved kindness to YOU and peace.
2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε
We are giving thanks to the God always
περὶ πάντων ὑμῶν μνείαν ποιούμενοι ἐπὶ
about all of YOU mention making upon
τῶν προσευχῶν ἡμῶν, 3 ἀδιαλείπτως
the prayers of us, incessantly
μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς
bearing in mind of YOU of the work of the
πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ
faith and of the labor of the love and

1 Paul and Sil·va′-
nus and Timothy
to the congregation of
the Thes·sa·lo′ni·ans
in union with God
the Father and [the]
Lord Jesus Christ:
May YOU have un-
deserved kindness and
peace.
2 We always thank
God when we make
mention concerning
all of YOU in
our prayers, 3 for
we bear incessant-
ly in mind YOUR
faithful work and
YOUR loving labor and

τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου
of the endurance of the hope of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ
of us of Jesus Christ in front of the God
καὶ πατρὸς ἡμῶν, 4 εἰδότες, ἀδελφοὶ
and Father of us, having known, brothers
ἠγαπημένοι ὑπὸ τοῦ θεοῦ, τὴν ἐκλογὴν
having been loved by the God, the choosing
ὑμῶν, 5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ
of YOU, that the good news of us not
ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ
became into YOU in word only but also
ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ
in power and in spirit holy and
πληροφορίᾳ πολλῇ, καθὼς οἴδατε
full assurance much, according as YOU have known
οἷοι ἐγενήθημεν ὑμῖν δι' ὑμᾶς·
what sort of ones we became to YOU through YOU;
6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ
and YOU imitators of us YOU became and of the
κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει
Lord, having accepted the word in tribulation
πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, 7 ὥστε
much with joy of spirit holy, as-and
γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς
to become YOU type to all the (ones)
πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ
believing in the Macedonia and in the
Ἀχαΐᾳ.
Achaia.

8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ
From YOU for has been sounded out the
λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ
word of the Lord not only in the Macedonia
καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις
and Achaia, but in every place the faith
ὑμῶν ἡ πρὸς τὸν θεὸν ἐξελήλυθεν,
of YOU the (one) toward the God has gone out,
ὥστε μὴ χρείαν ἔχειν ἡμᾶς λαλεῖν
as-and not need to be having us to be speaking
τι· 9 αὐτοὶ γὰρ περὶ ἡμῶν
anything; they for about us
ἀπαγγέλλουσιν ὁποίαν εἴσοδον
they are reporting back what sort of way into
ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε
we had toward YOU, and how YOU turned upon
πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν
toward the God from the idols to be slaving

[YOUR] endurance due
to [YOUR] hope in our
Lord Jesus Christ be-
fore our God and Fa-
ther. 4 For we know,
brothers loved by God,
his choosing of YOU,
5 because the good
news we preach did
not turn up among
YOU with speech alone
but also with power
and with holy spirit
and strong conviction,
just as YOU know what
sort of men we be-
came to YOU for YOUR
sakes; 6 and YOU be-
came imitators of us
and of the Lord,
seeing that YOU ac-
cepted the word under
much tribulation with
joy of holy spirit, 7 so
that YOU came to
be an example to
all the believers in
Mac·e·do′ni·a and in
A·cha′ia.

8 The fact is, not
only has the word
of Jehovah[a] sounded
forth from YOU in
Mac·e·do′ni·a and
A·cha′ia, but in every
place YOUR faith to-
ward God has spread
abroad, so that we
do not need to say
anything. 9 For they
themselves keep re-
porting about the
way we first en-
tered in among
YOU and how YOU
turned to God from
[YOUR] idols to slave

8[a] Jehovah, $J^{7,8,17,18}$; the Lord, BVg; God, ℵ.

θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ
to God living and true, and
ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν
to be remaining up the Son of him out of the
οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν νεκρῶν,
heavens, whom he raised out of the dead (ones),
Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς
Jesus the (one) drawing to self us out of the
ὀργῆς τῆς ἐρχομένης.
wrath the (one) coming.

2 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί,
Very (ones) for YOU have known, brothers,
τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς
the way into of us the (one) toward YOU
ὅτι οὐ κενὴ γέγονεν,
that not empty it has come to be,
2 ἀλλὰ προπαθόντες καὶ
but having suffered before and
ὑβρισθέντες καθὼς
having been insolently treated according as
οἴδατε ἐν Φιλίπποις
YOU have known in Philippi
ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν
we were made outspoken in the God of us
λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ
to speak toward YOU the good news of the
θεοῦ ἐν πολλῷ ἀγῶνι. 3 ἡ γὰρ
God in much struggling. The for
παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ
encouragement of us not out of error not-but
ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, 4 ἀλλὰ
out of uncleanness not-but in deceit, but
καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ
according as we have been proved by the God
πιστευθῆναι τὸ εὐαγγέλιον οὕτως
to be entrusted with the good news thus
λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες
we are speaking, not as to men pleasing
ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας
but to God the (one) proving the hearts
ἡμῶν.
of us.

5 οὔτε γάρ ποτε ἐν λόγῳ κολακίας
Nor for sometime in word of flattery
ἐγενήθημεν, καθὼς οἴδατε, οὔτε
we became, according as YOU have known, nor
προφάσει πλεονεξίας, θεὸς μάρτυς, 6 οὔτε
to pretense of covetousness, God witness, nor

for a living and
true God, 10 and to
wait for his Son from
the heavens, whom
he raised up from
the dead, namely, Je-
sus, who delivers us
from the wrath which
is coming.

2 To be sure, YOU
yourselves know,
brothers, how our
visit to YOU has not
been without results,
2 but how, after we
had first suffered
and been insolently
treated (just as YOU
know) in Phi·lip′pi,
we mustered up bold-
ness by means of
our God to speak
to YOU the good
news of God with
a great deal of strug-
gling. 3 For the ex-
hortation we give
does not arise from
error or from un-
cleanness or with
deceit, 4 but, just as
we have been proved
by God as fit to be
entrusted with the
good news, so we
speak, as pleasing,
not men, but God,
who makes proof of
our hearts.

5 In fact, at no
time have we turned
up either with flat-
tering speech, (just
as YOU know) or
with a false front
for covetousness, God
is witness! 6 Neither

ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ'
seeking out of men glory, nor from
ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει
YOU nor from others, being able in heavy thing
εἶναι ὡς Χριστοῦ ἀπόστολοι· 7 ἀλλὰ
to be as of Christ apostles; but
ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν
we became babes in midst of YOU, as if ever
τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα·
nurse may be cherishing the of herself children;
8 οὕτως ὁμειρόμενοι ὑμῶν
thus having affectionate desire of YOU
ηὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ
we were thinking well to give share to YOU not
μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ
only the good news of the God but also
τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ
the of selves souls, through which loved (ones)
ἡμῖν ἐγενήθητε.
to us YOU became.

9 μνημονεύετε γάρ, ἀδελφοί, τὸν
YOU are bearing in mind for, brothers, the
κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας
labor of us and the toil; of night and of day
ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί
working toward the not to put weight upon
τινα ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ
anyone of YOU we preached into YOU the
εὐαγγέλιον τοῦ θεοῦ. 10 ὑμεῖς μάρτυρες
good news of the God. YOU witnesses
καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ
and the God, as loyally and righteously and
ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν
unblamably to YOU the (ones) believing
ἐγενήθημεν, 11 καθάπερ
we became, according to which (things) even
οἴδατε ὡς ἕνα ἕκαστον ὑμῶν ὡς
YOU have known as one each of YOU as
πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς
father children of himself encouraging YOU
καὶ παραμυθούμενοι καὶ μαρτυρόμενοι,
and consoling and bearing witness,
12 εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως
into the to be walking about YOU worthily
τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν
of the God the (one) calling YOU into the
ἑαυτοῦ βασιλείαν καὶ δόξαν.
of himself kingdom and glory.

have we been seek-
ing glory from men,
no, either from YOU
or from others,
though we could be
an expensive burden
as apostles of Christ.
7 To the contrary, we
became gentle in the
midst of YOU, as when
a nursing mother
cherishes her own
children. 8 So, hav-
ing a tender affection
for YOU, we were well
pleased to impart to
YOU, not only the
good news of God,
but also our own
souls, because YOU be-
came beloved to us.

9 Certainly YOU bear
in mind, brothers,
our labor and toil.
It was with working
night and day, so as
not to put an expen-
sive burden upon any
one of YOU, that we
preached the good
news of God to YOU.
10 YOU are witnesses,
God is also, how loyal
and righteous and un-
blamable we proved to
be to YOU believers.
11 In harmony with
that YOU well know
how, as a father does
his children, we kept
exhorting each one of
YOU, and consoling
and bearing witness to
YOU, 12 to the end that
YOU should go on
walking worthily of
God who is calling
YOU to his kingdom
and glory.

13 Καὶ διὰ τοῦτο καὶ ἡμεῖς
And through this also we
εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι
are giving thanks to the God incessantly, because
παραλαβόντες λόγον ἀκοῆς παρ'
having received alongside word of hearing beside
ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον
of us of the God YOU accepted not word
ἀνθρώπων ἀλλὰ καθὼς ἀληθῶς ἐστὶν
of men but according as truthfully it is
λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν
word of God, which also is working within in
ὑμῖν τοῖς πιστεύουσιν. 14 ὑμεῖς γὰρ
YOU the (ones) believing. YOU for
μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν
imitators YOU became, brothers, of the
ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ
ecclesias of the God the (ones) being in the
Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ
Judea in Christ Jesus, because the
αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν
very (things) YOU suffered also YOU by the
ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ
own fellow tribesmen according as also they by
τῶν Ἰουδαίων, 15 τῶν καὶ τὸν κύριον
the Jews, of the (ones) also the Lord
ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας καὶ
having killed Jesus and the prophets and
ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ
us having persecuted out, and to God not
ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις
pleasing, and to all men
ἐναντίων, 16 κωλυόντων ἡμᾶς τοῖς
of (ones) contrary, hindering us to the
ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν,
nations to speak in order that they might be saved,
εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας
into the to fill up of them the sins
πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ
always. Came ahead but upon them the wrath
εἰς τέλος.
into end.

17 Ἡμεῖς δέ, ἀδελφοί,
We but, brothers,
ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς
having been orphaned off from YOU toward
καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ,
appointed time of hour, to face not to heart,
περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον
more abundantly we speeded up the face

13 Indeed, that is
why we also thank
God incessantly, be-
cause when YOU re-
ceived God's word,
which YOU heard from
us, YOU accepted it,
not as the word of
men, but, just as it
truthfully is, as the
word of God, which
is also at work in YOU
believers. 14 For YOU
became imitators,
brothers, of the con-
gregations of God that
are in Ju·de'a in
union with Christ Je-
sus, because YOU also
began suffering at the
hands of YOUR own
countrymen the same
things as they also
[are suffering] at the
hands of the Jews,
15 who killed even the
Lord Jesus and the
prophets and perse-
cuted us. Furthermore,
they are not pleasing
God, but are against
[the interests of] all
men, 16 as they try
to hinder us from
speaking to people of
the nations that these
might be saved, with
the result that they
always fill up the
measure of their sins.
But his wrath has at
length come upon
them.

17 As for ourselves,
brothers, when we
were bereaved of YOU
for but a short time,
in person, not in
heart, we endeavored
far more than is usual

ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.
of you to see in much desire.

18 διότι ἠθελήσαμεν ἐλθεῖν πρὸς
Through which we willed to come toward

ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δίς,
you, I indeed Paul and once and twice,

καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. 19 τίς γὰρ
and cut in on us the Satan. What for

ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως —
of us hope or joy or crown of boasting —

ἢ οὐχὶ καὶ ὑμεῖς — ἔμπροσθεν τοῦ κυρίου
or not also you — in front of the Lord

ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;
of us Jesus in the of him presence?

20 ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ
You for you are the glory of us and the

χαρά.
joy.

3 Διὸ μηκέτι στέγοντες
Through which not yet bearing up

ηὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις
we thought well to be left down in Athens

μόνοι, 2 καὶ ἐπέμψαμεν Τιμόθεον, τὸν
(ones) alone, and we sent Timothy, the

ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ θεοῦ ἐν τῷ
brother of us and servant of the God in the

εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηρίξαι
good news of the Christ, into the to fix firmly

ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως
you and to comfort over the faith

ὑμῶν 3 τὸ μηδένα σαίνεσθαι ἐν ταῖς
of you the no one to be swayed in the

θλίψεσιν ταύταις. αὐτοὶ γὰρ
tribulations these. Very (ones) for

οἴδατε ὅτι εἰς τοῦτο κείμεθα·
you have known that into this (thing) we are lying;

4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν,
and for when toward you we were,

προελέγομεν ὑμῖν ὅτι μέλλομεν
we were saying before to you that we are about

θλίβεσθαι, καθὼς καὶ
to be suffering tribulation, according as also

ἐγένετο καὶ οἴδατε. 5 διὰ
it has occurred and you have known. Through

τοῦτο κἀγὼ μηκέτι στέγων ἔπεμψα εἰς τὸ
this also I not yet bearing up I sent into the

γνῶναι τὴν πίστιν ὑμῶν, μή πως
to know the faith of you, not somehow

to see YOUR faces with
great desire. 18 For
this reason we wanted
to come to YOU, yes,
I Paul, both once and
a second time, but
Satan cut across our
path. 19 For what is
our hope or joy or
crown of exultation—
why, is it not in fact
YOU?—before our Lord
Jesus at his pres-
ence?[a] 20 YOU certain-
ly are our glory and
joy.

3 Hence, when we
could bear it no
longer, we saw good
to be left alone in
Athens; 2 and we sent
Timothy, our brother
and God's minister in
the good news about
the Christ, in order
to make YOU firm
and comfort YOU in
behalf of YOUR faith,
3 that no one might
be swayed by these
tribulations. For YOU
yourselves know we
are appointed to this
very thing. 4 In fact,
too, when we were
with YOU, we used
to tell YOU beforehand
that we were destined
to suffer tribulation,
just as it has also
happened and as YOU
know. 5 That is why,
indeed, when I could
bear it no longer, I
sent to know of YOUR
faithfulness, as per-
haps in some way

19[a] See Appendix under 1 Corinthians 16:17.

ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς
he tempted you the (one) tempting and into

κενὸν γένηται ὁ κόπος ἡμῶν.
empti(ness) might become the labor of us.

6 Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς
Right now but having come of Timothy toward

ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου
us from you and having given good news of

ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ
to us the faith and the love of you, and

ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν
that you are having remembrance of us good

πάντοτε ἐπιποθοῦντες ἡμᾶς ἰδεῖν
always yearning us to see

καθάπερ καὶ ἡμεῖς ὑμᾶς,
according to which (things) even also we you,

7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί,
through this we were comforted, brothers,

ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ
upon you upon all the necessity and

θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,
tribulation of us through the of you faith,

8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς
because now we are living if ever you

στήκετε ἐν κυρίῳ. 9 τίνα γὰρ
are standing in Lord. What for

εὐχαριστίαν δυνάμεθα τῷ θεῷ
thanksgiving we are able to the God

ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ
to give back instead about you upon all the

χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς
joy to which we are rejoicing through you

ἔμπροσθεν τοῦ θεοῦ ἡμῶν, 10 νυκτὸς καὶ
in front of the God of us, of night and

ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ
of day superabundantly supplicating into the

ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι
to see of you the face and to adjust down

τὰ ὑστερήματα τῆς πίστεως ὑμῶν;
the (things) lacking of the faith of you?

11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν
Very (one) but the God and Father of us

καὶ ὁ κύριος ἡμῶν Ἰησοῦς
and the Lord of us Jesus

κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς
may he straighten down the way of us toward

ὑμᾶς· 12 ὑμᾶς δὲ ὁ κύριος
you; you but the Lord

πλεονάσαι καὶ περισσεύσαι
may cause to become more and may make abound

the tempter might
have tempted YOU,
and our labor might
have turned out to
be in vain.
6 But Timothy has
just now come to us
from YOU and given
us the good news
about YOUR faithful-
ness and love, and
that YOU continue
having good remem-
brance of us always,
yearning to see us
in the same way, in-
deed, as we also do
YOU. 7 That is why,
brothers, we have
been comforted over
YOU in all our neces-
sity and tribulation
through the faithful-
ness YOU show, 8 be-
cause now we live if
YOU stand firm in
[the] Lord. 9 For what
thanksgiving can we
render to God con-
cerning YOU in return
for all the joy with
which we are rejoicing
on YOUR account be-
fore our God, 10 while
night and day we
make more than ex-
traordinary supplica-
tions to see YOUR
faces and to make
good the things that
are lacking about YOUR
faith?
11 Now may our
God and Father him-
self and our Lord
Jesus direct our
way prosperously to
YOU. 12 Moreover, may
the Lord cause YOU
to increase, yes,
make YOU abound,

τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας,
to the love into one another and into all (ones),
καθάπερ καὶ ἡμεῖς εἰς
according to which (things) even also we into
ὑμᾶς, 13 εἰς τὸ στηρίξαι ὑμῶν τὰς
YOU, into the to fix firmly of YOU the
καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ ἔμπροσθεν
hearts unblamable in holiness in front
τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ
of the God and Father of us in the presence
τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν
of the Lord of us Jesus with all the
ἁγίων αὐτοῦ.
holy (ones) of him.

4 Λοιπόν, ἀδελφοί, ἐρωτῶμεν
Leftover (thing), brothers, we are requesting
ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ,
YOU and we are encouraging in Lord Jesus,
ἵνα καθὼς παρελάβετε
in order that according as YOU received alongside
παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς
beside of us the how it is binding YOU
περιπατεῖν καὶ ἀρέσκειν θεῷ,
to be walking about and to be pleasing to God,
καθὼς καὶ περιπατεῖτε, —
according as also YOU are walking about, —
ἵνα περισσεύητε μᾶλλον.
in order that YOU may abound rather.
2 οἴδατε γὰρ τίνας παραγγελίας
You have known for what charges
ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.
we gave to YOU through the Lord Jesus.
3 Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ
This for is will of the God, the
ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς
sanctification of YOU, to be holding selves from YOU
ἀπὸ τῆς πορνείας, 4 εἰδέναι
from the fornication, to have known
ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι
each (one) of YOU the of himself vessel to possess
ἐν ἁγιασμῷ καὶ τιμῇ, 5 μὴ ἐν πάθει
in sanctification and honor, not in passion
ἐπιθυμίας καθάπερ καὶ
of desire according to which (things) even also
τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν,
the nations the (ones) not having known the God,
6 τὸ μὴ ὑπερβαίνειν καὶ
the not to be stepping over and

in love to one another and to all, even as we also do to YOU;
13 to the end that he may make YOUR hearts firm, unblamable in holiness before our God and Father at the presence[a] of our Lord Jesus with all his holy ones.

4 Finally, brothers, we request YOU and exhort YOU by the Lord Jesus, just as YOU received [the instruction] from us on how YOU ought to walk and please God, just as YOU are in fact walking, that YOU would keep on doing it more fully.
2 For YOU know the orders we gave YOU through the Lord Jesus.

3 For this is what God wills, the sanctifying of YOU, that YOU abstain from fornication;
4 that each one of YOU should know how to get possession of his own vessel in sanctification and honor,
5 not in covetous sexual appetite such as also those nations have which do not know God;
6 that no one go to the point of harming and

13[a] See 5:23, footnote[a].

πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν
to be taking more of in the matter the brother
αὐτοῦ, διότι ἔκδικος Κύριος περὶ
of him, through which avenger Lord about
πάντων τούτων, καθὼς καὶ
all these (things), according as also
προείπαμεν ὑμῖν καὶ
we beforehand said to YOU and
διεμαρτυράμεθα. 7 οὐ γὰρ ἐκάλεσεν
we thoroughly bore witness. Not for called
ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν
us the God upon uncleanness but in
ἁγιασμῷ. 8 τοιγαροῦν ὁ
sanctification. To you-for-therefore the (one)
ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ
putting aside not man he is putting aside
ἀλλὰ τὸν θεὸν τὸν διδόντα τὸ πνεῦμα
but the God the (one) giving the spirit
αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.
of him the holy into YOU.
9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν
About but the brotherly affection not need
ἔχετε γράφειν ὑμῖν, αὐτοὶ
YOU are having to be writing to YOU, very (ones)
γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ
for YOU taught by God YOU are into the
ἀγαπᾶν ἀλλήλους· 10 καὶ γὰρ
to be loving one another; and for
ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς
YOU are doing it into all the brothers
τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ.
the (ones) in whole the Macedonia.
Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
We are encouraging but YOU, brothers,
περισσεύειν μᾶλλον, 11 καὶ
to be abounding rather, and
φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν
to be fond of honor to be quiet and to be performing
τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν
the (things) own and to be working to the hands
ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν,
of YOU, according as to YOU we laid charge,
12 ἵνα περιπατῆτε
in order that YOU may be walking about
εὐσχημόνως πρὸς τοὺς ἔξω καὶ
decently toward the (ones) outside and
μηδενὸς χρείαν ἔχητε.
of nothing need YOU may be having.

encroach upon the rights of his brother in this matter, because Jehovah[a] is one who exacts punishment for all these things, just as we told YOU beforehand and also gave YOU a thorough witness.
7 For God called us, not with allowance for uncleanness, but in connection with sanctification.
8 So, then, the man that shows disregard is disregarding, not man, but God, who puts his holy spirit in YOU.

9 However, with reference to brotherly love, YOU do not need us to be writing YOU, for YOU yourselves are taught by God[b] to love one another;
10 and, in fact, YOU are doing it to all the brothers in all of Mac·e·do'ni·a. But we exhort YOU, brothers, to go on doing it in fuller measure,
11 and to make it YOUR aim to live quietly and to mind YOUR own business and work with YOUR hands, just as we ordered YOU;
12 so that YOU may be walking decently as regards people outside and not be needing anything.

6[a] Jehovah, J[7,8,17,18]; the Lord, ℵBAVg. 9[b] God, ℵBAVgJ[18]; Jehovah, J[17].

13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν,
Not we are willing but you to be ignorant,
ἀδελφοί, περὶ τῶν κοιμωμένων,
brothers, about the (ones) sleeping,
ἵνα μὴ λυπῆσθε καθὼς καὶ
in order that not you may be sad according as also
οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.
the leftover (ones) the (ones) not having hope.
14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν
If for we are believing that Jesus died
καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς
and he stood up, thus also the God the (ones)
κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει
having slept through the Jesus he will lead
σὺν αὐτῷ. 15 Τοῦτο γὰρ ὑμῖν
together with him. This for to you
λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ
we are saying in word of Lord, that we the
ζῶντες οἱ περιλειπόμενοι εἰς τὴν
living the (ones) being left around into the
παρουσίαν τοῦ κυρίου οὐ μὴ
presence of the Lord not not
φθάσωμεν τοὺς κοιμηθέντας·
we should come ahead of the (ones) having slept;
16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι,
because very (one) the Lord in command,
ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ,
in voice of archangel and in trumpet of God,
καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ
he will come down from heaven, and the
νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,
dead (ones) in Christ will stand up first,
17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ
thereupon we the living the (ones)
περιλειπόμενοι ἅμα σὺν
being left around at the same time together with
αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς
them we will be snatched in clouds into
ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως
meeting of the Lord into air; and thus
πάντοτε σὺν κυρίῳ ἐσόμεθα.
always together with Lord we shall be.
18 Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς
As-and be YOU comforting one another in the
λόγοις τούτοις.
words these.

13 Moreover, broth-
ers, we do not want
YOU to be ignorant
concerning those
who are sleeping [in
death]; that YOU
may not sorrow just
as the rest also do
who have no hope.
14 For if our faith is
that Jesus died and
rose again, so, too,
those who have fallen
asleep [in death]
through Jesus God
will bring with him.
15 For this is what we
tell YOU by Jehovah's[a]
word, that we the liv-
ing who survive to the
presence of the Lord
shall in no way pre-
cede those who have
fallen asleep [in
death]; 16 because the
Lord[b] himself will de-
scend from heaven
with a commanding
call, with an arch-
angel's voice and with
God's trumpet, and
those who are dead
in union with Christ
will rise first. 17 Af-
terward we the living
who are surviving will,
together with them,
be caught away in
clouds to meet the
Lord[b] in the air; and
thus we shall always
be with [the] Lord.[c]
18 Consequently keep
comforting one anoth-
er with these words.

15[a] Jehovah's, J7,8,17,18; the Lord's, ℵBAVg. 16, 17[b] The Lord, ℵBAVg; Jehovah, J7,8,14. 17[c] Jehovah, J8.

5 Περὶ δὲ τῶν χρόνων καὶ τῶν
About but the times and the
καιρῶν, ἀδελφοί, οὐ χρείαν
appointed times, brothers, not need
ἔχετε ὑμῖν γράφεσθαι, 2 αὐτοὶ
YOU are having to YOU to be written, very (ones)
γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα
for exactly YOU have known that day
Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.
of Lord as thief in night thus is coming.
3 ὅταν λέγωσιν Εἰρήνη καὶ
Whenever they may be saying Peace and
ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς
security, then sudden to them
ἐφίσταται ὄλεθρος ὥσπερ ἡ ὠδὶν
is standing upon destruction as-even the birth pang
τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ
to the [woman] in belly having, and not not
ἐκφύγωσιν. 4 ὑμεῖς δέ, ἀδελφοί, οὐκ
they should flee out. YOU but, brothers, not
ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα
YOU are in darkness, in order that the day
ὑμᾶς ὡς κλέπτας καταλάβῃ,
YOU as thieves should receive down,
5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ
all for YOU sons of light YOU are and
υἱοὶ ἡμέρας. Οὐκ ἐσμὲν νυκτὸς οὐδὲ
sons of day. Not we are of night not-but
σκότους.
of darkness.
6 ἄρα οὖν μὴ καθεύδωμεν ὡς
Really therefore not may we be sleeping as
οἱ λοιποί, ἀλλὰ γρηγορῶμεν
the leftover (ones), but may we be staying awake
καὶ νήφωμεν. 7 οἱ γὰρ
and may we be sober. The (ones) for
καθεύδοντες νυκτὸς καθεύδουσιν, καὶ
sleeping of night they are sleeping, and
οἱ μεθυσκόμενοι νυκτὸς
the (ones) getting themselves drunk of night
μεθύουσιν· 8 ἡμεῖς δὲ ἡμέρας ὄντες
they are being drunk; we but of day being
νήφωμεν, ἐνδυσάμενοι θώρακα
may we be sober, having put on breastplate
πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν
of faith and of love and helmet
ἐλπίδα σωτηρίας· 9 ὅτι οὐκ ἔθετο ἡμᾶς
hope of salvation; because not put us

5 Now as for the
times and the sea-
sons, brothers, YOU
need nothing to be
written to YOU. 2 For
YOU yourselves know
quite well that Jeho-
vah's[a] day is coming
exactly as a thief in
the night. 3 Whenever
it is that they are say-
ing: "Peace and se-
curity!" then sudden
destruction is to be
instantly upon them
just as the pang of
distress upon a preg-
nant woman; and they
will by no means es-
cape. 4 But YOU,
brothers, YOU are not
in darkness, so that
that day should over-
take YOU as it would
thieves, 5 for YOU are
all sons of light and
sons of day. We be-
long neither to night
nor to darkness.

6 So, then, let us
not sleep on as the
rest do, but let us
stay awake and keep
our senses. 7 For those
who sleep are accus-
tomed to sleep at
night, and those who
get drunk are usually
drunk at night. 8 But
as for us who belong
to the day, let us keep
our senses and have
on the breastplate of
faith and love and as
a helmet the hope of
salvation; 9 because
God assigned us, not

2[a] Jehovah's, J7,8,13,14,16-18; the Lord's, ℵBAVg.

ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν
the God into wrath but into procuring
σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ
of salvation through the Lord of us of Jesus
Χριστοῦ, 10 τοῦ ἀποθανόντος περὶ
Christ, of the (one) having died about
ἡμῶν ἵνα εἴτε
us in order that whether
γρηγορῶμεν εἴτε καθεύδωμεν
we may be staying awake or we may be sleeping
ἅμα σὺν αὐτῷ ζήσωμεν.
at the same time together with him we might live.
11 Διὸ παρακαλεῖτε ἀλλήλους
Through which be YOU comforting one another
καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς
and be YOU building up one the one, according as
καὶ ποιεῖτε.
also YOU are doing.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί,
We are requesting but YOU, brothers,
εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ
to have known the (ones) laboring in YOU and
προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ
standing before of YOU in Lord and
νουθετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι
putting mind in YOU, and to be considering
αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ
them superabundantly in love through the
ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.
work of them. Be YOU peaceable in selves.
14 Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
We are encouraging but YOU, brothers,
νουθετεῖτε τοὺς ἀτάκτους,
be YOU putting mind in the disorderly,
παραμυθεῖσθε τοὺς ὀλιγοψύχους,
be YOU consoling the ones of little soul,
ἀντέχεσθε τῶν ἀσθενῶν,
be YOU holding selves against the weak (ones),
μακροθυμεῖτε πρὸς πάντας.
be YOU having longness of spirit toward all.
15 ὁρᾶτε μή τις κακὸν
Be YOU seeing not anyone bad (thing)
ἀντὶ κακοῦ τινὶ ἀποδῷ,
in place of bad (thing) to anyone he might give back,
ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε
but always the good (thing) be YOU pursuing
εἰς ἀλλήλους καὶ εἰς πάντας.
into one another and into all.

to wrath, but to
the acquiring of sal-
vation through our
Lord Jesus Christ.
10 He died for us,
that, whether we
stay awake or are
asleep, we should live
together with him.
11 Therefore keep
comforting one an-
other and building
one another up, just
as YOU are in fact
doing.

12 Now we request
YOU, brothers, to
have regard for those
who are working
hard among YOU
and presiding over
YOU in [the] Lord
and admonishing YOU;
13 and to give them
more than extraor-
dinary consideration
in love because of
their work. Be peace-
able with one an-
other. 14 On the other
hand, we exhort
YOU, brothers, ad-
monish the disorder-
ly, speak consolingly
to the depressed souls,
support the weak,
be long-suffering to-
ward all. 15 See that
no one renders in-
jury for injury to
anyone else, but al-
ways pursue what
is good toward one
another and to all
others.

16 Πάντοτε χαίρετε, 17 ἀδιαλείπτως
Always be YOU rejoicing, incessantly
προσεύχεσθε, 18 ἐν παντὶ
be YOU praying, in everything
εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ
be YOU giving thanks; this for will of God
ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα
in Christ Jesus into YOU. The spirit
μὴ σβέννυτε, 20 προφητείας μὴ
not be YOU extinguishing, prophecies not
ἐξουθενεῖτε· 21 πάντα δὲ
be YOU treating as nothing; all (things) but
δοκιμάζετε, τὸ καλὸν
be YOU proving, the fine (thing)
κατέχετε, 22 ἀπὸ παντὸς εἴδους
be YOU holding down, from every seen (form)
πονηροῦ ἀπέχεσθε.
of wicked(ness) be YOU holding yourselves from.
23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης
Very (one) but the God of the peace
ἁγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ
may sanctify YOU completely whole, and
ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ
whole in (every) part of YOU the spirit and the
ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ
soul and the body blamelessly in the presence
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
of the Lord of us of Jesus Christ
τηρηθείη. 24 πιστὸς ὁ καλῶν ὑμᾶς,
may it be kept. Faithful the (one) calling YOU,
ὃς καὶ ποιήσει.
who also will do.
25 Ἀδελφοί, προσεύχεσθε καὶ περὶ ἡμῶν.
Brothers, be YOU praying also about us.
26 Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν
Greet YOU the brothers all in
φιλήματι ἁγίῳ.
kiss holy.
27 Ἐνορκίζω ὑμᾶς τὸν κύριον
I am putting on oath YOU the Lord
ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς
to be read the letter to all the
ἀδελφοῖς.
brothers.
28 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.
of us Jesus Christ with YOU.

16 Always be rejoic-
ing. 17 Pray incessant-
ly. 18 In connection
with everything give
thanks. For this is
the will of God in
union with Christ
Jesus respecting YOU.
19 Do not put out
the fire of the spirit.
20 Do not treat proph-
esyings with con-
tempt. 21 Make sure
of all things; hold
fast to what is fine.
22 Abstain from every
form of wickedness.

23 May the very
God of peace sanc-
tify YOU completely.
And sound in every
respect may the spirit
and soul and body
of YOU [brothers] be
preserved in a blame-
less manner at the
presence[a] of our Lord
Jesus Christ. 24 He
who is calling YOU
is faithful, and he
will also do it.

25 Brothers, contin-
ue in prayer for us.

26 Greet all the
brothers with a holy
kiss.

27 I am putting YOU
under the solemn ob-
ligation by the Lord[b]
for this letter to be
read to all the broth-
ers.

28 The undeserved
kindness of our Lord
Jesus Christ be with
YOU.

23[a] Presence=παρουσία (*par·ou·si'a*). See Appendix under 1 Corinthians 16:17. 27[b] The Lord, ℵBAVg; Jehovah, $J^{7,8,13,14}$.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β

TOWARD THESSALONIANS 2

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ
Paul and Silvanus and Timothy to the
ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ
ecclesia of Thessalonians in God Father
ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ·
of us and to Lord Jesus Christ;
2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to YOU and peace
ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.
from God Father and Lord Jesus Christ.
3 Εὐχαριστεῖν ὀφείλομεν τῷ
To be giving thanks we are owing to the
θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς
God always about YOU, brothers, according as
ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει
worthy it is, because is having supergrowth
ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ
the faith of YOU and is becoming more the
ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς
love of one of each of all of YOU into
ἀλλήλους, 4 ὥστε αὐτοὺς ἡμᾶς ἐν
one another, as-and very (ones) us in
ὑμῖν ἐνκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις
YOU to be boasting in in the ecclesias
τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ
of the God over of the endurance of YOU and
πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν
of faith in all the persecutions of YOU
καὶ ταῖς θλίψεσιν αἷς
and to the tribulations to which
ἀνέχεσθε, 5 ἔνδειγμα τῆς
YOU are holding selves up, showing within of the
δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ
righteous judgment of the God, into the
καταξιωθῆναι ὑμᾶς τῆς βασιλείας
to be counted down worthy YOU of the kingdom
τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε.
of the God, over which also YOU are suffering.
6 εἴπερ δίκαιον παρὰ θεῷ
If-even righteous (thing) beside God
ἀνταποδοῦναι τοῖς
to give back instead to the (ones)

1 Paul and Sil·va'-
nus and Timothy
to the congregation of
the Thes·sa·lo'ni·ans
in union with God
our Father and [the]
Lord Jesus Christ:
2 May YOU have un-
deserved kindness and
peace from God the
Father and [the]
Lord Jesus Christ.
3 We are obligated
to give God thanks
always for YOU, broth-
ers, as it is fitting,
because YOUR faith is
growing exceedingly
and the love of each
and all of YOU is in-
creasing one toward
the other. 4 As a re-
sult we ourselves take
pride in YOU among
the congregations of
God because of YOUR
endurance and faith
in all YOUR persecu-
tions and the tribu-
lations that YOU are
bearing. 5 This is a
proof of the righteous
judgment of God,
leading to YOUR be-
ing counted worthy
of the kingdom of
God, for which YOU
are indeed suffering.
6 This takes into
account that it is
righteous on God's
part to repay trib-
ulation to those who

θλίβουσιν ὑμᾶς θλίψιν 7 καὶ
making tribulation for YOU tribulation and
ὑμῖν τοῖς θλιβομένοις
to YOU the (ones) being put under tribulation
ἄνεσιν μεθ' ἡμῶν ἐν τῇ ἀποκαλύψει
letting up with us in the revelation
τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ'
of the Lord Jesus from heaven with
ἀγγέλων δυνάμεως αὐτοῦ 8 ἐν πυρὶ φλογός,
angels of power of him in fire of flame,
διδόντος ἐκδίκησιν τοῖς μὴ
of (one) giving vengeance to the (ones) not
εἰδόσι θεὸν καὶ τοῖς μὴ
having known God and to the (ones) not
ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου
obeying to the good news of the Lord
ἡμῶν Ἰησοῦ, 9 οἵτινες δίκην τίσουσιν
of us of Jesus, which ones justice will pay
ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ
destruction everlasting from face of the
κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος
Lord and from the glory of the strength
αὐτοῦ, 10 ὅταν ἔλθῃ
of him, whenever he should come
ἐνδοξασθῆναι ἐν τοῖς ἁγίοις
to be glorified within in the holy (ones)
αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς
of him and to be wondered at in all the (ones)
πιστεύσασιν, ὅτι ἐπιστεύθη τὸ
having believed, because was believed the
μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ
witness of us upon YOU, in the day
ἐκείνῃ.
that.
11 Εἰς ὃ καὶ προσευχόμεθα πάντοτε
Into which also we are praying always
περὶ ὑμῶν, ἵνα ὑμᾶς
about YOU, in order that YOU
ἀξιώσῃ τῆς κλήσεως ὁ
he might count worthy of the calling the
θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν
God of us and he might fulfill every
εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως
well thinking of goodness and work of faith
ἐν δυνάμει, 12 ὅπως ἐνδοξασθῇ τὸ
in power, so that might be glorified in the
ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν,
name of the Lord of us Jesus in YOU,

make tribulation for
YOU, 7 but, to YOU
who suffer tribula-
tion, relief along with
us at the revelation
of the Lord Jesus
from heaven with
his powerful angels
8 in a flaming fire,
as he brings ven-
geance upon those
who do not know
God and those who
do not obey the good
news about our Lord
Jesus. 9 These very
ones will undergo the
judicial punishment
of everlasting destruc-
tion from before the
Lord and from the
glory of his strength,
10 at the time he
comes to be glorified
in connection with
his holy ones and
to be regarded in
that day with won-
der in connection
with all those who
exercised faith, be-
cause the witness we
gave met with faith
among YOU.
11 To that very end
indeed we always
pray for YOU, that
our God may count
YOU worthy of [his]
calling and perform
completely all he
pleases of goodness
and the work of faith
with power; 12 in or-
der that the name of
our Lord Jesus may
be glorified in YOU,

καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν
and you in him, according to the
χάριν τοῦ θεοῦ ἡμῶν καὶ
undeserved kindness of the God of us and
κυρίου Ἰησοῦ Χριστοῦ.
of Lord Jesus Christ.

2 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ
We are requesting but you, brothers, over
τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ
the presence of the Lord of us Jesus
Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ'
Christ and of us being led together upon upon
αὐτόν, 2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς
him, into the not quickly to be shaken you
ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι μήτε
from the mind nor to be being scared nor
διὰ πνεύματος μήτε διὰ λόγου μήτε
through spirit nor through word nor
δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι
through letter as through us, as that
ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου.
has stood in the day of the Lord.
3 μή τις ὑμᾶς ἐξαπατήσῃ κατὰ
Not anyone you should seduce according to
μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ
not any manner; because if ever not should come
ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ
the apostasy first and should be revealed
ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς
the man of the lawlessness, the son of the
ἀπωλείας, 4 ὁ ἀντικείμενος καὶ
destruction, the (one) lying against and
ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον
lifting up himself over upon everyone being said
θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς
god or object of reverence, as-and him into
τὸν ναὸν τοῦ θεοῦ καθίσαι,
the divine habitation of the God to sit down,
ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός —.
showing off himself that he is god —.
5 Οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς
Not you are remembering that yet being toward
ὑμᾶς ταῦτα ἔλεγον ὑμῖν;
you these (things) I was saying to you?
6 καὶ νῦν τὸ κατέχον
And now the (thing) holding down
οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν
you have known, into the to be revealed him

and YOU in union
with him, in accord
with the undeserved
kindness of our God
and of the Lord Je-
sus Christ.
2 However, broth-
ers, respecting the
presence of our Lord
Jesus Christ and our
being gathered togeth-
er to him, we request
of YOU 2 not to be
quickly shaken from
YOUR reason nor to be
excited either through
an inspired expression
or through a verbal
message or through a
letter as though from
us, to the effect that
the day of Jehovah[a]
is here.
3 Let no one seduce
YOU in any manner,
because it will not
come unless the apos-
tasy comes first and
the man of lawless-
ness gets revealed, the
son of destruction.
4 He is set in opposi-
tion and lifts himself
up over everyone who
is called "god" or an
object of reverence, so
that he sits down in
the temple of The God,
publicly showing him-
self to be a god. 5 Do
YOU not remember
that, while I was yet
with YOU, I used to
tell YOU these things?
6 And so now YOU
know the thing
that acts as a re-
straint, with a view
to his being revealed

2[a] Jehovah, J17,18; the Lord, ℵBAVg.

ἐν τῷ αὐτοῦ καιρῷ· 7 τὸ γὰρ
in the of him appointed time; the for
μυστήριον ἤδη ἐνεργεῖται τῆς
mystery already is working within of the
ἀνομίας· μόνον ὁ κατέχων
lawlessness; only the (one) holding down
ἄρτι ἕως ἐκ μέσου γένηται.
right now until out of midst might come to be.
8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος,
And then will be revealed the lawless (one),
ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ
whom the Lord Jesus will take up to the
πνεύματι τοῦ στόματος αὐτοῦ καὶ
spirit of the mouth of him and
καταργήσει τῇ ἐπιφανείᾳ τῆς
will make ineffective to the manifestation of the
παρουσίας αὐτοῦ, 9 οὗ ἐστὶν ἡ
presence of him, of whom is the
παρουσία κατ' ἐνέργειαν τοῦ
presence according to working within of the
Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ
Satan in all power and to signs and
τέρασιν ψεύδους 10 καὶ ἐν πάσῃ ἀπάτῃ
to portents of lie and in every seduction
ἀδικίας τοῖς
of unrighteousness to the (ones)
ἀπολλυμένοις, ἀνθ' ὧν
destroying themselves, instead of which (things)
τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο
the love of the truth not they received
εἰς τὸ σωθῆναι αὐτούς· 11 καὶ διὰ
into the to be saved them; and through
τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν
this is sending to them the God working within
πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει,
of error into the to believe them to the lie,
12 ἵνα κριθῶσιν πάντες
in order that they might be judged all
οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ
the (ones) not having believed to the truth
ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ.
but having thought well to the unrighteousness.
13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν
We but are owing to be giving thanks
τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ
to the God always about you, brothers
ἠγαπημένοι ὑπὸ Κυρίου, ὅτι
having been loved by Lord, because

in his own due time.
7 True, the mystery
of this lawlessness is
already at work; but
only till he who is
right now acting as
a restraint gets to
be out of the way.
8 Then, indeed, the
lawless one will be
revealed, whom the
Lord Jesus will do
away with by the
spirit of his mouth
and bring to nothing
by the manifestation
of his presence.[a] 9 But
the lawless one's pres-
ence is according to
the operation of Sa-
tan with every pow-
erful work and lying
signs and portents
10 and with every
unrighteous deception
for those who are
perishing, as a retri-
bution because they
did not accept the
love of the truth that
they might be saved.
11 So that is why God
lets an operation of
error go to them, that
they may get to be-
lieving the lie, 12 in
order that they all
may be judged be-
cause they did not
believe the truth but
took pleasure in un-
righteousness.
13 However, we are
obligated to thank
God always for YOU,
brothers loved by
Jehovah,[b] because

8[a] See Appendix under 1 Corinthians 16:17. 13[b] Jehovah, J13,16; the Lord, ℵBA; God, VgJ8.

εἵλατο ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς
he selected you the God from beginning

εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ
into salvation in sanctification of spirit and

πίστει ἀληθείας, 14 εἰς ὃ
to faith of truth, into which (thing)

ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν,
he called you through the good news of us,

εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν
into procuring of glory of the Lord of us

Ἰησοῦ Χριστοῦ. 15 Ἄρα οὖν, ἀδελφοί,
of Jesus Christ. Really therefore, brothers,

στήκετε, καὶ κρατεῖτε τὰς
be you standing, and be you holding fast the

παραδόσεις ἃς ἐδιδάχθητε εἴτε
traditions which you were taught whether

διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.
through word or through letter of us.

16 Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς
Very (one) but the Lord of us Jesus

Χριστὸς καὶ ὁ θεὸς ὁ πατὴρ ἡμῶν, ὁ
Christ and the God the Father of us, the (one)

ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν
having loved us and having given comfort

αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν
everlasting and hope good in

χάριτι, 17 παρακαλέσαι ὑμῶν
undeserved kindness, may he comfort of you

τὰς καρδίας καὶ στηρίξαι ἐν παντὶ
the hearts and may he fix firmly in every

ἔργῳ καὶ λόγῳ ἀγαθῷ.
work and word good.

3 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί,
The leftover (thing) be you praying, brothers,

περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ
about us, in order that the word of the

κυρίου τρέχῃ καὶ δοξάζηται
Lord may be running and it may be being glorified

καθὼς καὶ πρὸς ὑμᾶς, 2 καὶ ἵνα
according as also toward you, and in order that

ῥυσθῶμεν ἀπὸ τῶν ἀτόπων
we might be drawn for self from the out-of-place

καὶ πονηρῶν ἀνθρώπων, οὐ γὰρ πάντων
and wicked men, not for of all (ones)

ἡ πίστις. 3 Πιστὸς δέ ἐστιν ὁ κύριος,
the faith. Faithful but is the Lord,

ὃς στηρίξει ὑμᾶς καὶ φυλάξει
who will fix firmly you and he will guard

God selected YOU from [the] beginning for salvation by sanctifying YOU with spirit and by YOUR faith in the truth. 14 To this very destiny he called YOU through the good news we declare, for the purpose of acquiring the glory of our Lord Jesus Christ. 15 So, then, brothers, stand firm and maintain YOUR hold on the traditions that YOU were taught, whether it was through a verbal message or through a letter of ours. 16 Moreover, may our Lord Jesus Christ himself and God our Father, who loved us and gave everlasting comfort and good hope by means of undeserved kindness, 17 comfort YOUR hearts and make YOU firm in every good deed and word.

3 Finally, brothers, carry on prayer for us, that the word of Jehovah[a] may keep moving speedily and being glorified just as it is in fact with YOU; 2 and that we may be delivered from harmful and wicked men, for faith is not a possession of all people. 3 But the Lord is faithful, and he will make YOU firm and keep YOU

1[a] Jehovah, J7,8,13,14,16-18; the Lord, ℵBAVg.

ἀπὸ τοῦ πονηροῦ. 4 πεποίθαμεν
from the wicked (one). We have been persuaded

δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ
but in Lord upon you, that what (things)

παραγγέλλομεν καὶ ποιεῖτε καὶ
we are charging and you are doing and

ποιήσετε. 5 Ὁ δὲ κύριος κατευθύναι
you will do. The but Lord may straighten down

ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ
of you the hearts into the love of the

θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ χριστοῦ.
God and into the endurance of the Christ.

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί,
We are charging but to you, brothers,

ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ
in name of the Lord Jesus Christ

στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ
to be withdrawing you from every brother

ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ
disorderly walking and not according to

τὴν παράδοσιν ἣν παρελάβετε
the tradition which you received alongside

παρ' ἡμῶν. 7 αὐτοὶ γὰρ οἴδατε
beside of us. Very (ones) for you have known

πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι
how it is binding to be imitating us, because

οὐκ ἠτακτήσαμεν ἐν ὑμῖν οὐδὲ
not we behaved disorderly in you nor

δωρεὰν ἄρτον ἐφάγομεν παρά τινος,
free gift bread we ate beside of anyone,

8 ἀλλ' ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ
but in labor and toil of night and

ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ
of day working toward the not

ἐπιβαρῆσαί τινα ὑμῶν· 9 οὐχ ὅτι
to put weight upon anyone of you; not that

οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα
not we are having authority, but in order that

ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ
selves type we might give to you into the

μιμεῖσθαι ἡμᾶς. 10 καὶ γὰρ ὅτε ἦμεν
to be imitating us. And for when we were

πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν,
toward you, this we were charging to you,

ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι
that if anyone not is willing to be working

μηδὲ ἐσθιέτω. 11 ἀκούομεν γὰρ
neither let him be eating. We are hearing for

from the wicked one. 4 Moreover, we have confidence in [the] Lord regarding YOU, that YOU are doing and will go on doing the things we order. 5 May the Lord continue directing YOUR hearts successfully into the love of God and into the endurance for the Christ.

6 Now we are giving YOU orders, brothers, in the name of the Lord Jesus Christ, to withdraw from every brother walking disorderly and not according to the tradition YOU received from us. 7 For YOU yourselves know the way YOU ought to imitate us, because we did not behave disorderly among YOU 8 nor did we eat food from anyone free. To the contrary, by labor and toil night and day we were working so as not to impose an expensive burden upon any one of YOU. 9 Not that we do not have authority, but in order that we might offer ourselves as an example to YOU to imitate us. 10 In fact, also, when we were with YOU, we used to give YOU this order: "If anyone does not want to work, neither let him eat." 11 For we hear

τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως,
some (ones) walking in YOU disorderly,
μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους·
nothing working but working around;
12 τοῖς δὲ τοιούτοις παραγγέλλομεν
to the but such (ones) we are charging
καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ
and we are encouraging in Lord Jesus Christ
ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν
in order that with quietness working the
ἑαυτῶν ἄρτον ἐσθίωσιν.
of themselves bread they may be eating.
13 Ὑμεῖς δέ, ἀδελφοί, μὴ
You but, brothers, not
ἐνκακήσητε καλοποιοῦντες. 14 εἰ
YOU should behave badly in doing fine. If
δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν
but anyone not is obeying to the word of us
διὰ τῆς ἐπιστολῆς, τοῦτον
through the letter, this (one)
σημειοῦσθε, μὴ συναναμίγνυσθαι
be YOU putting sign on, not to mix up selves with
αὐτῷ, ἵνα ἐντραπῇ· 15 καὶ
him, in order that he might be turned in; and
μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ
not as enemy be YOU considering, but
νουθετεῖτε ὡς ἀδελφόν.
be YOU putting mind in as brother.
16 Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης
Very (one) but the Lord of the peace
δῴη ὑμῖν τὴν εἰρήνην διὰ παντὸς
may he give to YOU the peace through all [time]
ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων
in every manner. The Lord with all
ὑμῶν.
of YOU.
17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου,
The greeting to the my hand of Paul,
ὅ ἐστιν σημεῖον ἐν πάσῃ ἐπιστολῇ·
which is sign in every letter;
οὕτως γράφω.
thus I am writing.
18 ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
of us of Jesus Christ with all of YOU.

certain ones are walking disorderly among YOU, not working at all but meddling with what does not concern them.
12 To such persons we give the order and exhortation in [the] Lord Jesus Christ that by working with quietness they should eat food they themselves earn.
13 For YOUR part, brothers, do not give up in doing right.
14 But if anyone is not obedient to our word through this letter, keep this one marked, stop associating with him, that he may become ashamed.
15 And yet do not be considering him as an enemy, but continue admonishing him as a brother.
16 Now may the Lord of peace himself give YOU peace constantly in every way. The Lord be with all of YOU.
17 [Here is] my greeting, Paul's, in my own hand, which is a sign in every letter; this is the way I write.
18 The undeserved kindness of our Lord Jesus Christ be with all of YOU.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α
TOWARD TIMOTHY 1

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ
Paul apostle of Christ Jesus
κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ
according to enjoinder of God Savior of us and
Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν
of Christ Jesus of the hope of us
2 Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει·
to Timothy genuine child in faith;
χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ
undeserved kindness, mercy, peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.
Father and of Christ Jesus of the Lord of us.
3 Καθὼς παρεκάλεσά σε
According as I encouraged you
προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς
to remain toward in Ephesus, [I] going on way into
Μακεδονίαν, ἵνα παραγγείλῃς
Macedonia, in order that you might charge
τισὶν μὴ ἑτεροδιδασκαλεῖν
to some (ones) not to be teaching differently
4 μηδὲ προσέχειν μύθοις καὶ
not-but to be having [mind] toward to myths and
γενεαλογίαις ἀπεράντοις, αἵτινες
to genealogies unbounded, which
ἐκζητήσεις παρέχουσι μᾶλλον ἢ
seekings out are having alongside rather than
οἰκονομίαν θεοῦ τὴν ἐν πίστει,
house-administration of God the (one) in faith,
— 5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν
— the but end of the charging is
ἀγάπη ἐκ καθαρᾶς καρδίας καὶ
love out of clean heart and
συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,
of conscience good and of faith unhypocritical,
6 ὧν τινὲς ἀστοχήσαντες
of which (things) some (ones) having deviated
ἐξετράπησαν εἰς ματαιολογίαν,
they were turned out into vain talk,
7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ
willing to be law teachers, not
νοοῦντες μήτε ἃ λέγουσιν
mentally seeing neither what (things) they are saying

1 Paul, an apostle of Christ Jesus under command of God our Savior and of Christ Jesus, our hope, 2 to Timothy, a genuine child in the faith:
May there be undeserved kindness, mercy, peace from God [the] Father and Christ Jesus our Lord.
3 Just as I encouraged you to stay in Eph'e·sus when I was about to go my way into Mac·e·do'ni·a, so I do now, that you might command certain ones not to teach different doctrine,
4 nor to pay attention to false stories and to genealogies, which end up in nothing, but which furnish questions for research rather than a dispensing of anything by God in connection with faith.
5 Really the objective of this mandate is love out of a clean heart and out of a good conscience and out of faith without hypocrisy.
6 By deviating from these things certain ones have been turned aside into idle talk,
7 wanting to be teachers of law, but not perceiving either the things they are saying

μήτε περὶ τίνων
nor about what (things)
διαβεβαιοῦνται.
they are thoroughly stabilizing.
8 Οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος
We have known but that fine the Law
ἐάν τις αὐτῷ νομίμως χρῆται,
if ever anyone to it lawfully is using,
9 εἰδὼς τοῦτο ὅτι δικαίῳ
having known this that to righteous (one)
νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ
law not is lying down, to lawless (ones) but and
ἀνυποτάκτοις, ἀσεβέσι
non-self-subjecting (ones), to irreverential (ones)
καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ
and to sinners, to unloyal (ones) and
βεβήλοις, πατρολῴαις καὶ
to profane (ones), to smiters of fathers and
μητρολῴαις, ἀνδροφόνοις,
to smiters of mothers, to murderers of male persons,
10 πόρνοις, ἀρσενοκοίταις,
to fornicators, to men lying with males,
ἀνδραποδισταῖς, ψεύσταις,
to catchers of male persons by the foot, to liars,
ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ
to oath breakers, and if anything different to the
ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται,
being healthful teaching is lying against,
11 κατὰ τὸ εὐαγγέλιον τῆς δόξης
according to the good news of the glory
τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην
of the happy God, which was entrusted with
ἐγώ.
I.
12 Χάριν ἔχω τῷ
Thanks I am having to the (one)
ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ
having empowered me to Christ Jesus the Lord
ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος
of us, because faithful me he considered having put
εἰς διακονίαν, 13 τὸ πρότερον ὄντα
into service, the former [time] (one) being
βλάσφημον καὶ διώκτην καὶ ὑβριστήν·
blasphemer and persecutor and insolent (man);
ἀλλὰ ἠλεήθην, ὅτι ἀγνοῶν
but I was shown mercy, because being ignorant
ἐποίησα ἐν ἀπιστίᾳ, 14 ὑπερεπλεόνασεν
I did in unbelief, became beyond more
δὲ ἡ χάρις τοῦ κυρίου ἡμῶν
but the undeserved kindness of the Lord of us

or the things about
which they are mak-
ing strong assertions.
8 Now we know
that the Law is fine
provided one handles
it lawfully 9 in the
knowledge of this
fact, that law is pro-
mulgated, not for a
righteous man, but
for persons lawless
and unruly, ungodly
and sinners, lacking
loving-kindness, and
profane, murderers of
fathers and murderers
of mothers, man-
slayers, 10 fornicators,
men who lie with
males, kidnapers, liars,
false swearers, and
whatever other thing
is in opposition to
the healthful teaching
11 according to the
glorious good news of
the happy God, with
which I was entrusted.
12 I am grateful to
Christ Jesus our Lord,
who imparted power
to me, because he
considered me faith-
ful by assigning me
to a ministry, 13 al-
though formerly I was
a blasphemer and a
persecutor and an in-
solent man. Neverthe-
less, I was shown
mercy, because I was
ignorant and acted
with a lack of faith.
14 But the undeserved
kindness of our Lord
abounded exceedingly

μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ
with faith and love the (one) in Christ
Ἰησοῦ. 15 πιστὸς ὁ λόγος καὶ πάσης
Jesus. Faithful the word and of all
ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς
reception back worthy, that Christ Jesus
ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι·
came into the world sinners to save;
ὧν πρῶτός εἰμι ἐγώ, 16 ἀλλὰ διὰ
of whom first am I, but through
τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ
this I was shown mercy, in order that in me
πρώτῳ ἐνδείξηται Χριστὸς Ἰησοῦς τὴν
first might show in Christ Jesus the
ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν
all longness of spirit, toward subtype
τῶν μελλόντων πιστεύειν ἐπ'
of the (ones) being about to be believing upon
αὐτῷ εἰς ζωὴν αἰώνιον.
him into life everlasting.
17 Τῷ δὲ βασιλεῖ τῶν αἰώνων,
To the but king of the ages,
ἀφθάρτῳ, ἀοράτῳ, μόνῳ θεῷ, τιμὴ καὶ
to incorruptible, invisible, only God, honor and
δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
glory into the ages of the ages; amen.
18 Ταύτην τὴν παραγγελίαν
This the charging
παρατίθεμαί σοι, τέκνον Τιμόθεε,
I am putting alongside to you, child Timothy,
κατὰ τὰς προαγούσας ἐπὶ σὲ
according to the going before upon you
προφητείας, ἵνα
prophecies, in order that
στρατεύῃ ἐν αὐταῖς τὴν καλὴν
you may do military service in them the fine
στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν
military service, having faith and good
συνείδησιν, ἥν τινες ἀπωσάμενοι
conscience, which some (ones) having pushed aside
περὶ τὴν πίστιν ἐναυάγησαν·
about the faith experienced shipwreck;
20 ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος,
of whom is Hymenaeus and Alexander,
οὓς παρέδωκα τῷ Σατανᾷ ἵνα
whom I gave over to the Satan in order that
παιδευθῶσι μὴ βλασφημεῖν.
they might be disciplined not to be blaspheming.

along with faith and
love that is in con-
nection with Christ
Jesus. 15 Faithful and
deserving of full ac-
ceptance is the saying
that Christ Jesus
came into the world
to save sinners. Of
these I am foremost.
16 Nevertheless, the
reason why I was
shown mercy was
that by means of me
as the foremost case
Christ Jesus might
demonstrate all his
long-suffering for a
sample of those who
are going to rest
their faith on him
for everlasting life.
17 Now to the King
of eternity, incorrupt-
ible, invisible, [the]
only God, be honor
and glory forever and
ever. Amen.
18 This mandate I
commit to you, child,
Timothy, in accord
with the predictions
that led directly on
to you, that by these
you may go on wag-
ing the fine warfare;
19 holding faith and
a good conscience,
which some have
thrust aside and
have experienced ship-
wreck concerning
[their] faith. 20 Hy-
me·nae'us and Alex-
ander belong to these,
and I have handed
them over to Satan
that they may be
taught by discipline
not to blaspheme.

2 Παρακαλῶ οὖν πρῶτον
I am encouraging therefore first (thing)
πάντων ποιεῖσθαι δεήσεις,
of all (things) to be being made supplications,
προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ
prayers, intercessions, thanksgivings, over
πάντων ἀνθρώπων, 2 ὑπὲρ βασιλέων καὶ
all men, over kings and
πάντων τῶν ἐν ὑπεροχῇ ὄντων,
all the (ones) in superiority (ones) being,
ἵνα ἤρεμον καὶ ἡσύχιον βίον
in order that still and quiet living
διάγωμεν ἐν πάσῃ εὐσεβείᾳ
we may be leading through in all revering well
καὶ σεμνότητι. 3 τοῦτο καλὸν καὶ
and seriousness. This fine and
ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν
receivable back in sight of the Savior of us
θεοῦ 4 ὃς πάντας ἀνθρώπους θέλει
of God who all men is willing
σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας
to be saved and into accurate knowledge of truth
ἐλθεῖν. 5 Εἷς γὰρ θεός, εἷς καὶ μεσίτης
to come. One for God, one also mediator
θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς
of God and of men man Christ
Ἰησοῦς, 6 ὁ δοὺς ἑαυτὸν
Jesus, the (one) having given himself
ἀντίλυτρον ὑπὲρ πάντων, τὸ
corresponding ransom over all (ones), the
μαρτύριον καιροῖς ἰδίοις· 7 εἰς
witness to appointed times own; into
ὃ ἐτέθην ἐγὼ κῆρυξ καὶ
which (thing) was put I preacher and
ἀπόστολος, — ἀλήθειαν λέγω, οὐ
apostle, — truth I am saying, not
ψεύδομαι, — διδάσκαλος ἐθνῶν ἐν πίστει
I am lying, — teacher of nations in faith
καὶ ἀληθείᾳ.
and truth.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς
I am wishing therefore to pray the
ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας
male persons in every place, lifting up upon
ὁσίους χεῖρας χωρὶς ὀργῆς καὶ
loyal hands apart from wrath and
διαλογισμῶν. 9 Ὡσαύτως γυναῖκας ἐν
divided reckonings. As-thus women in

2 I therefore exhort,
first of all, that
supplications, prayers,
intercessions, offerings
of thanks, be made
concerning all sorts
of men, 2 concerning
kings and all those
who are in high sta-
tion; in order that we
may go on leading a
calm and quiet life
with full godly devo-
tion[a] and seriousness.
3 This is fine and ac-
ceptable in the sight
of our Savior, God,
4 whose will is that
all sorts of men
should be saved and
come to an accurate
knowledge of truth.
5 For there is one
God, and one medi-
ator between God and
men, a man Christ
Jesus, 6 who gave
himself a correspond-
ing ransom for all—
[this is] what is to
be witnessed to at its
own particular times.
7 For the purpose of
this witness I was
appointed a preacher
and an apostle—I am
telling the truth, I am
not lying—a teacher
of nations in the mat-
ter of faith and truth.

8 Therefore I desire
that in every place
the men carry on
prayer, lifting up
loyal hands, apart
from wrath and
debates. 9 Likewise I
desire the women to

2a With full godly devotion, ℵBAVg; with full fear of Jehovah, J[7,8].

καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ
dress adorning with modesty and
σωφροσύνης κοσμεῖν ἑαυτάς, μὴ
soundness of mind to be adorning themselves, not
ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ
in braiding and gold or pearls or
ἱματισμῷ πολυτελεῖ, 10 ἀλλ' ὃ πρέπει
garb of much cost, but what is befitting
γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν,
to women promising reverence of God,
δι' ἔργων ἀγαθῶν.
through works good.

11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν
Woman in quietness let her be learning in
πάσῃ ὑποταγῇ· 12 διδάσκειν δὲ γυναικὶ
all subjection; to be teaching but to woman
οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν
not I am permitting, nor to be playing master
ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ
of male person, but to be in quietness. Adam
γὰρ πρῶτος ἐπλάσθη, εἶτα Εὕα·
for first was molded, there (upon) Eve;
14 καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ
and Adam not was seduced, the but woman
ἐξαπατηθεῖσα ἐν παραβάσει
having been seduced out in transgression
γέγονεν. 15 σωθήσεται δὲ
she has come to be. She will be saved but
διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν
through the childbearing, if ever they might remain
ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ
in faith and love and sanctification with
σωφροσύνης.
soundness of mind.

3 πιστὸς ὁ λόγος.
Faithful the word.
Εἴ τις ἐπισκοπῆς ὀρέγεται,
If anyone of overseership is reaching out after,
καλοῦ ἔργου ἐπιθυμεῖ. 2 δεῖ
fine work he is desiring. It is binding
οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι,
therefore the overseer irreprehensible to be,
μιᾶς γυναικὸς ἄνδρα, νηφάλιον,
of one woman male person, sober,
σώφρονα, κόσμιον, φιλόξενον,
sound in mind, arranged, fond of strangers,
διδακτικόν, 3 μὴ πάροινον, μὴ
qualified to teach, not given to wine, not

adorn themselves in
well-arranged dress,
with modesty and
soundness of mind,
not with styles of hair
braiding and gold or
pearls or very expen-
sive garb, 10 but in
the way that befits
women professing to
reverence God,[a] name-
ly, through good
works.

11 Let a woman
learn in silence with
full submissiveness.
12 I do not permit
a woman to teach,
or to exercise author-
ity over a man, but
to be in silence. 13 For
Adam was formed
first, then Eve. 14 Al-
so, Adam was not
deceived, but the
woman was thorough-
ly deceived and came
to be in transgression.
15 However, she will
be kept safe through
childbearing, provided
they continue in faith
and love and sancti-
fication along with
soundness of mind.

3 That statement is
faithful.
If any man is reach-
ing out for an office
of overseer, he is de-
sirous of a fine work.
2 The overseer should
therefore be irrepre-
hensible, a husband
of one wife, moderate
in habits, sound in
mind, orderly, hos-
pitable, qualified
to teach, 3 not a
drunken brawler, not

10a Professing to reverence God, ℵBA; professing fear of Jehovah, J[7,8].

πλήκτην, ἀλλὰ ἐπιεικῆ, ἄμαχον,
dealing blows, but yielding, not fighting,

ἀφιλάργυρον, 4 τοῦ ἰδίου οἴκου καλῶς
not fond of silver, of the own household finely

προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ
standing before, children having in subjection

μετὰ πάσης σεμνότητος· 5 εἰ δέ τις
with all seriousness; if but anyone

τοῦ ἰδίου οἴκου προστῆναι οὐκ
of the own household to stand before not

οἶδεν, πῶς ἐκκλησίας θεοῦ
he has known, how of ecclesia of God

ἐπιμελήσεται; 6 μὴ νεόφυτον,
will he take care upon? not neophyte,

ἵνα μὴ τυφωθεὶς εἰς
in order that not having been made to smoke into

κρίμα ἐμπέσῃ τοῦ διαβόλου.
judgment he might fall in of the Devil.

7 δεῖ δὲ καὶ μαρτυρίαν καλὴν
It is binding but also witness fine

ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα
to be having from the (ones) outside, in order that

μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα
not into reproach he might fall in and snare

τοῦ διαβόλου.
of the Devil.

8 Διακόνους ὡσαύτως σεμνούς, μὴ
Servants as-thus serious, not

διλόγους, μὴ οἴνῳ πολλῷ
double-talking, not to wine much

προσέχοντας, μὴ
having [mind] toward, not

αἰσχροκερδεῖς, 9 ἔχοντας τὸ
[greedy] of disgraceful gain, having the

μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.
mystery of the faith in clean conscience.

10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν
And these but let them be being proved

πρῶτον, εἶτα διακονείτωσαν
first, there (upon) let them be serving

ἀνέγκλητοι ὄντες.
unaccusable being.

11 γυναῖκας ὡσαύτως σεμνάς, μὴ
Women as-thus serious, not

διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσιν.
devils, sober, faithful in all (things).

12 διάκονοι ἔστωσαν μιᾶς γυναικὸς
Servants let them be of one woman

ἄνδρες, τέκνων καλῶς προϊστάμενοι
male persons, of children finely standing before

a smiter, but reason-
able, not belligerent,
not a lover of money,
4 a man presiding over
his own household in
a fine manner, having
children in subjection
with all seriousness;
5 (if indeed any man
does not know how
to preside over his
own household, how
will he take care of
God's congregation?)
6 not a newly con-
verted man, for fear
that he might get
puffed up [with pride]
and fall into the judg-
ment passed upon the
Devil. 7 Moreover, he
should also have a
fine testimony from
people on the outside,
in order that he might
not fall into reproach
and a snare of the
Devil.
8 Ministerial ser-
vants should likewise
be serious, not double-
tongued, not giving
themselves to a lot of
wine, not greedy of
dishonest gain, 9 hold-
ing the sacred secret
of the faith with a
clean conscience.
10 Also, let these be
tested as to fitness
first, then let them
serve as ministers, as
they are free from
accusation.
11 Women should
likewise be serious,
not slanderous, mod-
erate in habits, faith-
ful in all things.
12 Let ministerial
servants be husbands
of one wife, pre-
siding in a fine
manner over children

καὶ τῶν ἰδίων οἴκων· 13 οἱ γὰρ
also of the own households; the (ones) for

καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς
finely having served step to themselves

καλὸν περιποιοῦνται καὶ πολλὴν παρρησίαν
fine they are procuring and much outspokenness

ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.
in faith the in Christ Jesus.

14 Ταῦτά σοι γράφω, ἐλπίζων
These (things) to you I am writing, hoping

ἐλθεῖν πρὸς σὲ ἐν τάχει, 15 ἐὰν δὲ
to come toward you in quickness, if ever but

βραδύνω, ἵνα εἰδῇς πῶς
I may be slow, in order that you may know how

δεῖ ἐν οἴκῳ θεοῦ
it is binding in household of God

ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία
to be turning self up, which is ecclesia

θεοῦ ζῶντος, στῦλος καὶ ἑδραίωμα τῆς
of God living, pillar and support of the

ἀληθείας· 16 καὶ ὁμολογουμένως μέγα ἐστὶν
truth; and confessedly great is

τὸ τῆς εὐσεβείας μυστήριον· [a]Ὃς
the of the revering well mystery; Who

ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν
was manifested in flesh, was justified in

πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν
spirit, was seen to angels, was preached in

ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη
nations, was believed in world, was taken up

ἐν δόξῃ.
in glory.

4 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν
The but spirit spokenly is saying that in

ὑστέροις καιροῖς ἀποστήσονταί τινες
later appointed times will stand away some

τῆς πίστεως, προσέχοντες πνεύμασι
of the faith, having [mind] toward to spirits

πλάνοις καὶ διδασκαλίαις δαιμονίων
errants and to teachings of demons

2 ἐν ὑποκρίσει ψευδολόγων,
in hypocrisy of sayers of lies,

κεκαυστηριασμένων τὴν ἰδίαν
of (ones) having been branded with hot iron the own

συνείδησιν, 3 κωλυόντων γαμεῖν,
conscience, of (ones) forbidding to be marrying,

and their own house-
holds. 13 For the men
who minister in a fine
manner are acquiring
for themselves a fine
standing and great
freeness of speech in
the faith in connec-
tion with Christ Jesus.
14 I am writing you
these things, though I
am hoping to come to
you shortly, 15 but in
case I am delayed,
that you may know
how you ought to con-
duct yourself in God's
household, which is
the congregation of
[the] living God, a
pillar and support of
the truth. 16 Indeed,
the sacred secret of
this godly devotion[a] is
admittedly great: 'He
was made manifest in
flesh, was declared
righteous in spirit, ap-
peared to angels, was
preached about among
nations, was believed
upon in [the] world,
was received up in
glory.'
4 However, the in-
spired utterance
says definitely that in
later periods of time
some will fall away
from the faith, pay-
ing attention to
misleading inspired
utterances and teach-
ings of demons, 2 by
the hypocrisy of men
who speak lies, marked
in their conscience as
with a branding iron;
3 forbidding to marry,

16[a] Sacred secret of this godly devotion, ℵBAVg; secret of fear of Jehovah, J[7,8].

ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς
to be holding selves from foods which the God
ἔκτισεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς
created into partaking with thanksgiving to the
πιστοῖς καὶ ἐπεγνωκόσι
faithful ones and to (ones) having accurately known
τὴν ἀλήθειαν. 4 ὅτι πᾶν κτίσμα θεοῦ
the truth. Because every creation of God
καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ
fine, and nothing to be thrown away with
εὐχαριστίας λαμβανόμενον, 5 ἁγιάζεται
thanksgiving being received, it is being sanctified
γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.
for through word of God and intercession.
6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς
These (things) putting under to the brothers
καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ,
fine you will be servant of Christ Jesus,
ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως
being nourished on to the words of the faith
καὶ τῆς καλῆς διδασκαλίας
and of the fine teaching
ᾗ παρηκολούθηκας, 7 τοὺς δὲ
to which you have followed alongside, the but
βεβήλους καὶ γραώδεις μύθους
profane and old-womanish myths
παραιτοῦ. γύμναζε
be asking off for yourself. Be training (as gymnast)
δὲ σεαυτὸν πρὸς εὐσέβειαν· 8 ἡ γὰρ
but yourself toward revering well; the for
σωματικὴ γυμνασία πρὸς ὀλίγον
bodily training (as gymnast) toward little
ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς
is beneficial, the but revering well toward
πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα
all (things) beneficial is, promise having
ζωῆς τῆς νῦν καὶ τῆς
of life of the (one) now and of the (one)
μελλούσης. 9 πιστὸς ὁ λόγος καὶ
being about (to come). Faithful the word and
πάσης ἀποδοχῆς ἄξιος, 10 εἰς τοῦτο γὰρ
of all reception back worthy, into this for
κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι
we are laboring and we are struggling, because
ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς ἐστιν σωτὴρ
we have hoped upon God living, who is Savior
πάντων ἀνθρώπων, μάλιστα πιστῶν.
of all men, mostly of faithful (ones).

commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth.
4 The reason for this is that every creation of God is fine, and nothing is to be rejected if it is received with thanksgiving,
5 for it is sanctified through God's word and prayer over [it].

6 By giving these advices to the brothers you will be a fine minister of Christ Jesus, one nourished with the words of the faith and of the fine teaching which you have followed closely.
7 But turn down the false stories which violate what is holy and which old women tell. On the other hand, be training yourself with godly devotion[a] as your aim.
8 For bodily training is beneficial for a little; but godly devotion[b] is beneficial for all things, as it holds promise of the life now and that which is to come.
9 Faithful and deserving of full acceptance is that statement.
10 For to this end we are working hard and exerting ourselves, because we have rested our hope on a living God, who is a Savior of all sorts of men, especially of faithful ones.

7[a] With godly devotion, ℵBAVg; with fear of Jehovah, J[7,8]. 8[b] Godly devotion, ℵBAVg; fear of Jehovah, J[7,8].

11 Παράγγελλε ταῦτα καὶ
Be you charging these (things) and
δίδασκε. 12 μηδείς σου τῆς νεότητος
be you teaching. No one of you of the youth
καταφρονείτω, ἀλλὰ τύπος
let him be thinking down on, but type
γίνου τῶν πιστῶν ἐν λόγῳ, ἐν
be becoming of the faithful (ones) in word, in
ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἁγνίᾳ.
conduct, in love, in faith, in chasteness.
13 ἕως ἔρχομαι πρόσεχε
Until I am coming be you having [mind] toward
τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ
to the reading, to the encouraging, to the
διδασκαλίᾳ. 14 μὴ ἀμέλει τοῦ
teaching. Not be you being careless of the
ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι
in you gracious gift, which was given to you
διὰ προφητείας μετὰ ἐπιθέσεως τῶν
through prophecy with putting upon of the
χειρῶν τοῦ πρεσβυτερίου. 15 ταῦτα
hands of the presbytery. These (things)
μελέτα, ἐν τούτοις ἴσθι,
be meditating on, in these (things) be you,
ἵνα σου ἡ προκοπὴ φανερὰ
in order that of you the striking forward manifest
ᾖ πᾶσιν· 16 ἔπεχε
may be to all (ones); be you having [mind] upon
σεαυτῷ καὶ τῇ διδασκαλίᾳ·
to yourself and to the teaching;
ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν
be you remaining upon to them; this for doing
καὶ σεαυτὸν σώσεις καὶ τοὺς
and yourself you will save and the (ones)
ἀκούοντάς σου.
hearing of you.

5 Πρεσβυτέρῳ μὴ ἐπιπλήξῃς,
To older man not you should deal blow upon,
ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους
but be you entreating as father, younger (ones)
ὡς ἀδελφούς, 2 πρεσβυτέρας ὡς μητέρας,
as brothers, older [women] as mothers,
νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ
younger [women] as sisters in all
ἁγνίᾳ.
chasteness.
3 Χήρας τίμα τὰς ὄντως
Widows be honoring the (ones) essentially
χήρας. 4 εἰ δέ τις χήρα τέκνα ἢ
widows. If but any widow children or

11 Keep on giving these commands and teaching them.
12 Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness.
13 While I am coming, continue applying yourself to public reading, to exhortation, to teaching.
14 Do not be neglecting the gift in you that was given you through a prediction and when the body of older men laid their hands upon you.
15 Ponder over these things; be absorbed in them, that your advancement may be manifest to all [persons].
16 Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you.

5 Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers,
2 older women as mothers, younger women as sisters with all chasteness.

3 Honor widows that are actually widows.
4 But if any widow has children or

ἔκγονα ἔχει, μανθανέτωσαν
grandchildren is having, let them be learning

πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν
first the own household to be revering well

καὶ ἀμοιβὰς ἀποδιδόναι τοῖς
and recompenses to be giving back to the

προγόνοις, τοῦτο γάρ ἐστιν ἀπόδεκτον
progenitors, this for is receivable back

ἐνώπιον τοῦ θεοῦ· 5 ἡ δὲ ὄντως χήρα
in sight of the God; the but essentially widow

καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν
and having been left alone has hoped upon the

θεὸν καὶ προσμένει ταῖς
God and she is remaining toward to the

δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ
supplications and to the prayers of night and

ἡμέρας· 6 ἡ δὲ σπαταλῶσα
of day; the (one) but behaving voluptuously

ζῶσα τέθνηκεν. 7 καὶ ταῦτα
living she has died. And these (things)

παράγγελλε, ἵνα ἀνεπίλημπτοι
be you charging, in order that irreprehensible

ὦσιν· 8 εἰ δέ τις τῶν ἰδίων
they may be; if but anyone of the own (ones)

καὶ μάλιστα οἰκείων οὐ
and mostly of household [members] not

προνοεῖ, τὴν πίστιν ἤρνηται καὶ
he is providing, the faith he has denied and

ἔστιν ἀπίστου χείρων.
he is of unbeliever worse (one).

9 Χήρα καταλεγέσθω μὴ ἔλαττον
Widow let be being put on list not less

ἐτῶν ἑξήκοντα γεγονυῖα, ἑνὸς
of years sixty having become, of one

ἀνδρὸς γυνή, 10 ἐν ἔργοις καλοῖς
male person woman, in works fine

μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ
being witnessed about, if she reared children, if

ἐξενοδόχησεν, εἰ ἁγίων πόδας
she received strangers, if of holy (ones) feet

ἔνιψεν, εἰ θλιβομένοις
she washed, if to (ones) being put under tribulation

ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ
she was sufficient upon, if to every work good

ἐπηκολούθησεν.
she followed upon.

grandchildren, let
these learn first to
practice godly devo-
tion[a] in their own
household and to keep
paying a due compen-
sation to their parents
and grandparents, for
this is acceptable in
God's sight. 5 Now the
woman who is actually
a widow and left des-
titute has put her
hope in God and per-
sists in supplications
and prayers night and
day. 6 But the one
that goes in for sen-
sual gratification is
dead though she is
living. 7 So keep on
giving these com-
mands, that they may
be irreprehensible.
8 Certainly if anyone
does not provide for
those who are his
own, and especially
for those who are
members of his house-
hold, he has disowned
the faith and is worse
than a person with-
out faith.[b]

9 Let a widow be
put on the list who
has become not less
than sixty years old,
a wife of one husband,
10 having a witness
borne to her for fine
works, if she reared
children, if she enter-
tained strangers, if
she washed the feet
of holy ones, if she
relieved those in trib-
ulation, if she dili-
gently followed every
good work.

4[a] Godly devotion, ℵBA; wisdom and fear of Jehovah, J[8]. 8[b] A person without faith, ℵAVgSy[p]J[17]; a person who has disowned Jehovah, J[18].

11 νεωτέρας δὲ χήρας
Younger (ones) but widows

παραιτοῦ· ὅταν γὰρ
be asking off for self; whenever for

καταστρηνιάσωσιν τοῦ χριστοῦ,
they might feel sexually impulsive of the Christ,

γαμεῖν θέλουσιν, 12 ἔχουσαι
to be marrying they are willing, having

κρίμα ὅτι τὴν πρώτην πίστιν
judgment because the first faith

ἠθέτησαν· 13 ἅμα δὲ καὶ
they put aside; at the same time but also

ἀργαὶ μανθάνουσιν, περιερχόμεναι τὰς
ineffective they are learning, going about the

οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ
houses, not only but ineffective but also

φλύαροι καὶ περίεργοι, λαλοῦσαι
gossipers and workers around, speaking

τὰ μὴ δέοντα. 14 βούλομαι
the (things) not binding. I am wishing

οὖν νεωτέρας γαμεῖν,
therefore younger [women] to be marrying,

τεκνογονεῖν, οἰκοδεσποτεῖν,
to be bearing children, to be managing household,

μηδεμίαν ἀφορμὴν διδόναι τῷ
not one onrush off to be giving to the

ἀντικειμένῳ λοιδορίας χάριν· 15 ἤδη
(one) lying against of reviling thanks; already

γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.
for some were turned out behind the Satan.

16 εἴ τις πιστὴ ἔχει χήρας,
If anyone faithful [woman] is having widows,

ἐπαρκείτω αὐταῖς, καὶ μὴ
let her be sufficing upon to them, and not

βαρείσθω ἡ ἐκκλησία, ἵνα
let be weighted down the ecclesia, in order that

ταῖς ὄντως χήραις
to the (ones) essentially widows

ἐπαρκέσῃ.
it might suffice upon.

17 Οἱ καλῶς προεστῶτες
The (ones) finely having stood before

πρεσβύτεροι διπλῆς τιμῆς
older men of double honor

ἀξιούσθωσαν, μάλιστα
let them be being reckoned worthy, mostly

οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ·
the (ones) laboring in word and teaching;

11 On the other
hand, turn down
younger widows, for
when their sexual im-
pulses have come be-
tween them and the
Christ, they want to
marry, 12 having a
judgment because they
have disregarded their
first [expression of]
faith. 13 At the same
time they also learn
to be unoccupied,
gadding about to the
houses; yes, not only
unoccupied, but also
gossipers and meddlers
in other people's af-
fairs, talking of
things they ought not.
14 Therefore I desire
the younger widows to
marry, to bear chil-
dren, to manage a
household, to give no
inducement to the op-
poser to revile. 15 Al-
ready, in fact, some
have been turned
aside to follow Satan.
16 If any believing
woman has widows, let
her relieve them, and
let the congregation
not be under the bur-
den. Then it can re-
lieve those who are
actually widows.

17 Let the older men
who preside in a fine
way be reckoned wor-
thy of double honor,
especially those who
work hard in speak-
ing and teaching.

18 λέγει γὰρ ἡ γραφή Βοῦν ἀλοῶντα
is saying for the scripture Bull threshing out
οὐ φιμώσεις· καί Ἄξιος ὁ ἐργάτης
not you shall muzzle; and Worthy the workman
τοῦ μισθοῦ αὐτοῦ. 19 κατὰ πρεσβυτέρου
of the wages of him. Down on older man
κατηγορίαν μὴ παραδέχου, ἐκτὸς
accusation not be you receiving alongside, except
εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων·
if not upon two or three witnesses;
20 τοὺς δὲ ἁμαρτάνοντας ἐνώπιον
the (ones) but sinning in sight
πάντων ἔλεγχε, ἵνα καὶ οἱ
of all be you reproving, in order that also the
λοιποὶ φόβον ἔχωσιν.
leftover (ones) fear may be having.
21 Διαμαρτύρομαι ἐνώπιον τοῦ
I am bearing witness through in sight of the
θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν
God and of Christ Jesus and of the chosen
ἀγγέλων, ἵνα ταῦτα
angels, in order that these (things)
φυλάξῃς χωρὶς προκρίματος, μηδὲν
you might guard apart from prejudgment, nothing
ποιῶν κατὰ πρόσκλισιν.
doing according to inclination toward.
22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει,
Hands quickly to no one be you putting upon,
μηδὲ κοινώνει ἁμαρτίαις
neither be you sharing to sins
ἀλλοτρίαις· σεαυτὸν ἁγνὸν τήρει.
belonging to others; yourself chaste be you keeping.
23 Μηκέτι ὑδροπότει, ἀλλὰ
Not yet be you drinking water, but
οἴνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχον
to wine little be you using through the stomach
καὶ τὰς πυκνάς σου ἀσθενείας.
and the frequent of you sicknesses.
24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι
Of some men the sins
πρόδηλοί εἰσιν, προάγουσαι εἰς
before [all] evident are, going before into
κρίσιν, τισὶν δὲ καὶ
judgment, to some (ones) but also
ἐπακολουθοῦσιν· 25 ὡσαύτως καὶ τὰ
they are following upon; as-thus also the
ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ
works the fine before [all] evident, and the (ones)
ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.
otherwise having to be hid not they are able.

18 For the scripture
says: "You must not
muzzle a bull when
it threshes out the
grain"; also: "The
workman is worthy of
his wages." 19 Do not
admit an accusation
against an older man,
except only on the
evidence of two or
three witnesses. 20 Re-
prove before all on-
lookers persons who
practice sin, that the
rest also may have
fear. 21 I solemnly
charge you before God
and Christ Jesus and
the chosen angels to
keep these things
without prejudgment,
doing nothing accord-
ing to a biased lean-
ing.
22 Never lay your
hands hastily upon
any man; neither be
a sharer in the sins
of others; preserve
yourself chaste.
23 Do not drink
water any longer, but
use a little wine for
the sake of your stom-
ach and your frequent
cases of sickness.
24 The sins of some
men are publicly man-
ifest, leading directly
to judgment, but as
for other men [their
sins] also become
manifest later. 25 In
the same way also
the fine works are
publicly manifest and
those that are other-
wise cannot be kept
hid.

6 Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς
As many as are under yoke slaves, the
ἰδίους δεσπότας πάσης τιμῆς ἀξίους
own masters of all honor worthy
ἡγείσθωσαν, ἵνα μὴ τὸ
let them be considering, in order that not the
ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία
name of the God and the teaching
βλασφημῆται. 2 οἱ δὲ πιστοὺς
may be blasphemed. The (ones) but faithful
ἔχοντες δεσπότας μὴ καταφρονείτωσαν,
having masters not let them be thinking down,
ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον
because brothers they are; but rather
δουλευέτωσαν, ὅτι πιστοί εἰσιν καὶ
let them be slaving, because faithful they are and
ἀγαπητοὶ οἱ τῆς εὐεργεσίας
loved the (ones) of the working well
ἀντιλαμβανόμενοι.
receiving in return.
Ταῦτα δίδασκε καὶ
These (things) be you teaching and
παρακάλει. 3 εἴ τις
be you encouraging. If anyone
ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται
is teaching differently and not he is coming toward
ὑγιαίνουσι λόγοις, τοῖς
to (ones) being healthful words, to the (ones)
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ
of the Lord of us Jesus Christ, and to the
κατ' εὐσέβειαν διδασκαλίᾳ,
according to revering well to teaching,
4 τετύφωται, μηδὲν ἐπιστάμενος,
he has been made to smoke, nothing knowing well,
ἀλλὰ νοσῶν περὶ ζητήσεις καὶ
but being diseased about seekings and
λογομαχίας, ἐξ ὧν γίνεται
word fights, out of which (things) comes to be
φθόνος, ἔρις, βλασφημίαι,
envy, strife, blasphemies,
ὑπόνοιαι πονηραί, 5 διαπαρατριβαὶ
suspicions wicked, rubbings alongside through
διεφθαρμένων
of (ones) having been thoroughly corrupted
ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων
men the mind and having been despoiled

6 Let as many as
are slaves under a
yoke keep on con-
sidering their owners
worthy of full honor,
that the name of
God and the teaching
may never be spoken
of injuriously. 2 More-
over, let those having
believing owners not
look down on them,
because they are
brothers. On the con-
trary, let them the
more readily be slaves,
because those receiv-
ing the benefit of
their good service[a]
are believers and be-
loved.
Keep on teaching
these things and giv-
ing these exhortations.
3 If any man teaches
other doctrine and
does not assent to
healthful words, those
of our Lord Jesus
Christ, nor to the
teaching that accords
with godly devotion,[b]
4 he is puffed up
[with pride], not un-
derstanding anything,
but being mentally
diseased over ques-
tionings and debates
about words. From
these things spring
envy, strife, abusive
speeches, wicked sus-
picions, 5 violent dis-
putes about trifles
on the part of
men corrupted in
mind and despoiled

2[a] Because those partaking of the good of Jehovah on earth, J[8].
3[b] With godly devotion, ℵABVg; with fear of Jehovah, J[7,8].

τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι
of the truth, inferring acquisition to be
τὴν εὐσέβειαν. 6 ἔστιν δὲ πορισμὸς μέγας
the revering well. It is but acquisition great
ἡ εὐσέβεια μετὰ αὐταρκείας·
the revering well with self-sufficiency;
7 οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον,
nothing for we bore within into the world,
ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·
because neither to bear out anything we are able;
8 ἔχοντες δὲ διατροφὰς καὶ
having but nourishments through and
σκεπάσματα, τούτοις ἀρκεσθησόμεθα.
coverings, to these (things) we shall be satisfied.

9 οἱ δὲ βουλόμενοι πλουτεῖν
The (ones) but wishing to be rich
ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ
are falling in into temptation and snare and
ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς,
desires many senseless and hurtful,
αἵτινες βυθίζουσιν τοὺς ἀνθρώπους
which are dragging to bottom the men
εἰς ὄλεθρον καὶ ἀπώλειαν· 10 ῥίζα γὰρ
into destruction and ruin; root for
πάντων τῶν κακῶν ἐστὶν ἡ
of all the bad (things) is the
φιλαργυρία, ἧς τινὲς ὀρεγόμενοι
fondness of silver, of which some reaching out
ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ
were led off into error from the faith and
ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.
themselves they pierced around to pains many.

11 Σὺ δέ, ὦ ἄνθρωπε θεοῦ,
You but, O man of God,
ταῦτα φεῦγε· δίωκε δὲ
these (things) be fleeing; be you pursuing but
δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην,
righteousness, revering well, faith, love,
ὑπομονήν, πραϋπαθίαν. 12 ἀγωνίζου
endurance, mildness of temper. Be you struggling
τὸν καλὸν ἀγῶνα τῆς πίστεως,
the fine struggle of the faith,
ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,
take you for self upon of the everlasting life,
εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν
into which you were called and you confessed the

of the truth, thinking
that godly devotion is
a means of gain. 6 To
be sure, it is a means
of great gain, [this]
godly devotion[a] along
with self-sufficiency.
7 For we have brought
nothing into the
world, and neither
can we carry any-
thing out. 8 So, having
sustenance and cov-
ering, we shall be con-
tent with these things.

9 However, those
who are determined to
be rich fall into temp-
tation and a snare
and many senseless
and hurtful desires,
which plunge men in-
to destruction and
ruin. 10 For the love
of money is a root of
all sorts of injurious
things, and by reach-
ing out for this love
some have been led
astray from the faith
and have stabbed
themselves all over
with many pains.

11 However, you, O
man of God, flee from
these things. But pur-
sue righteousness,
godly devotion,[b] faith,
love, endurance, mild-
ness of temper.
12 Fight the fine
fight of the faith, get
a firm hold on the
everlasting life for
which you were called
and you offered the

6[a] This godly devotion, ℵBAVg; fear of Jehovah, $J^{7,8}$. 11[b] Godly devotion, BAVgSy[p]; fear of Jehovah, $J^{7,8}$.

καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.
fine confession in sight of many witnesses.

13 παραγγέλλω σοι ἐνώπιον τοῦ
I am laying charge to you in sight of the
θεοῦ τοῦ ζωογονοῦντος τὰ πάντα
God the (one) generating alive the all (things)
καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος
and of Christ Jesus the (one) having borne witness
ἐπὶ Ποντίου Πειλάτου τὴν καλὴν ὁμολογίαν,
upon Pontius Pilate the fine confession,
14 τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον
to observe you the commandment spotless
ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας τοῦ
irreprehensible until the manifestation of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 15 ἣν
Lord of us of Jesus Christ, which
καιροῖς ἰδίοις δείξει ὁ μακάριος
to appointed times own will show the happy
καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν
and only Potentate, the King of the (ones)
βασιλευόντων καὶ κύριος τῶν
ruling as kings and Lord of the (ones)
κυριευόντων, 16 ὁ μόνος ἔχων
ruling as lords, the *only* (one) having
ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον,
immortality, light dwelling in unapproachable,
ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν
whom saw no one of men nor to see
δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον·
he is able; to him honor and might everlasting;
ἀμήν.
amen.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι
To the rich (ones) in the now age
παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ
be laying charge not to be high-minded not-but
ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ'
to have put hope upon of riches non-evidence, but
ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν
upon God the (one) having alongside to us
πάντα πλουσίως εἰς ἀπόλαυσιν,
all (things) richly into enjoyment,
18 ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις
to be working at good, to be rich in works
καλοῖς, εὐμεταδότους εἶναι,
fine, well-distributing (ones) to be,
κοινωνικούς, 19 ἀποθησαυρίζοντας ἑαυτοῖς
ready to share, treasuring off to themselves

fine public declaration
in front of many
witnesses.
13 In the sight of
God, who preserves all
things alive, and of
Christ Jesus, who as a
witness made the fine
public declaration be-
fore Pontius Pilate, I
give you orders 14 that
you observe the com-
mandment in a spot-
less and irreprehen-
sible way until the
manifestation of our
Lord Jesus Christ.
15 This [manifesta-
tion] the happy and
only Potentate will
show in its own ap-
pointed times, [he]
the King of those who
rule as kings and Lord
of those who rule as
lords, 16 the one alone
having immortality,
who dwells in unap-
proachable light,
whom not one of men
has seen or can see.
To him be honor and
might everlasting.
Amen.

17 Give orders to
those who are rich in
the present system of
things not to be high-
minded, and to rest
their hope, not on
uncertain riches, but
on God, who fur-
nishes us all things
richly for our en-
joyment; 18 to work
at good, to be rich
in fine works, to be
liberal, ready to share,
19 safely treasuring
up for themselves

θεμέλιον καλὸν εἰς τὸ
foundation fine into the (thing)
μέλλον, ἵνα
being about (to come), in order that
ἐπιλάβωνται τῆς ὄντως
they might take for themselves upon of the essentially
ζωῆς.
life.
20 Ὦ Τιμόθεε, τὴν παραθήκην
O Timothy, the what is put beside
φύλαξον, ἐκτρεπόμενος τὰς βεβήλους
guard you, turning self out of the profane
κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου
empty voicings and antitheses of the falsely named
γνώσεως, 21 ἥν τινες ἐπαγγελλόμενοι
knowledge, which some promising
περὶ τὴν πίστιν ἠστόχησαν.
about the faith they deviated.
Ἡ χάρις μεθ' ὑμῶν.
The undeserved kindness with YOU.

a fine foundation for
the future, in order
that they may get
a firm hold on the
real life.
20 O Timothy, guard
what is laid up in
trust with you, turn-
ing away from the
empty speeches that
violate what is holy
and from the contra-
dictions of the falsely
called "knowledge."
21 For making a show
of such [knowledge]
some have deviated
from the faith.
May the undeserved
kindness be with YOU
people.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

TOWARD TIMOTHY 2

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ κατ' ἐπαγγελίαν
will of God according to promise
ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ 2 Τιμοθέῳ
of life the in Christ Jesus to Timothy
ἀγαπητῷ τέκνῳ·
loved child;
χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ
undeserved kindness, mercy, peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου
Father and of Christ Jesus of the Lord
ἡμῶν.
of us.
3 Χάριν ἔχω τῷ θεῷ, ᾧ
Thanks I am having to the God, to whom
λατρεύω ἀπὸ προγόνων
I am rendering sacred service from progenitors
ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον
in clean conscience, as unceasing

1 Paul, an apostle
of Christ Jesus
through God's will ac-
cording to the prom-
ise of the life that
is in union with Christ
Jesus, 2 to Timothy,
a beloved child:
May there be un-
deserved kindness,
mercy, peace from
God [the] Father and
Christ Jesus our Lord.
3 I am grateful
to God, to whom
I am rendering sa-
cred service as my
forefathers did and
with a clean con-
science, that I never

ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς
I am having the about you remembrance in the
δεήσεσίν μου, νυκτὸς καὶ ἡμέρας
supplications of me, of night and of day
4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος
longing you to see, having been reminded
σου τῶν δακρύων, ἵνα χαρᾶς
of you of the tears, in order that of joy
πληρωθῶ 5 ὑπόμνησιν λαβὼν
I might be filled under-reminder having taken
τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις
of the in you unhypocritical faith, which
ἐνῴκησεν πρῶτον ἐν τῇ μάμμῃ σου
dwelt in first in the grandmother of you
Λωίδι καὶ τῇ μητρί σου Εὐνίκῃ,
Lois and to the mother of you Eunice,
πέπεισμαι δὲ ὅτι καὶ ἐν σοί.
I have been confident but that also in you.
6 δι' ἣν αἰτίαν ἀναμιμνήσκω
Through which cause I am reminding up
σε ἀναζωπυρεῖν τὸ χάρισμα
you to be making live (as) fire again the gracious gift
τοῦ θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς
of the God, which is in you through the
ἐπιθέσεως τῶν χειρῶν μου· 7 οὐ γὰρ
putting upon of the hands of me; not for
ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας,
gave to us the God spirit of cowardice,
ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ
but of power and of love and
σωφρονισμοῦ. 8 μὴ οὖν
of soundness of mind. Not therefore
ἐπαισχυνθῇς τὸ μαρτύριον
should you be made ashamed upon the witness
τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον
of the Lord of us nor me the bound one
αὐτοῦ, ἀλλὰ συνκακοπάθησον τῷ εὐαγγελίῳ
of him, but suffer bad with to the good news
κατὰ δύναμιν θεοῦ, 9 τοῦ
according to power of God, of the (one)
σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει
having saved us and having called to calling
ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν
holy, not according to the works of us
ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ
but according to own purpose and
χάριν, τὴν δοθεῖσαν
undeserved kindness, the (one) having been given

leave off remember-
ing you in my sup-
plications, night and
day 4 longing to see
you, as I remem-
ber your tears, that
I may get filled with
joy. 5 For I recol-
lect the faith which
is in you without
any hypocrisy, and
which dwelt first in
your grandmother Lo′-
is and your mother
Eu′nice, but which I
am confident is also
in you.
6 For this very cause
I remind you to
stir up like a fire
the gift of God which
is in you through
the laying of my
hands upon you. 7 For
God gave us not a
spirit of cowardice,
but that of power
and of love and
of soundness of mind.
8 Therefore do not
become ashamed of
the witness about
our Lord, neither of
me a prisoner for
his sake, but take
your part in suf-
fering evil for the
good news according
to the power of
God. 9 He saved us
and called us with
a holy calling, not
by reason of our
works, but by reason
of his own purpose
and undeserved kind-
ness. This was given

ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων
to us in Christ Jesus before times
αἰωνίων, 10 φανερωθεῖσαν δὲ νῦν
everlasting, [it] having been manifested but now
διὰ τῆς ἐπιφανείας τοῦ σωτῆρος
through the manifestation of the Savior
ἡμῶν Χριστοῦ Ἰησοῦ, καταργήσαντος
of us of Christ Jesus, having made ineffective
μὲν τὸν θάνατον φωτίσαντος δὲ
indeed the death having turned light on but
ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,
life and incorruption through the good news,
11 εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ
into which was put I preacher and
ἀπόστολος καὶ διδάσκαλος.
apostle and teacher.

12 δι' ἣν αἰτίαν καὶ ταῦτα
Through which cause also these (things)
πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι,
I am suffering, but not I am made ashamed upon,
οἶδα γὰρ ᾧ πεπίστευκα, καὶ
I have known for to whom I have believed, and
πέπεισμαι ὅτι δυνατός ἐστιν τὴν
I have been persuaded that able he is the
παραθήκην μου φυλάξαι εἰς
what is put alongside of me to guard into
ἐκείνην τὴν ἡμέραν. 13 ὑποτύπωσιν
that the day. Under-type
ἔχε ὑγιαινόντων λόγων
be you having of (ones) being healthful words
ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ
of which beside of me you heard in faith and
ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ· 14 τὴν
love the (one) in Christ Jesus; the
καλὴν παραθήκην φύλαξον διὰ
fine what is put alongside guard you through
πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.
spirit holy the dwelling within in us.

15 Οἶδας τοῦτο ὅτι
You have known this that
ἀπεστράφησάν με πάντες οἱ
they were turned away from me all the (ones)
ἐν τῇ Ἀσίᾳ, ὧν ἐστιν Φύγελος καὶ
in the Asia, of whom is Phygelus and
Ἑρμογένης. 16 δῴη ἔλεος ὁ κύριος
Hermogenes. May he give mercy the Lord
τῷ Ὀνησιφόρου οἴκῳ, ὅτι
to the of Onesiphorus to household, because

us in connection with
Christ Jesus before
times long lasting,
10 but now it has
been made clearly
evident through the
manifestation of our
Savior, Christ Jesus,
who has abolished
death but has shed
light upon life and
incorruption through
the good news, 11 for
which I was appoint-
ed a preacher and
apostle and teacher.

12 For this very
cause I am also suf-
fering these things,
but I am not ashamed.
For I know the one
whom I have be-
lieved, and I am
confident he is able
to guard what I have
laid up in trust with
him until that day.
13 Keep holding the
pattern of healthful
words that you heard
from me with the faith
and love that are in
connection with Christ
Jesus. 14 This fine
trust guard through
the holy spirit which
is dwelling in us.

15 You know this,
that all the men in the
[district of] Asia have
turned away from me.
Phy·gel'us and Her-
mog'e·nes are of that
number. 16 May the
Lord[a] grant mercy to
the household of On-
e·siph'o·rus, because

16[a] The Lord, ℵAVg; Jehovah, $J^{7,8,13,14,16}$.

πολλάκις με ἀνέψυξεν, καὶ τὴν ἅλυσίν
many times me he cooled again, and the chain
μου οὐκ ἐπαισχύνθη· 17 ἀλλὰ
of me not he was made ashamed upon; but
γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν
having come to be in Rome speedily he sought
με καὶ εὗρεν· — 18 δῴη αὐτῷ ὁ
me and he found; — may he give to him the
κύριος εὑρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ
Lord to find mercy beside of Lord in that the
ἡμέρᾳ· — καὶ ὅσα ἐν Ἐφέσῳ
day; — and how many (things) in Ephesus
διηκόνησεν, βέλτιον σὺ γινώσκεις.
he served, better you are knowing.

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ
You therefore, child of me, be being empowered
ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,
in the undeserved kindness the in Christ Jesus,
2 καὶ ἃ ἤκουσας παρ' ἐμοῦ
and what (things) you heard beside of me
διὰ πολλῶν μαρτύρων, ταῦτα
through many witnesses, these (things)
παράθου πιστοῖς ἀνθρώποις, οἵτινες
give you beside to faithful men, who
ἱκανοὶ ἔσονται καὶ ἑτέρους
sufficient (ones) will be also different (ones)
διδάξαι. 3 συνκακοπάθησον ὡς καλὸς
to teach. Suffer you bad with as fine
στρατιώτης Χριστοῦ Ἰησοῦ. 4 οὐδεὶς
soldier of Christ Jesus. No one
στρατευόμενος ἐμπλέκεται ταῖς
doing military service is involving himself to the
τοῦ βίου πραγματίαις, ἵνα
of the living things performed, in order that
τῷ στρατολογήσαντι
to the (one) having enrolled as soldier
ἀρέσῃ· 5 ἐὰν δὲ καὶ
he might please; if ever but also
ἀθλῇ τις, οὐ
may be acting as athlete anyone, not
στεφανοῦται ἐὰν μὴ νομίμως
he is being crowned if ever not lawfully
ἀθλήσῃ· 6 τὸν κοπιῶντα γεωργὸν
he should act as athlete; the laboring farmer
δεῖ πρῶτον τῶν καρπῶν
it is binding first of the fruits
μεταλαμβάνειν. 7 νόει ὃ
to be partaking. Be you seeing mentally what

he often brought me
refreshment, and he
did not become
ashamed of my chains.
17 On the contrary,
when he happened to
be in Rome, he dili-
gently looked for me
and found me. 18 May
the Lord[a] grant him
to find mercy from
Jehovah[b] in that day.
And all the services
he rendered in Eph'-
e·sus you know well
enough.

2 You, therefore, my
child, keep on ac-
quiring power in the
undeserved kindness
that is in connection
with Christ Jesus,
2 and the things you
heard from me with
the support of many
witnesses, these things
commit to faithful
men, who, in turn,
will be adequately
qualified to teach
others. 3 As a fine
soldier of Christ Jesus
take your part in suf-
fering evil. 4 No man
serving as a soldier
involves himself in the
commercial businesses
of life, in order that
he may gain the ap-
proval of the one who
enrolled him as a sol-
dier. 5 Moreover, if
anyone contends even
in the games, he is
not crowned unless he
has contended accord-
ing to the rules.
6 The hard-working
farmer must be the
first to partake of
the fruits. 7 Give con-
stant thought to what

18[a] The Lord, ℵAVg; Jehovah, $J^{13,14}$. 18[b] Jehovah, $J^{7,8,13,14,16-18}$; the Lord, ℵAVg.

λέγω· δώσει γάρ σοι ὁ κύριος
I am saying; will give for to you the Lord
σύνεσιν ἐν πᾶσιν.
comprehension in all (things).
8 μνημόνευε Ἰησοῦν Χριστὸν
Be you remembering Jesus Christ
ἐγηγερμένον ἐκ νεκρῶν, ἐκ
having been raised up out of dead (ones), out of
σπέρματος Δαυείδ, κατὰ τὸ εὐαγγέλιόν
seed of David, according to the good news
μου· 9 ἐν ᾧ κακοπαθῶ μέχρι
of me; in which I am suffering bad until
δεσμῶν ὡς κακοῦργος. ἀλλὰ ὁ λόγος τοῦ
bonds as worker of bad. But the word of the
θεοῦ οὐ δέδεται· 10 διὰ τοῦτο
God not has been bound; through this
πάντα ὑπομένω διὰ τοὺς
all (things) I am enduring through the
ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας
chosen (ones), in order that also they of salvation
τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ
they might obtain of the (one) in Christ Jesus
μετὰ δόξης αἰωνίου. 11 πιστὸς ὁ λόγος·
with glory everlasting. Faithful the word;
εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν·
if for we died together, also we shall live together;
12 εἰ ὑπομένομεν, καὶ συνβασιλεύσομεν·
if we are enduring, also we shall reign together;
εἰ ἀρνησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·
if we shall deny, also that (one) will deny us;
13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς
if we are unfaithful, that (one) faithful
μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ
is remaining, to deny for himself not
δύναται.
he is able.
14 Ταῦτα ὑπομίμνησκε,
These (things) be you reminding under,
διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ, μὴ
bearing thorough witness in sight of the God, not
λογομαχεῖν, ἐπ' οὐδὲν χρήσιμον,
to be fighting about words, upon nothing useful,
ἐπὶ καταστροφῇ τῶν ἀκουόντων.
upon overturning of the (ones) hearing.
15 σπούδασον σεαυτὸν δόκιμον παραστῆσαι
Speed you up yourself approved to put alongside
τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον,
to the God, workman unashamed,

I am saying; the Lord will really give you discernment in all things.
8 Remember that Jesus Christ was raised up from the dead and was of David's seed, according to the good news I preach;
9 in connection with which I am suffering evil to the point of prison bonds as an evildoer. Nevertheless, the word of God is not bound.
10 On this account I go on enduring all things for the sake of the chosen ones, that they too may obtain the salvation that is in union with Christ Jesus along with everlasting glory.
11 Faithful is the saying: Certainly if we died together, we shall also live together;
12 if we go on enduring, we shall also rule together as kings; if we deny, he also will deny us;
13 if we are unfaithful, he remains faithful, for he cannot deny himself.
14 Keep reminding them of these things, charging them before God[a] as witness, not to fight about words, a thing of no usefulness at all because it overturns those listening.
15 Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of,

14[a] God, ℵC; the Lord, ADVg; Jehovah, $J^{7,8,13,14,16}$.

ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.
straightly cutting the word of the truth.
16 τὰς δὲ βεβήλους κενοφωνίας
The but profane empty voicings
περιΐστασο· ἐπὶ πλεῖον γὰρ
be you standing around; upon more for
προκόψουσιν ἀσεβείας, 17 καὶ ὁ
they will strike before of irreverence, and the
λόγος αὐτῶν ὡς γάγγραινα νομὴν
word of them as gangrene pasture
ἕξει· ὧν ἐστὶν Ὑμέναιος καὶ
it will be having; of whom is Hymenaeus and
Φίλητος, 18 οἵτινες περὶ τὴν ἀλήθειαν
Philetus, who about the truth
ἠστόχησαν, λέγοντες ἀνάστασιν ἤδη
they deviated, saying resurrection already
γεγονέναι, καὶ ἀνατρέπουσιν τήν
to have occurred, and they are turning up the
τινων πίστιν. 19 ὁ μέντοι
of some (ones) faith. The indeed to you
στερεὸς θεμέλιος τοῦ θεοῦ ἕστηκεν, ἔχων
solid foundation of the God has stood, having
τὴν σφραγῖδα ταύτην Ἔγνω Κύριος τοὺς
the seal this Knew Lord the (ones)
ὄντας αὐτοῦ, καί Ἀποστήτω ἀπὸ
being of him, and Let stand off from
ἀδικίας πᾶς ὁ ὀνομάζων τὸ
unrighteousness everyone the (one) naming the
ὄνομα Κυρίου.
name of Lord.
20 ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον
In great but house not is only
σκεύη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα
vessels golden and silvery but also wooden
καὶ ὀστράκινα, καὶ ἃ μὲν
and of baked clay, and which (ones) indeed
εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν·
into honor which (ones) but into dishonor;
21 ἐὰν οὖν τις ἐκκαθάρῃ
if ever therefore anyone should clean out
ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος
himself from these (things), he will be vessel
εἰς τιμήν, ἡγιασμένον, εὔχρηστον
into honor, having been sanctified, well useful
τῷ δεσπότῃ, εἰς πᾶν ἔργον
to the master, into every work
ἀγαθὸν ἡτοιμασμένον. 22 τὰς δὲ
good having been prepared. The but

handling the word of the truth aright.
16 But shun empty speeches that violate what is holy; for they will advance to more and more ungodliness,
17 and their word will spread like gangrene. Hy·me·nae'us and Phi·le'tus are of that number.
18 These very [men] have deviated from the truth, saying that the resurrection has already occurred; and they are subverting the faith of some.
19 For all that, the solid foundation of God[a] stays standing, having this seal: "Jehovah[b] knows those who belong to him," and: "Let everyone naming the name of Jehovah[c] renounce unrighteousness."
20 Now in a large house there are vessels not only of gold and silver but also of wood and earthenware, and some for an honorable purpose but others for a purpose lacking honor.
21 If, therefore, anyone keeps clear of the latter ones, he will be a vessel for an honorable purpose, sanctified, useful to his owner, prepared for every good work.
22 So,

19[a] God, AVgSy$^{p}J^{17,18}$; the Lord, ℵ. 19[b] Jehovah, $J^{7,8,13,14,16-18,20}$; the Lord, ℵAVgSy^{p}. 19[c] Jehovah, $J^{8,17,18}$; the Lord, ℵAVg.

νεωτερικὰς ἐπιθυμίας φεῦγε,
youthful desires be you fleeing,
δίωκε δὲ δικαιοσύνην, πίστιν,
be you pursuing but righteousness, faith,
ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων
love, peace with the (ones) calling on
τὸν κύριον ἐκ καθαρᾶς καρδίας.
the Lord out of clean heart.

23 τὰς δὲ μωρὰς καὶ ἀπαιδεύτους
The but foolish and uneducated
ζητήσεις παραιτοῦ, εἰδὼς
seekings be asking off for yourself, having known
ὅτι γεννῶσι μάχας· 24 δοῦλον δὲ
that they are generating fights; slave but
κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ
of Lord not it is binding to be fighting, but
ἤπιον εἶναι πρὸς πάντας, διδακτικόν,
gentle to be toward all (ones), qualified to teach,
ἀνεξίκακον, 25 ἐν πραΰτητι παιδεύοντα
holding up under bad, in mildness instructing
τοὺς ἀντιδιατιθεμένους, μή
the (ones) putting selves thoroughly against, not
ποτε δῴη αὐτοῖς ὁ θεὸς
sometime may he give to them the God
μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,
repentance into accurate knowledge of truth,
26 καὶ ἀνανήψωσιν ἐκ τῆς τοῦ
and they might sober up out of the of the
διαβόλου παγίδος, ἐζωγρημένοι
Devil snare, (ones) having been caught alive
ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.
by him into the of that (one) will.

3 Τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις
This but be you knowing that in last
ἡμέραις ἐνστήσονται καιροὶ
days will be standing in appointed times
χαλεποί· 2 ἔσονται γὰρ οἱ ἄνθρωποι
fierce; will be for the men
φίλαυτοι, φιλάργυροι, ἀλαζόνες,
fond of selves, fond of silver, self-assuming,
ὑπερήφανοι, βλάσφημοι, γονεῦσιν
superior-appearing, blasphemers, to parents
ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,
disobedient, unthankful, disloyal,

flee from the desires
incidental to youth,
but pursue righteous-
ness, faith, love,
peace, along with
those who call upon
the Lord[a] out of a
clean heart.
23 Further, turn
down foolish and ig-
norant questionings,
knowing they produce
fights. 24 But a slave
of the Lord[b] does not
need to fight, but
needs to be gentle
toward all, qualified
to teach, keeping him-
self restrained under
evil, 25 instructing
with mildness those
not favorably dis-
posed; as perhaps God
may give them re-
pentance leading to
an accurate knowl-
edge of truth, 26 and
they may come back
to their proper senses
out from the snare
of the Devil, seeing
that they have been
caught alive by him
for the will of that
one.

3 But know this, that
in the last days
critical times hard to
deal with will be here.
2 For men will be
lovers of themselves,
lovers of money, self-
assuming, haughty,
blasphemers, dis-
obedient to parents,
unthankful, disloyal;

22[a] The Lord, ℵAVg; Jehovah, J[7,8]. 24[b] The Lord, ℵAVg; Jehovah, J[13,16].

3 ἄστοργοι, ἄσπονδοι, διάβολοι,
without natural affection, truceless, devils,
ἀκρατεῖς, ἀνήμεροι,
without (self-) control, untamed,
ἀφιλάγαθοι, 4 προδόται, προπετεῖς,
not fond of goodness, betrayers, forward-falling,
τετυφωμένοι, φιλήδονοι
having been made to smoke up, fond of pleasures
μᾶλλον ἢ φιλόθεοι, 5 ἔχοντες μόρφωσιν
rather than fond of God, having form
εὐσεβείας τὴν δὲ δύναμιν αὐτῆς
of revering well the but power of it
ἠρνημένοι· καὶ τούτους
having denied; and these
ἀποτρέπου. 6 ἐκ τούτων
be turning yourself away from. Out of these
γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς
for are the (ones) slipping in into the
οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια
houses and leading captive little women
σεσωρευμένα ἁμαρτίαις, ἀγόμενα
having been heaped up with to sins, being led
ἐπιθυμίαις ποικίλαις, 7 πάντοτε μανθάνοντα
to desires various, always learning
καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας
and never into accurate knowledge of truth
ἐλθεῖν δυνάμενα.
to come being able.

8 ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς
What manner but Jannes and Jambres
ἀντέστησαν Μωυσεῖ, οὕτως καὶ οὗτοι
stood against to Moses, thus also these
ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι
are standing against to the truth, men
κατεφθαρμένοι τὸν νοῦν,
having been corrupted down the mind,
ἀδόκιμοι περὶ τὴν πίστιν. 9 ἀλλ' οὐ
disapproved about the faith. But not
προκόψουσιν ἐπὶ πλεῖον, ἡ γὰρ
will they strike forward upon more, the for
ἄνοια αὐτῶν ἔκδηλος
mindlessness of them outwardly evident
ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.
will be to all (ones), as also the of those became.
10 Σὺ δὲ παρηκολούθησάς μου τῇ
You but you followed alongside of me to the
διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει,
teaching, to the leading, to the purpose,

3 having no natural
affection, not open to
any agreement, slan-
derers, without self-
control, fierce, without
love of goodness, 4 be-
trayers, headstrong,
puffed up [with
pride], lovers of plea-
sures rather than lov-
ers of God, 5 having
a form of godly devo-
tion but proving false
to its power; and from
these turn away. 6 For
from these arise those
men who slyly work
their way into house-
holds and lead as their
captives weak women
loaded down with
sins, led by various
desires, 7 always
learning and yet
never able to come
to an accurate knowl-
edge of truth.
8 Now in the way
that Jan'nes and
Jam'bres resisted Mo-
ses, so these also
go on resisting the
truth, men completely
corrupted in mind,
disapproved as regards
the faith. 9 Neverthe-
less, they will make
no further progress,
for their madness will
be very plain to all,
even as the [mad-
ness] of those [two
men] became. 10 But
you have closely fol-
lowed my teach-
ing, my course of
life, my purpose,

τῇ πίστει, τῇ μακροθυμίᾳ, τῇ
to the faith, to the longness of spirit, to the
ἀγάπῃ, τῇ ὑπομονῇ, 11 τοῖς διωγμοῖς,
love, to the endurance, to the persecutions,
τοῖς παθήμασιν, οἷά μοι ἐγένετο
to the sufferings, of what sort to me it occurred
ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις,
in Antioch, in Iconium, in Lystra,
οἵους διωγμοὺς ὑπήνεγκα· καὶ ἐκ
what sort of persecutions I bore under; and out of
πάντων με ἐρύσατο ὁ κύριος. 12 καὶ
all (ones) me drew for self the Lord. And
πάντες δὲ οἱ θέλοντες ζῆν
all but the (ones) willing to be living
εὐσεβῶς ἐν Χριστῷ Ἰησοῦ
reverentially well in Christ Jesus
διωχθήσονται· 13 πονηροὶ δὲ ἄνθρωποι
they will be persecuted; wicked but men
καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον,
and bewailers will strike forward upon the worse,
πλανῶντες καὶ πλανώμενοι.
making err and being made to err.

14 σὺ δὲ μένε ἐν οἷς
You but be remaining in what (things)
ἔμαθες καὶ ἐπιστώθης,
you learned and you were persuaded to believe,
εἰδὼς παρὰ τίνων ἔμαθες,
having known beside of whom you learned,
15 καὶ ὅτι ἀπὸ βρέφους ἱερὰ γράμματα
and that from infant sacred writings
οἶδας, τὰ δυνάμενά σε
you have known, the (ones) being able you
σοφίσαι εἰς σωτηρίαν διὰ πίστεως
to make wise into salvation through faith
τῆς ἐν Χριστῷ Ἰησοῦ· 16 πᾶσα γραφὴ
the in Christ Jesus; all Scripture
θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν,
God-breathed and beneficial toward teaching,
πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν,
toward reproving, toward straightening up upon,
πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,
toward discipline the in righteousness,
17 ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ
in order that fit may be the of the God
ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν
man, toward every work good
ἐξηρτισμένος.
having been fitted out.

my faith, my long-
suffering, my love, my
endurance, 11 my per-
secutions, my suffer-
ings, the sort of things
that happened to me
in Antioch, in I·co'ni-
um, in Lys'tra, the
sort of persecutions I
have borne; and yet
out of them all the
Lord delivered me.
12 In fact, all those
desiring to live with
godly devotion in as-
sociation with Christ
Jesus will also be per-
secuted. 13 But wicked
men and impostors
will advance from bad
to worse, misleading
and being misled.

14 You, however,
continue in the things
that you learned and
were persuaded to be-
lieve, knowing from
what persons you
learned them 15 and
that from infancy you
have known the holy
writings, which are
able to make you
wise for salvation
through the faith in
connection with Christ
Jesus. 16 All Scripture
is inspired of God
and beneficial for
teaching, for reprov-
ing, for setting things
straight, for disciplin-
ing in righteousness,
17 that the man of
God may be fully
competent, completely
equipped for every
good work.

4 Διαμαρτύρομαι ἐνώπιον τοῦ
I am bearing thorough witness in sight of the
θεοῦ καὶ Χριστοῦ Ἰησοῦ, τοῦ
God and of Christ Jesus, of the (one)
μέλλοντος κρίνειν ζῶντας καὶ
being about to be judging living (ones) and
νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ
dead (ones), and the manifestation of him and
τὴν βασιλείαν αὐτοῦ· 2 κήρυξον τὸν λόγον,
the kingdom of him; preach you the word,
ἐπίστηθι εὐκαίρως ἀκαίρως,
be you standing upon well-timedly not timedly,
ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ
reprove you, rebuke you, encourage you, in all
μακροθυμίᾳ καὶ διδαχῇ. 3 ἔσται
longness of spirit and (art of) teaching. Will be
γὰρ καιρὸς ὅτε τῆς
for appointed time when of the
ὑγιαινούσης διδασκαλίας οὐκ
(one) being healthful teaching not
ἀνέξονται, ἀλλὰ κατὰ τὰς
they will hold selves up, but according to the
ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν
own desires to themselves they will heap upon
διδασκάλους κνηθόμενοι τὴν ἀκοήν, 4 καὶ
teachers being tickled the hearing, and
ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν
from indeed the truth the hearing
ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους
they will turn away, upon but the myths
ἐκτραπήσονται. 5 σὺ δὲ νῆφε
they will be turned out. You but be sober-minded
ἐν πᾶσιν, κακοπάθησον, ἔργον ποίησον
in all (things), suffer you bad, work do you
εὐαγγελιστοῦ, τὴν διακονίαν σου
of evangelizer, the service of you
πληροφόρησον.
fully bear.

6 Ἐγὼ γὰρ ἤδη
I for already
σπένδομαι, καὶ ὁ
am being poured as drink offering, and the
καιρὸς τῆς ἀναλύσεώς μου
appointed time of the loosing up of me
ἐφέστηκεν. 7 τὸν καλὸν ἀγῶνα
has stood upon. The fine struggle
ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν
I have struggled, the running I have ended, the

4 I solemnly charge
you before God
and Christ Jesus, who
is destined to judge
the living and the
dead, and by his man-
ifestation and his
kingdom, 2 preach the
word, be at it urgently
in favorable season,
in troublesome season,
reprove, reprimand,
exhort, with all long-
suffering and [art
of] teaching. 3 For
there will be a pe-
riod of time when
they will not put
up with the health-
ful teaching, but,
in accord with their
own desires, they will
accumulate teachers
for themselves to
have their ears tick-
led; 4 and they will
turn their ears away
from the truth, where-
as they will be turned
aside to false stories.
5 You, though, keep
your senses in all
things, suffer evil,
do [the] work of
an evangelizer, fully
accomplish your min-
istry.

6 For I am already
being poured out
like a drink offer-
ing, and the due
time for my releas-
ing is imminent. 7 I
have fought the fine
fight, I have run the
course to the finish,

πίστιν τετήρηκα· 8 λοιπὸν
faith I have observed; leftover (thing)
ἀπόκειταί μοι ὁ τῆς δικαιοσύνης
is lying down off to me the of the righteousness
στέφανος, ὃν ἀποδώσει μοι ὁ
crown, which will give back to me the
κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος
Lord in that the day, the righteous
κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν
judge, not only but to me but also to all
τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
the (ones) having loved the manifestation of him.
9 Σπούδασον ἐλθεῖν πρός με ταχέως·
Speed you up to come toward me quickly;
10 Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας
Demas for me left down in having loved
τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς
the now age, and he went his way into
Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος
Thessalonica, Crescens into Galatia, Titus
εἰς Δαλματίαν· 11 Λουκᾶς ἐστιν μόνος μετ'
into Dalmatia; Luke is alone with
ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ
me. Mark having taken up be leading with
σεαυτοῦ, ἔστιν γάρ μοι εὔχρηστος εἰς
yourself, he is for to me well useful into
διακονίαν, 12 Τύχικον δὲ ἀπέστειλα εἰς
service, Tychicus but I sent off into
Ἔφεσον. 13 τὸν φελόνην, ὃν ἀπέλιπον ἐν
Ephesus. The cloak, which I left off in
Τρῳάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε,
Troas beside Carpus, coming be you bearing,
καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.
and the little books, mostly the parchments.
14 Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι
Alexander the coppersmith many to me
κακὰ ἐνεδείξατο· — ἀποδώσει αὐτῷ
bad (things) showed in; — will give back to him
ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ· —
the Lord according to the works of him; —
15 ὃν καὶ σὺ φυλάσσου, λίαν
whom also you be guarding self, excessively
γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.
for he stood against to the our words.
16 Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς
In the first of me defense no one
μοι παρεγένετο, ἀλλὰ πάντες με
to me came to be beside, but all me

I have observed the
faith. 8 From this time
on there is reserved
for me the crown of
righteousness, which
the Lord, the righ-
teous judge, will give
me as a reward in
that day, yet not only
to me, but also to
all those who have
loved his manifesta-
tion.
9 Do your utmost to
come to me shortly.
10 For De'mas has for-
saken me because he
loved the present sys-
tem of things, and
he has gone to Thes-
sa·lo·ni'ca; Cres'cens
to Ga·la'tia, Titus to
Dal·ma'tia. 11 Luke
alone is with me.
Take Mark and bring
him with you, for
he is useful to me
for ministering. 12 But
I have sent Tych'i·cus
off to Eph'e·sus.
13 When you come,
bring the cloak I left
at Tro'as with Carpus,
and the scrolls, espe-
cially the parchments.
14 Alexander the
coppersmith did me
many injuries—Jeho-
vah[a] will repay him
according to his deeds
—15 and you too be
on guard against him,
for he resisted our
words to an excessive
degree.
16 In my first de-
fense no one came to
my side, but they all

14[a] Jehovah, J[7,8,13,16-18]; the Lord, ℵAVg.

ἐγκατέλιπον· — μὴ αὐτοῖς
they left down in; — not to them
λογισθείη· — 17 ὁ δέ κύριός μοι
may it be reckoned; — the but Lord to me
παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα
stood beside and he empowered me, in order that
δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ
through me the preaching might be fully borne
καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ
and might hear all the nations, and
ἐρύσθην ἐκ στόματος λέοντος.
I was drawn out of mouth of lion.
18 ῥύσεταί με ὁ κύριος ἀπὸ παντὸς
Will draw for self me the Lord from every
ἔργου πονηροῦ καὶ σώσει εἰς τὴν
work wicked and he will save into the
βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ
kingdom of him the (one) heavenly; to whom
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.
the glory into the ages of the ages, amen.
19 Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν
Greet you Prisca and Aquila and the
Ὀνησιφόρου οἶκον.
of Onesiphorus household.
20 Ἔραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον
Erastus remained in Corinth, Trophimus
δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.
but I left off in Miletus being sick.
21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν.
Speed up before winter to come.
Ἀσπάζεταί σε Εὔβουλος καὶ Πούδης καὶ
Is greeting you Eubulus and Pudens and
Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.
Linus and Claudia and the brothers all.
22 Ὁ κύριος μετὰ τοῦ πνεύματός σου.
The Lord with the spirit of you.
ἡ χάρις μεθ' ὑμῶν.
The undeserved kindness with you.

proceeded to forsake
me—may it not be
put to their account—
17 but the Lord stood
near me and infused
power into me, that
through me the
preaching might be
fully accomplished
and all the nations
might hear it; and I
was delivered from the
lion's mouth. 18 The
Lord will deliver me
from every wicked
work and will save
[me] for his heavenly
kingdom. To him be
the glory forever and
ever. Amen.
19 Give my greetings
to Pris'ca and Aq'ui·la
and the household of
On·e·siph'o·rus.
20 E·ras'tus stayed
in Corinth, but I left
Troph'i·mus sick at
Mi·le'tus. 21 Do your
utmost to arrive be-
fore winter.
Eu·bu'lus sends you
his greetings, and [so
do] Pu'dens and Li'-
nus and Clau'di·a and
all the brothers.
22 The Lord [be]
with the spirit you
show. His undeserved
kindness [be] with
you people.

ΠΡΟΣ ΤΙΤΟΝ

TOWARD TITUS

1 Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ
Paul slave of God, apostle but
Ἰησοῦ Χριστοῦ κατὰ πίστιν
of Jesus Christ according to faith
ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν
of chosen (ones) of God and accurate knowledge
ἀληθείας τῆς κατ' εὐσέβειαν
of truth the (one) according to revering well
2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν
upon hope of life everlasting, which
ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων
promised the not lying God before times
αἰωνίων 3 ἐφανέρωσεν δὲ καιροῖς
everlasting he manifested but to appointed times
ἰδίοις, τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ
own, the word of him in preaching which
ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν
was entrusted with I according to enjoinder
τοῦ σωτῆρος ἡμῶν θεοῦ, 4 Τίτῳ γνησίῳ
of the Savior of us of God, to Titus genuine
τέκνῳ κατὰ κοινὴν πίστιν·
child according to common faith;

χάρις καὶ εἰρήνη ἀπὸ θεοῦ
undeserved kindness and peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.
Father and of Christ Jesus of the Savior of us.

5 Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ
Of this thanks I left off you in Crete
ἵνα τὰ λείποντα
in order that the (things) being wanting
ἐπιδιορθώσῃ, καὶ
you might thoroughly straighten upon, and
καταστήσῃς κατὰ πόλιν
you might set down according to city
πρεσβυτέρους, ὡς ἐγώ σοι διεταξάμην,
older men, as I to you I ordered,
6 εἴ τίς ἐστιν ἀνέγκλητος, μιᾶς γυναικὸς
if anyone is unaccusable, of one woman
ἀνήρ, τέκνα ἔχων πιστά, μὴ ἐν
male person, children having faithful, not in
κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.
accusation of unsaving course or not self-subjecting.

1 Paul, a slave of
God and an apos-
tle of Jesus Christ
according to the faith
of God's chosen ones
and the accurate
knowledge of the
truth which accords
with godly devotion
2 upon the basis of a
hope of the everlast-
ing life which God,
who cannot lie, prom-
ised before times long
lasting, 3 whereas in
his own due times he
made his word mani-
fest in the preaching
with which I was
entrusted, under com-
mand of our Savior,
God; 4 to Titus, a
genuine child accord-
ing to a faith shared
in common:

May there be un-
deserved kindness and
peace from God [the]
Father and Christ
Jesus our Savior.

5 For this reason I
left you in Crete, that
you might correct the
things that were de-
fective and might
make appointments of
older men in city
after city, as I gave
you orders; 6 if there
is any man free from
accusation, a husband
of one wife, hav-
ing believing children
that were not un-
der a charge of de-
bauchery nor unruly.

7 δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον
It is binding for the overseer unaccusable
εἶναι ὡς θεοῦ οἰκονόμον, μὴ
to be as of God house administrator, not
αὐθάδη, μὴ ὀργίλον, μὴ
self-pleasing, not prone to wrath, not
πάροινον, μὴ πλήκτην, μὴ
one beside wine, not dealer of blows, not
αἰσχροκερδῆ, 8 ἀλλὰ φιλόξενον,
greedy of disgraceful gain, but fond of strangers,
φιλάγαθον, σώφρονα, δίκαιον, ὅσιον,
fond of goodness, sound in mind, righteous, loyal,
ἐγκρατῆ, 9 ἀντεχόμενον τοῦ
self-controlled, holding self against of the
κατὰ τὴν διδαχὴν πιστοῦ λόγου,
according to the teaching of faithful word,
ἵνα δυνατὸς ᾖ καὶ
in order that able he may be and
παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ
to be encouraging in the teaching the (one)
ὑγιαινούσῃ καὶ τοὺς ἀντιλέγοντας
being healthful and the (ones) contradicting
ἐλέγχειν.
to be reproving.

10 Εἰσὶν γὰρ πολλοὶ ἀνυπότακτοι,
Are for many not self-subjecting,
ματαιολόγοι καὶ φρεναπάται, μάλιστα
vain talkers and seducers of the mind, mostly
οἱ ἐκ τῆς περιτομῆς, 11 οὓς
the (ones) out of the circumcision, whom
δεῖ ἐπιστομίζειν, οἵτινες
it is binding to be shutting the mouth of, who
ὅλους οἴκους ἀνατρέπουσιν
whole households they are turning up
διδάσκοντες ἃ μὴ δεῖ
(ones) teaching which (things) not it is binding
αἰσχροῦ κέρδους χάριν. 12 εἶπέν τις
of disgraceful gain thanks. Said someone
ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης,
out of them, own (one) of them prophet,
Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία,
Cretans ever liars, bad wild beasts,
γαστέρες ἀργαί.
bellies ineffective.

13 ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι'
The witness this is true. Through
ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως,
which cause be reproving them curtly,
ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,
in order that they may be healthy in the faith,

7 For an overseer
must be free from
accusation as God's
steward, not self-
willed, not prone to
wrath, not a drunken
brawler, not a smiter,
not greedy of dishon-
est gain, 8 but hos-
pitable, a lover of
goodness, sound in
mind, righteous, loyal,
self-controlled, 9 hold-
ing firmly to the
faithful word as re-
spects his [art of]
teaching, that he may
be able both to ex-
hort by the teaching
that is healthful and
to reprove those who
contradict.

10 For there are
many unruly men,
profitless talkers, and
deceivers of the mind,
especially those men
who adhere to the
circumcision. 11 It is
necessary to shut the
mouths of these, as
these very men keep
on subverting entire
households by teach-
ing things they ought
not for the sake of
dishonest gain. 12 A
certain one of them,
their own prophet,
said: "Cre'tans are
always liars, injurious
wild beasts, unem-
ployed gluttons."

13 This witness is
true. For this very
cause keep on reprov-
ing them with sever-
ity, that they may be
healthy in the faith,

14 μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις
not having [mind] toward to Jewish myths
καὶ ἐντολαῖς ἀνθρώπων
and to commandments of men
ἀποστρεφομένων τὴν ἀλήθειαν.
turning selves away from the truth.
15 πάντα καθαρὰ τοῖς καθαροῖς·
All (things) clean to the (ones) clean;
τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις
to the but having been defiled and faithless
οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν
nothing clean, but has been defiled of them
καὶ ὁ νοῦς καὶ ἡ συνείδησις. 16 θεὸν
and the mind and the conscience. God
ὁμολογοῦσιν εἰδέναι, τοῖς δὲ
they are confessing to have known, to the but
ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ
works they are denying, detestable being and
ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν
disobedient and toward every work good
ἀδόκιμοι.
(ones) disapproved.

2 Σὺ δὲ λάλει ἃ πρέπει
You but be speaking which (things) is befitting
τῇ ὑγιαινούσῃ διδασκαλίᾳ. 2 Πρεσβύτας
to the being healthful teaching. Old men
νηφαλίους εἶναι, σεμνούς, σώφρονας,
sober to be, serious, sound in mind,
ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ,
being healthful to the faith, to the love,
τῇ ὑπομονῇ. 3 πρεσβύτιδας ὡσαύτως ἐν
to the endurance. Old women as-thus in
καταστήματι ἱεροπρεπεῖς, μὴ
behavior ones becoming to sacred place, not
διαβόλους μηδὲ οἴνῳ πολλῷ
devils not-but to wine much
δεδουλωμένας, καλοδιδασκάλους,
having been enslaved, teachers of what is fine,
4 ἵνα σωφρονίζωσι
in order that they may be making mentally sound
τὰς νέας φιλάνδρους εἶναι,
the young [women] fond of male persons to be,
φιλοτέκνους, 5 σώφρονας, ἁγνάς,
fond of children, sound in mind, chaste,
οἰκουργούς, ἀγαθάς, ὑποτασσομένας
workers at home, good, subjecting themselves
τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ
to the own male persons, in order that not the
λόγος τοῦ θεοῦ βλασφημῆται.
word of the God may be blasphemed.

14 paying no atten-
tion to Jewish fables
and commandments of
men who turn them-
selves away from the
truth. 15 All things
are clean to clean
[persons]. But to
[persons] defiled and
faithless nothing is
clean, but both their
minds and their con-
sciences are defiled.
16 They publicly de-
clare they know God,
but they disown him
by their works, be-
cause they are detest-
able and disobedient
and not approved for
good work of any
sort.

2 You, however, keep
on speaking what
things are fitting for
healthful teaching.
2 Let the aged men
be moderate in hab-
its, serious, sound
in mind, healthy in
faith, in love, in en-
durance. 3 Likewise let
the aged women be
reverent in behavior,
not slanderous, nei-
ther enslaved to a lot
of wine, teachers of
what is good; 4 that
they may recall the
young women to their
senses to love their
husbands, to love
their children, 5 to
be sound in mind,
chaste, workers at
home, good, subjecting
themselves to their
own husbands, so that
the word of God may
not be spoken of
abusively.

6 τοὺς νεωτέρους ὡσαύτως
The younger [men] as-thus
παρακάλει σωφρονεῖν· 7 περὶ
be you encouraging to be sound in mind; about
πάντα σεαυτὸν παρεχόμενος τύπον
all (things) yourself having self beside type
καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ
of fine works, in the teaching
ἀφθορίαν, σεμνότητα, 8 λόγον ὑγιῆ
uncorruptness, seriousness, word healthful
ἀκατάγνωστον, ἵνα ὁ
not to be known down, in order that the (one)
ἐξ ἐναντίας ἐντραπῇ μηδὲν
out of contrariness might be turned in nothing
ἔχων λέγειν περὶ ἡμῶν φαῦλον.
having to be saying about us vile (thing).
9 δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι
Slaves to own masters to be subjecting selves
ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ
in all (things), well-pleasing to be, not
ἀντιλέγοντας, 10 μὴ νοσφιζομένους, ἀλλὰ
contradicting, not setting apart for selves, but
πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν,
all faith showing for selves within good,
ἵνα τὴν διδασκαλίαν τὴν τοῦ
in order that the teaching the (one) of the
σωτῆρος ἡμῶν θεοῦ κοσμῶσιν
Savior of us of God they may be adorning
ἐν πᾶσιν.
in all (things).

11 Ἐπεφάνη γὰρ ἡ
Was made to appear for the
χάρις τοῦ θεοῦ σωτήριος πᾶσιν
undeserved kindness of the God [it] saving to all
ἀνθρώποις, 12 παιδεύουσα ἡμᾶς, ἵνα
men, [it] instructing us, in order that
ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς
having denied the irreverence and the worldly
ἐπιθυμίας σωφρόνως καὶ δικαίως
desires with soundness of mind and righteously
καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν
and well-reveringly we should live in the now
αἰῶνι, 13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα
age, awaiting the happy hope
καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου
and manifestation of the glory of the great

6 Likewise keep on
exhorting the young-
er men to be sound
in mind, 7 in all
things showing your-
self an example of
fine works; showing
uncorruptness in your
teaching, seriousness,
8 wholesome speech
which cannot be con-
demned; so that the
man on the opposing
side may get ashamed,
having nothing vile
to say about us. 9 Let
slaves be in subjec-
tion to their owners
in all things, and
please them well, not
talking back, 10 not
committing theft, but
exhibiting good fidel-
ity to the full, so
that they may adorn
the teaching of our
Savior, God, in all
things.

11 For the unde-
served kindness of
God which brings sal-
vation to all sorts of
men has been mani-
fested, 12 instructing
us to repudiate un-
godliness and worldly
desires and to live
with soundness of
mind and righteous-
ness and godly devo-
tion[a] amid this pres-
ent system of things,
13 while we wait
for the happy hope
and glorious mani-
festation of the great

12[a] Godly devotion, אAVg; fear of Jehovah, J[7,8].

θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ,
God and of Savior of us of Christ Jesus,
14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα
who gave himself over us in order that
λυτρώσηται ἡμᾶς ἀπὸ πάσης
he might loose by ransom us from all
ἀνομίας καὶ καθαρίσῃ ἑαυτῷ
lawlessness and he might cleanse to himself
λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.
people being overly much, zealous of fine works.
15 Ταῦτα λάλει καὶ
These (things) be you speaking and
παρακάλει καὶ ἔλεγχε μετὰ
be you encouraging and be you reproving with
πάσης ἐπιταγῆς. μηδείς σου
all enjoinder. No one of you
περιφρονείτω.
let be minding around.

3 Ὑπομίμνησκε αὐτοὺς ἀρχαῖς
Be you reminding them to governments
ἐξουσίαις ὑποτάσσεσθαι
to authorities to be subjecting selves
πειθαρχεῖν, πρὸς πᾶν ἔργον
to be obedient as to rulers, toward every work
ἀγαθὸν ἑτοίμους εἶναι, 2 μηδένα
good ready (ones) to be, no one
βλασφημεῖν, ἀμάχους εἶναι,
to be blaspheming, not disposed to fight to be,
ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραΰτητα
yielding, all showing for selves within mildnesss
πρὸς πάντας ἀνθρώπους. 3 Ἦμεν γάρ
toward all men. We were for
ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς,
sometime also we senseless, disobedient,
πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ
being made to err, slaving to desires and
ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ
to pleasures various, in badness and envy
διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.
going through, abhorrent, hating one another.
4 ὅτε δὲ ἡ χρηστότης καὶ ἡ
When but the kindness and the
φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος
philanthropy was made to appear of the Savior
ἡμῶν θεοῦ, 5 οὐκ ἐξ ἔργων τῶν ἐν
of us of God, not out of works the in

God and of [the]
Savior of us, Christ
Jesus.[a] 14 who gave
himself for us that he
might deliver us from
every sort of law-
lessness and cleanse
for himself a people
peculiarly his own,
zealous for fine works.
15 Keep on speak-
ing these things and
exhorting and reprov-
ing with full author-
ity to command. Let
no man ever despise
you.

3 Continue remind-
ing them to be in
subjection and be
obedient to govern-
ments and authorities
as rulers, to be ready
for every good work,
2 to speak injuriously
of no one, not to be
belligerent, to be
reasonable, exhibiting
all mildness toward
all men. 3 For even
we were once sense-
less, disobedient, being
misled, being slaves
to various desires and
pleasures, carrying on
in maliciousness and
envy, abhorrent, hat-
ing one another.
4 However, when the
kindness and the love
for man on the part
of our Savior, God,
was manifested, 5 ow-
ing to no works in

13[a] The margin of the Westcott-Hort Greek text renders this: "manifestation of our great God and Savior, Jesus Christ." However, see Titus 1:4 and 2 Peter 1:1. Also see Appendix under Titus 2:13.

δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς
righteousness which (ones) we did we
ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν
but according to the of him mercy he saved
ἡμᾶς διὰ λουτροῦ παλινγενεσίας καὶ
us through bath of regeneration and
ἀνακαινώσεως πνεύματος ἁγίου, 6 οὗ
of renovation of spirit holy, of which
ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ
he poured out upon us richly through
Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,
Jesus Christ the Savior of us,
7 ἵνα δικαιωθέντες τῇ
in order that having been justified to the
ἐκείνου χάριτι κληρονόμοι
of that (one) undeserved kindness heirs
γενηθῶμεν κατ' ἐλπίδα ζωῆς
we might become according to hope of life
αἰωνίου.
everlasting.
8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων
Faithful the word, and about these (things)
βούλομαί σε διαβεβαιοῦσθαι,
I am wishing you to stabilize thoroughly,
ἵνα φροντίζωσιν καλῶν
in order that they may be mindful of fine
ἔργων προΐστασθαι οἱ
works to be standing before the (ones)
πεπιστευκότες θεῷ. Ταῦτά ἐστιν
having believed to God. These (things) is
καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·
fine (things) and beneficial to the men;
9 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας
foolish but seekings and genealogies
καὶ ἔριν καὶ μάχας νομικὰς
and strife and fights belonging to law
περιΐστασο, εἰσὶν γὰρ ἀνωφελεῖς
be you standing around, they are for unbeneficial
καὶ μάταιοι. 10 αἱρετικὸν ἄνθρωπον μετὰ
and vain. Sectarian man after
μίαν καὶ δευτέραν νουθεσίαν
one and second putting mind within
παραιτοῦ, 11 εἰδὼς ὅτι
be you asking off for self, having known that
ἐξέστραπται ὁ τοιοῦτος καὶ
has been turned inside out the such (one) and
ἁμαρτάνει, ὢν αὐτοκατάκριτος.
he is sinning, being self-condemned.

righteousness that we
had performed, but
according to his
mercy he saved us
through the bath that
brought us to life
and through the mak-
ing of us new by holy
spirit. 6 This [spirit]
he poured out richly
upon us through Je-
sus Christ our Savior,
7 that, after being
declared righteous by
virtue of the unde-
served kindness of
that one, we might
become heirs accord-
ing to a hope of
everlasting life.
8 Faithful is the
saying, and concern-
ing these things I
desire you to make
firm assertions con-
stantly, in order that
those who have be-
lieved God may keep
their minds on main-
taining fine works.
These things are fine
and beneficial to men.
9 But shun foolish
questionings and ge-
nealogies and strife
and fights over the
Law, for they are un-
profitable and futile.
10 As for a man that
promotes a sect, re-
ject him after a first
and a second admoni-
tion; 11 knowing that
such a man has been
turned out of the way
and is sinning, he
being self-condemned.

12 Ὅταν πέμψω Ἀρτεμᾶν πρὸς
Whenever I shall send Artemas toward
σὲ ἢ Τύχικον, σπούδασον ἐλθεῖν πρός
you or Tychicus, speed up to come toward
με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα
me into Nicopolis, there for I have judged
παραχειμάσαι. 13 Ζηνᾶν τὸν νομικὸν καὶ
to winter. Zenas the lawyer and
Ἀπολλῶν σπουδαίως πρόπεμψον,
Apollos speedily send you forward,
ἵνα μηδὲν αὐτοῖς λείπῃ.
in order that nothing to them may be lacking.
14 Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι
Let them be learning but also the our (ones)
καλῶν ἔργων προΐστασθαι εἰς τὰς
of fine works to be standing before into the
ἀναγκαίας χρείας, ἵνα μὴ ὦσιν
necessary needs, in order that not they may be
ἄκαρποι.
unfruitful.
15 Ἀσπάζονταί σε οἱ μετ' ἐμοῦ
Are greeting you the (ones) with me
πάντες. Ἄσπασαι τοὺς φιλοῦντας
all. Greet you the (ones) having affection for
ἡμᾶς ἐν πίστει.
us in faith.
Ἡ χάρις μετὰ πάντων ὑμῶν.
The undeserved kindness with all of YOU.

12 When I send Ar′te·mas or Tych′i·cus to you, do your utmost to come to me at Ni·cop′o·lis, for there is where I have decided to winter.
13 Carefully supply Ze′nas, who is versed in the Law, and A·pol′los for their trip, that they may not lack anything.
14 But let our people also learn to maintain fine works so as to meet their pressing needs, that they may not be unfruitful.
15 All those with me send you their greetings. Give my greetings to those who have affection for us in the faith.
May the undeserved kindness be with all of YOU people.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ

TOWARD PHILEMON

1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ
Paul bound one of Christ Jesus and
Τιμόθεος ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ
Timothy the brother to Philemon the loved
καὶ συνεργῷ ἡμῶν 2 καὶ Ἀπφίᾳ τῇ
and fellow worker of us and to Apphia the
ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιώτῃ
sister and to Archippus the fellow soldier
ἡμῶν καὶ τῇ κατ' οἶκόν σου
of us and to the according to house of you
ἐκκλησίᾳ·
to ecclesia;
3 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to YOU and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ.
Christ.
4 Εὐχαριστῶ τῷ θεῷ μου
I am giving thanks to the God of me
πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν
always mention of you making upon the
προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην
prayers of me, hearing of you the love
καὶ τὴν πίστιν ἣν ἔχεις εἰς τὸν
and the faith which you are having into the
κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,
Lord Jesus and into all the holy (ones),
6 ὅπως ἡ κοινωνία τῆς πίστεώς
so that the sharing of the faith
σου ἐνεργὴς γένηται ἐν
of you operative within might become in
ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ
accurate knowledge of every good (thing) the
ἐν ἡμῖν εἰς Χριστόν· 7 χαρὰν γὰρ πολλὴν
in us into Christ; joy for much
ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου,
I had and comfort upon the love of you,
ὅτι τὰ σπλάγχνα τῶν ἁγίων
because the bowels of the holy (ones)
ἀναπέπαυται διὰ σοῦ, ἀδελφέ.
has been refreshed through you, brother.

1 Paul, a prisoner for the sake of Christ Jesus, and Timothy, [our] brother, to Phi·le′mon, our beloved one and fellow worker, 2 and to Ap′phi·a, our sister, and to Ar·chip′pus, our fellow soldier, and to the congregation that is in your house:
3 May YOU people have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.
4 I always thank my God when I make mention of you in my prayers, 5 as I keep hearing of your love and faith which you have toward the Lord Jesus and toward all the holy ones; 6 in order that the sharing of your faith may go into action by your acknowledging of every good thing among us as related to Christ.
7 For I got much joy and comfort over your love, because the tender affections of the holy ones have been refreshed through you, brother.

8 Διό, πολλὴν ἐν Χριστῷ
Through which (thing), much in Christ
παρρησίαν ἔχων ἐπιτάσσειν σοι
outspokenness having to be enjoining to you
τὸ ἀνῆκον, 9 διὰ τὴν ἀγάπην
the (thing) becoming, through the love
μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς
rather I am encouraging, such one being as
Παῦλος πρεσβύτης νυνὶ δὲ καὶ δέσμιος
Paul old man now but also bound one
Χριστοῦ Ἰησοῦ,— 10 παρακαλῶ σε
of Christ Jesus, — I am encouraging you
περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν
about the my child, whom I generated in
τοῖς δεσμοῖς Ὀνήσιμον, 11 τόν ποτέ σοι
the bonds Onesimus, the sometime to you
ἄχρηστον νυνὶ δὲ σοὶ καὶ ἐμοὶ εὔχρηστον,
useless now but to you and to me well useful,
12 ὃν ἀνέπεμψά σοι αὐτόν, τοῦτ’
whom I sent again to you him, that
ἔστιν τὰ ἐμὰ σπλάγχνα.
is the my bowels.
13 ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν
Whom I was wishing toward myself
κατέχειν, ἵνα ὑπὲρ σοῦ μοι
to be holding down, in order that over you to me
διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου,
he may serve in the bonds of the good news,
14 χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν
apart from but of the your opinion nothing
ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς
I willed to do, in order that not as
κατὰ ἀνάγκην τὸ ἀγαθόν σου
according to necessity the good (thing) of you
ᾖ ἀλλὰ κατὰ ἑκούσιον.
may be but according to what is voluntary.
15 τάχα γὰρ διὰ τοῦτο ἐχωρίσθη
Perhaps for through this he was parted
πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν
toward hour in order that everlasting (ly) him
ἀπέχῃς, 16 οὐκέτι ὡς δοῦλον ἀλλὰ
you may have back, not yet as slave but
ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα
over slave, brother loved, mostly
ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν
to me, to how much but rather to you and in
σαρκὶ καὶ ἐν κυρίῳ. 17 εἰ οὖν με
flesh and in Lord. If therefore me

8 For this very rea-
son, though I have
great freeness of
speech in connection
with Christ to order
you to do what is
proper, 9 I am exhort-
ing you rather on the
basis of love, seeing
that I am such as I
am, Paul an aged man,
yes, now also a pris-
oner for the sake of
Christ Jesus; 10 I am
exhorting you con-
cerning my child, to
whom I became a fa-
ther while in my pris-
on bonds, O·nes′i·mus,
11 formerly useless to
you but now useful to
you and to me. 12 This
very one I am sending
back to you, yes, him,
that is, my own ten-
der affections.
13 I would like to
hold him back for my-
self that in place of
you he might keep on
ministering to me in
the prison bonds I
bear for the sake of
the good news. 14 But
without your consent
I do not want to do
anything, so that your
good act may be, not
as under compulsion,
but of your own free
will. 15 Perhaps really
on this account he
broke away for an
hour, that you may
have him back forev-
er, 16 no longer as a
slave but as more than
a slave, as a broth-
er beloved, especially
so to me, yet how
much more so to you
both in fleshly rela-
tionship and in [the]
Lord. 17 If, therefore,

ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν
you are having sharer, receive you toward self him
ὡς ἐμέ. 18 εἰ δέ τι ἠδίκησέν
as me. If but anything he treated unrighteously
σε ἢ ὀφείλει, τοῦτο ἐμοὶ
you or he is owing, this to me
ἐλλόγα· 19 ἐγὼ Παῦλος ἔγραψα
be you setting to account; I Paul wrote
τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω· ἵνα
to the my hand, I shall pay off; in order that
μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι
not I am saying to you that also yourself to me
προσοφείλεις. 20 ναί, ἀδελφέ, ἐγώ σου
you are owing besides. Yes, brother, I of you
ὀναίμην ἐν κυρίῳ· ἀνάπαυσόν μου
may I derive profit in Lord; refresh you of me
τὰ σπλάγχνα ἐν Χριστῷ.
the bowels in Christ.
21 Πεποιθὼς τῇ ὑπακοῇ σου
Having trusted to the obedience of you
ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ
I wrote to you, having known that also over
ἃ λέγω ποιήσεις.
what (things) I am saying you will do.
22 ἅμα δὲ καὶ ἑτοίμαζέ
At the same time but also you be preparing
μοι ξενίαν, ἐλπίζω γὰρ ὅτι διὰ
to me lodging, I am hoping for that through
τῶν προσευχῶν ὑμῶν χαρισθήσομαι
the prayers of YOU I shall be graciously given
ὑμῖν.
to YOU (ones).
23 Ἀσπάζεταί σε Ἐπαφρᾶς ὁ
Is greeting you Epaphras the
συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,
fellow captive of me in Christ Jesus,
24 Μᾶρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ
Mark, Aristarchus, Demas, Luke, the
συνεργοί μου.
fellow workers of me.
25 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
Jesus Christ with the spirit of YOU.

you consider me a
sharer, receive him
kindly the way you
would me. 18 More-
over, if he did you
any wrong or owes
you anything, keep
this charged to my
account. 19 I Paul am
writing with my own
hand: I will pay it
back—not to be telling
you that, besides, you
owe me even your-
self. 20 Yes, brother,
may I derive profit
from you in connec-
tion with [the] Lord:
refresh my tender af-
fections in connection
with Christ.
21 Trusting in your
compliance, I am
writing you, knowing
you will even do more
than the things I
say. 22 But along with
that, also get lodging
ready for me, for I am
hoping that through
the prayers of YOU
people I shall be set
at liberty for YOU.
23 Sending you
greetings is Ep′a-
phras my fellow cap-
tive in union with
Christ, 24 [also] Mark,
Ar·is·tar′chus, De′-
mas, Luke, my fellow
workers.
25 The undeserved
kindness of the Lord
Jesus Christ be with
the spirit YOU people
show.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

TOWARD HEBREWS

1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ
In many parts and in many manners of old the
θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς
God having spoken to the fathers in the
προφήταις 2 ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων
prophets upon last [part] of the days these
ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον
he spoke to us in Son, whom he put heir
πάντων, δι' οὗ καὶ ἐποίησεν τοὺς
of all (things), through whom also he made the
αἰῶνας· 3 ὃς ὢν ἀπαύγασμα τῆς
ages; who being beaming forth from of the
δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ,
glory and impress of the sub-standing of him,
φέρων τε τὰ πάντα τῷ ῥήματι τῆς
bearing and the all (things) to the saying of the
δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἁμαρτιῶν
power of him, cleansing of the sins
ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς
having made he sat down in right [hand] of the
μεγαλωσύνης ἐν ὑψηλοῖς, 4 τοσούτῳ
greatness in lofty [places], to so much
κρείττων γενόμενος τῶν ἀγγέλων
better having become of the angels
ὅσῳ διαφορώτερον παρ' αὐτοὺς
to how much more differing beside them
κεκληρονόμηκεν ὄνομα.
he has inherited name.

5 Τίνι γὰρ εἶπέν ποτε τῶν
To which one for he said sometime of the
ἀγγέλων Υἱός μου εἶ σύ, ἐγὼ σήμερον
angels Son of me are you, I today
γεγέννηκά σε, καὶ πάλιν Ἐγὼ ἔσομαι
I have generated you, and again I shall be
αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι
to him into Father, and he will be to me
εἰς υἱόν; 6 ὅταν δὲ πάλιν εἰσαγάγῃ
into Son? Whenever but again he should lead in
τὸν πρωτότοκον εἰς τὴν
the Firstborn (one) into the
οἰκουμένην, λέγει Καὶ
being inhabited [earth], he is saying And

1 God, who long ago spoke on many occasions and in many ways to our forefathers by means of the prophets,
2 has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things.
3 He is the reflection of [his] glory and the exact representation of his very being, and he sustains all things by the word of his power; and after he had made a purification for our sins he sat down on the right hand of the Majesty in lofty places.
4 So he has become better than the angels, to the extent that he has inherited a name more excellent than theirs.

5 For example, to which one of the angels did he ever say: "You are my son; I, today, I have become your father"? And again: "I myself shall become his father, and he himself will become my son"?
6 But when he again brings his First-born into the inhabited earth, he says: "And

προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι
let do obeisance toward him all angels
θεοῦ.
of God.

7 καὶ πρὸς μὲν τοὺς ἀγγέλους
And toward indeed the angels
λέγει Ὁ ποιῶν τοὺς ἀγγέλους
he is saying The (one) making the angels
αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς
of him spirits, and the public workers
αὐτοῦ πυρὸς φλόγα· 8 πρὸς δὲ τὸν υἱόν
of him of fire flame; toward but the Son
Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα
The throne of you the God into the age
τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος
of the age, and the staff of the straightness
ῥάβδος τῆς βασιλείας αὐτοῦ. 9 ἠγάπησας
staff of the kingdom of him. You loved
δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ
righteousness and you hated lawlessness; through
τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου,
this anointed you the God, the God of you,
ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους
oil of exultation beside the partners
σου· 10 καί Σὺ κατ' ἀρχάς,
of you; and You according to beginnings,
κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν
Lord, the earth you founded, and works of the
χειρῶν σού εἰσιν οἱ οὐρανοί· 11 αὐτοὶ
hands of you are the heavens; they
ἀπολοῦνται, σὺ δὲ
will destroy themselves, you but
διαμένεις· καὶ πάντες ὡς
you are remaining through; and all as
ἱμάτιον παλαιωθήσονται, 12 καὶ
outer garment will be made old, and
ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς,
as if thing thrown about you will wrap up them,
ὡς ἱμάτιον καὶ ἀλλαγήσονται· σὺ
as outer garment and they will be altered; you
δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ
but the very (one) are, and the years of you not
ἐκλείψουσιν.
will leave out.

13 πρὸς τίνα δὲ τῶν ἀγγέλων
Toward which one but of the angels
εἴρηκέν ποτε Κάθου ἐκ δεξιῶν
has he said sometime Sit you out of right [parts]
μου ἕως ἂν θῶ τοὺς ἐχθρούς
of me until likely I might put the enemies

let all God's angels worship him."

7 Also, with reference to the angels he says: "And he makes his angels spirits, and his public servants a flame of fire."
8 But with reference to the Son: "God is your throne forever, and [the] scepter of your kingdom is the scepter of uprightness.
9 You loved righteousness, and you hated lawlessness. That is why God, your God, anointed you with [the] oil of exultation more than your partners."
10 And: "You at [the] beginning, O Lord, laid the foundations of the earth itself, and the heavens are [the] works of your hands.
11 They themselves will perish, but you yourself are to remain continually; and just like an outer garment they will all grow old,
12 and you will wrap them up just as a cloak, as an outer garment; and they will be changed, but you are the same, and your years will never run out."

13 But with reference to which one of the angels has he ever said: "Sit at my right hand, until I place your enemies

σου ὑποπόδιον τῶν ποδῶν σου; 14 οὐχὶ
of you footstool of the feet of you? Not
πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς
all they are publicly working spirits into
διακονίαν ἀποστελλόμενα διὰ τοὺς
service being sent forth through the (ones)
μέλλοντας κληρονομεῖν σωτηρίαν;
being about to be inheriting salvation?
2 Διὰ τοῦτο δεῖ περισσοτέρως
Through this it is binding more abundantly
προσέχειν ἡμᾶς τοῖς
to be having [mind] toward us to the (things)
ἀκουσθεῖσιν, μή ποτε
having been heard, not sometime
παραρυῶμεν. 2 εἰ γὰρ ὁ
we might be made to flow beside. If for the
δι' ἀγγέλων λαληθεὶς λόγος
through angels having been spoken word
ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ
became stable, and every transgression and
παρακοὴ ἔλαβεν ἔνδικον
disobedience received agreeable to justice
μισθαποδοσίαν, 3 πῶς ἡμεῖς ἐκφευξόμεθα
paying back of reward, how we shall we flee out
τηλικαύτης ἀμελήσαντες σωτηρίας,
of so great having been unconcerned of salvation,
ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι
which, beginning having received to be being spoken
διὰ τοῦ κυρίου, ὑπὸ τῶν
through the Lord, by the (ones)
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,
having heard into us was stabilized,
4 συνεπιμαρτυροῦντος τοῦ θεοῦ
of (one) jointly bearing witness upon of the God
σημείοις τε καὶ τέρασιν καὶ ποικίλαις
to signs and and to portents and to various
δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς
powers and of spirit holy to distributions
κατὰ τὴν αὐτοῦ θέλησιν;
according to the of him will?
5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν
Not for to angels he subjected the
οἰκουμένην τὴν
being inhabited [earth] the (one)
μέλλουσαν, περὶ ἧς λαλοῦμεν·
being about (to come), about which we are speaking;
6 διεμαρτύρατο δέ πού τις
he bore thorough witness but somewhere someone
λέγων Τί ἐστιν ἄνθρωπος ὅτι
saying What is man that

as a stool for your
feet"? 14 Are they not
all spirits for public
service, sent forth
to minister for those
who are going to in-
herit salvation?

2 That is why it
is necessary for
us to pay more than
the usual attention
to the things heard
by us, that we may
never drift away.
2 For if the word
spoken through angels
proved to be firm,
and every transgres-
sion and disobedient
act received a retri-
bution in harmony
with justice; 3 how
shall we escape if
we have neglected a
salvation of such
greatness in that it
began to be spoken
through [our] Lord
and was verified for
us by those who heard
him, 4 while God
joined in bearing wit-
ness with signs as
well as portents and
various powerful
works and with dis-
tributions of holy
spirit according to his
will?

5 For it is not to an-
gels that he has sub-
jected the inhabited
earth to come, about
which we are speak-
ing. 6 But a certain
witness has given
proof somewhere, say-
ing: "What is man

μιμνήσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου
you are remembering of him, or son of man
ὅτι ἐπισκέπτῃ αὐτόν; 7 ἠλάττωσας
that you are looking upon him? You made less
αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ
him short something beside angels, to glory
καὶ τιμῇ ἐστεφάνωσας αὐτόν, καὶ
and to honor you crowned him, and
κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν
you set down him upon the works of the hands
σου, 8 πάντα ὑπέταξας ὑποκάτω
of you, all (things) you subjected down under
τῶν ποδῶν αὐτοῦ· ἐν τῷ γὰρ ὑποτάξαι αὐτῷ
the feet of him; in the for to subject to him
τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ
the all (things) nothing he let go off to him
ἀνυπότακτον. νῦν δὲ οὔπω ὁρῶμεν
unsubjected. Now but not as yet we are seeing
αὐτῷ τὰ πάντα ὑποτεταγμένα·
to him the all (things) having been subjected;
9 τὸν δὲ βραχύ τι παρ' ἀγγέλους
the but short something beside angels
ἠλαττωμένον βλέπομεν Ἰησοῦν
having been made less we are looking at Jesus
διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ
through the suffering of the death to glory and
τιμῇ ἐστεφανωμένον, ὅπως
to honor having been crowned, so that
χάριτι θεοῦ ὑπὲρ παντὸς
to undeserved kindness of God over every [man]
γεύσηται θανάτου.
he might taste of death.
10 Ἔπρεπεν γὰρ αὐτῷ, δι' ὃν
It was fitting for to him, through whom
τὰ πάντα καὶ δι' οὗ τὰ πάντα,
the all (things) and through whom the all (things),
πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν
many sons into glory having led the
ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ
Chief Leader of the salvation of them through
παθημάτων τελειῶσαι. 11 ὅ τε γὰρ
sufferings to perfect. The (one) and for
ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ
sanctifying and the (ones) being sanctified out of
ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ
one all; through which cause not
ἐπαισχύνεται ἀδελφοὺς αὐτοὺς
he is made ashamed upon brothers them
καλεῖν, 12 λέγων Ἀπαγγελῶ τὸ
to be calling, saying I shall report back the

that you keep him in
mind, or [the] son of
man that you take care
of him? 7 You made
him a little lower than
angels; with glory and
honor you crowned
him, and appointed
him over the works
of your hands. 8 All
things you subjected
under his feet." For in
that he subjected all
things to him God
left nothing that is
not subject to him.
Now, though, we do
not yet see all things
in subjection to him;
9 but we behold Jesus,
who has been made
a little lower than
angels, crowned with
glory and honor for
having suffered death,
that he by God's un-
deserved kindness
might taste death for
every [man].

10 For it was fitting
for the one for whose
sake all things are
and through whom
all things are, in
bringing many sons to
glory, to make the
Chief Agent of their
salvation perfect
through sufferings.
11 For both he who
is sanctifying and
those who are being
sanctified all [stem]
from one, and for
this cause he is not
ashamed to call them
"brothers," 12 as he
says: "I will declare

ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ
name of you to the brothers of me, in midst
ἐκκλησίας ὑμνήσω σε· 13 καὶ πάλιν
of ecclesia I shall hymn you; and again
Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ· καὶ
I shall be having trusted upon him; and
πάλιν Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἅ μοι
again Look! I and the little boys whom to me
ἔδωκεν ὁ θεός.
gave the God.
14 ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν
Since therefore the little boys has shared
αἵματος καὶ σαρκός, καὶ αὐτὸς
of blood and of flesh, also he
παραπλησίως μετέσχεν τῶν αὐτῶν,
in way near beside he partook of the very (things),
ἵνα διὰ τοῦ θανάτου
in order that through the death
καταργήσῃ τὸν τὸ κράτος
he might make ineffective the (one) the might
ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι τὸν διάβολον,
having of the death, this is the Devil,
15 καὶ ἀπαλλάξῃ τούτους, ὅσοι
and he might alter off these, as many as
φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν
to fear of death through all of the to be living
ἔνοχοι ἦσαν δουλείας. 16 οὐ γὰρ
ones held in they were of slavery. Not for
δή που ἀγγέλων ἐπιλαμβάνεται,
actually somewhere of angels he is taking hold upon,
ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.
but of seed of Abraham he is taking hold upon.
17 ὅθεν ὤφειλεν κατὰ
From which he was owing according to
πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι,
all (things) to the brothers to be made like,
ἵνα ἐλεήμων γένηται καὶ
in order that merciful he might become and
πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,
faithful chief priest the (things) toward the God,
εἰς τὸ ἱλάσκεσθαι τὰς
into the to be making propitiation for the
ἁμαρτίας τοῦ λαοῦ· 18 ἐν ᾧ γὰρ
sins of the people; in which (thing) for
πέπονθεν αὐτὸς πειρασθείς,
he has suffered he having been tempted,
δύναται τοῖς πειραζομένοις βοηθῆσαι.
he is able to the (ones) being tempted to aid.

your name to my
brothers; in the mid-
dle of [the] congre-
gation I will praise
you with song."
13 And again: "I will
have my trust in
him." And again:
"Look! I and the
young children, whom
Jehovah[a] gave me."
14 Therefore, since
the "young children"
are sharers of blood
and flesh, he also
similarly partook of
the same things, that
through his death he
might bring to noth-
ing the one having
the means to cause
death, that is, the
Devil;[b] 15 and [that]
he might emancipate
all those who for
fear of death were
subject to slavery all
through their lives.
16 For he is really
not assisting angels at
all, but he is assist-
ing Abraham's seed.
17 Consequently he
was obliged to be-
come like his "broth-
ers" in all respects,
that he might be-
come a merciful and
faithful high priest
in things pertaining
to God, in order to
offer propitiatory sac-
rifice for the sins of
the people. 18 For in
that he himself has
suffered when being
put to the test, he
is able to come to
the aid of those who
are being put to the
test.

13[a] Jehovah, J7,8,17,18margin,20; God, ℵBAP46VgSyp. 14[b] Devil, ℵBAVg; Satan, SypJ17,18.

3 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως
From which, brothers holy, of calling
ἐπουρανίου μέτοχοι, κατανοήσατε τὸν
of heavenly partakers, mind you down the
ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας
apostle and chief priest of the confession
ἡμῶν Ἰησοῦν, 2 πιστὸν ὄντα τῷ
of us Jesus, faithful being to the (one)
ποιήσαντι αὐτὸν ὡς καὶ Μωυσῆς ἐν ὅλῳ τῷ
having made him as also Moses in whole the
οἴκῳ αὐτοῦ. 3 πλείονος γὰρ οὗτος δόξης
house of him. Of more for this (one) of glory
παρὰ Μωυσῆν ἠξίωται
beside Moses has been counted worthy
καθ' ὅσον πλείονα τιμὴν ἔχει
according to as much as more honor he is having
τοῦ οἴκου ὁ κατασκευάσας αὐτόν·
of the house the (one) having constructed it;
4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπό
every for house is being constructed by
τινος, ὁ δὲ πάντα κατασκευάσας
someone, the but all (things) having constructed
θεός. 5 καὶ Μωυσῆς μὲν πιστὸς ἐν ὅλῳ
God. And Moses indeed faithful in whole
τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον
the house of him as subordinate into witness
τῶν λαληθησομένων, 6 Χριστὸς
of the (things) to be futurely spoken, Christ
δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ
but as Son upon the house of him; of whom
οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ
house we are we, if ever the outspokenness and
τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν
the boasting of the hope until end stable
κατάσχωμεν.
we should hold down.
7 Διό, καθὼς λέγει τὸ
Through which, according as is saying the
πνεῦμα τὸ ἅγιον Σήμερον ἐὰν τῆς φωνῆς
spirit the holy Today if ever of the voice
αὐτοῦ ἀκούσητε, 8 μὴ σκληρύνητε
of him you should hear, not you should harden
τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ,
the hearts of you as in the embitterment,
κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ
according to the day of the testing in the
ἐρήμῳ, 9 οὗ ἐπείρασαν οἱ πατέρες
wilderness, where tested the fathers
ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου
of you in proving and they saw the works of me

3 Consequently, holy
brothers, partakers
of the heavenly call-
ing, consider the apos-
tle and high priest
whom we confess—Je-
sus. 2 He was faithful
to the One that made
him such, as Moses
was also in all the
house of that One.
3 For the latter is
counted worthy of
more glory than Moses,
inasmuch as he who
constructs it has more
honor than the house.
4 Of course, every
house is constructed
by someone, but he
that constructed all
things is God. 5 And
Moses as an attendant
was faithful in all the
house of that One as a
testimony of the things
that were to be spo-
ken afterwards, 6 but
Christ [was faithful]
as a Son over the
house of that One. We
are the house of that
One, if we make fast
our hold on our free-
ness of speech and
our boasting over the
hope firm to the end.
7 For this reason,
just as the holy spirit
says: "Today if you
people listen to his
own voice, 8 do not
harden your hearts as
on the occasion of
causing bitter anger,
as in the day of mak-
ing the test in the
wilderness, 9 in which
your forefathers made
a test of me with
a trial, and yet they
had seen my works

τεσσεράκοντα ἔτη· 10 διὸ
forty years; through which
προσώχθισα τῇ γενεᾷ ταύτῃ
I became disgusted toward to the generation this
καὶ εἶπον Ἀεὶ πλανῶνται τῇ καρδίᾳ·
and I said Ever they make selves err to the heart;
αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου· 11 ὡς
they but not they knew the ways of me; as
ὤμοσα ἐν τῇ ὀργῇ μου Εἰ εἰσελεύσονται εἰς
I swore in the wrath of me If they will enter into
τὴν κατάπαυσίν μου.
the ceasing down of me.
12 βλέπετε, ἀδελφοί, μή ποτε
Be YOU looking at, brothers, not sometime
ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ
will be in anyone of YOU heart wicked
ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,
of unbelief in the to stand off from God living,
13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ'
but be YOU encouraging selves according to
ἑκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον
each day, until which [time] the Today
καλεῖται, ἵνα μὴ σκληρυνθῇ
it is being called, in order that not might be hardened
τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας·
anyone out of YOU to seduction of the sin;
14 μέτοχοι γὰρ τοῦ χριστοῦ γεγόναμεν,
partakers for of the Christ we have become,
ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως
if ever indeed the beginning of the sub-standing
μέχρι τέλους βεβαίαν κατάσχωμεν·
until end stable we should hold down;
15 ἐν τῷ λέγεσθαι, Σήμερον ἐὰν τῆς
in the to be being said, Today if ever of the
φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε
voice of him YOU should hear, not be YOU hardening
τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.
the hearts of YOU as in the embitterment.
16 τίνες γὰρ ἀκούσαντες
Which ones for having heard
παρεπίκραναν; ἀλλ' οὐ πάντες
they caused embitterment? But not all
οἱ ἐξελθόντες ἐξ Αἰγύπτου
the (ones) having gone forth out of Egypt
διὰ Μωυσέως; 17 τίσιν δὲ
through Moses? To which (ones) but
προσώχθισεν τεσσεράκοντα ἔτη;
he became disgusted toward forty years?
οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ
Not to the (ones) having sinned, of whom the

for forty years. 10 For
this reason I became
disgusted with this
generation and said,
'They always go astray
in their hearts, and
they themselves have
not come to know my
ways.' 11 So I swore in
my anger, 'They shall
not enter into my
rest.'"

12 Beware, brothers,
for fear there should
ever develop in any
one of YOU a wicked
heart lacking faith by
drawing away from the
living God; 13 but keep
on exhorting one an-
other each day, as long
as it may be called
"Today," for fear
any one of YOU should
become hardened by
the deceptive power of
sin. 14 For we actually
become partakers of
the Christ only if we
make fast our hold on
the confidence we had
at the beginning firm
to the end, 15 while it
is being said: "Today
if YOU people listen to
his own voice, do not
harden YOUR hearts as
on the occasion of
causing bitter anger."

16 For who were
they that heard and
yet provoked to bitter
anger? Did not, in
fact, all do so who
went out of Egypt un-
der Moses? 17 More-
over, with whom did
[God] become disgust-
ed for forty years?
Was it not with those
who sinned, whose

κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;
carcasses fell in the wilderness?
18 τίσιν δὲ ὤμοσεν μὴ
To which (ones) but he swore not
εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ
to enter futurely into the ceasing down of him if
μὴ τοῖς ἀπειθήσασιν; 19 καὶ
not to the (ones) having disobeyed? And
βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν
we are looking at that not they were able to enter
δι' ἀπιστίαν.
through unbelief.
4 Φοβηθῶμεν οὖν μή ποτε
We should fear therefore not sometime
καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν
being left down of promise to enter into the
κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν
ceasing down of him may seem someone out of YOU
ὑστερηκέναι· 2 καὶ γάρ
to have come behind; and for
ἐσμεν εὐηγγελισμένοι
we are having been brought good news
καθάπερ κἀκεῖνοι, ἀλλ' οὐκ
according to which (things) even also those, but not
ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους,
benefited the word of the hearing those (ones),
μὴ συνκεκερασμένους τῇ πίστει
not (ones) having been mixed to the faith
τοῖς ἀκούσασιν. 3 Εἰσερχόμεθα γὰρ
to the (ones) having heard. We are entering for
εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες,
into the ceasing down the (ones) having believed,
καθὼς εἴρηκεν Ὡς ὤμοσα ἐν τῇ ὀργῇ
according as he has said As I swore in the wrath
μου Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν
of me If they will enter into the ceasing down
μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς
of me, although of the works from throwing down
κόσμου γενηθέντων, 4 εἴρηκεν
of world of (ones) having come to be, he has said
γάρ που περὶ τῆς ἑβδόμης οὕτως
for somewhere about the seventh [day] thus
Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ
And ceased down the God in the day the
ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, 5 καὶ
seventh from all the works of him, and

carcasses fell in the
wilderness? 18 But to
whom did he swear
that they should not
enter into his rest
except to those who
acted disobediently?
19 So we see that
they could not enter
in because of lack
of faith.

4 Therefore, since a
promise is left
of entering into his
rest, let us fear that
sometime someone of
YOU may seem to
have fallen short of
it. 2 For we have
had the good news
declared to us also,
even as they also
had; but the word
which was heard did
not benefit them, be-
cause they were not
united by faith with
those who did hear.
3 For we who have
exercised faith do
enter into the rest,
just as he has said:
"So I swore in my
anger, 'They shall
not enter into my
rest,'" although his[a]
works were finished
from the founding
of the world. 4 For
in one place he has
said of the seventh
day as follows: "And
God[b] rested on the
seventh day from
all his works," 5 and

3[a] Literally, "the," ℵBA; God's, Sy^{p}; Jehovah's, J^{17}. 4[b] God, ℵBAVg Sy^{p}; he, J^{17}.

ἐν τούτῳ πάλιν Εἰ εἰσελεύσονται εἰς τὴν
in this again If they will enter into the
κατάπαυσίν μου.
ceasing down of me.
6 ἐπεὶ οὖν ἀπολείπεται
Since therefore it is being left off
τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ
some (ones) to enter into it, and the (ones)
πρότερον εὐαγγελισθέντες οὐκ
formerly having been brought good news not
εἰσῆλθον δι' ἀπείθειαν, 7 πάλιν
they entered through disobedience, again
τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν Δαυεὶδ
some he is defining day, Today, in David
λέγων μετὰ τοσοῦτον χρόνον, καθὼς
saying after so much time, according as
προείρηται, Σήμερον ἐὰν τῆς
it has been said before, Today if ever of the
φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε
voice of him YOU should hear, not YOU may harden
τὰς καρδίας ὑμῶν· 8 εἰ γὰρ αὐτοὺς Ἰησοῦς
the hearts of YOU; if for them Jesus
κατέπαυσεν, οὐκ ἂν περὶ ἄλλης
made cease down, not likely about another
ἐλάλει μετὰ ταῦτα ἡμέρας.
he was speaking after these (things) of day.
9 ἄρα ἀπολείπεται σαββατισμὸς τῷ
Really is being left off sabbathing to the
λαῷ τοῦ θεοῦ· 10 ὁ γὰρ
people of the God; the (one) for
εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ
having entered into the ceasing down of him also
αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ
he ceased down from the works of him
ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός.
as-even from the own (ones) the God.
11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς
We should speed up therefore to enter into
ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ
that the ceasing down, in order that not in the
αὐτῷ τις ὑποδείγματι πέσῃ τῆς
very anyone example he should fall of the
ἀπειθείας. 12 Ζῶν γὰρ ὁ λόγος τοῦ
disobedience. Living for the word of the
θεοῦ καὶ ἐνεργὴς καὶ τομώτερος ὑπὲρ πᾶσαν
God and energetic and sharper over every
μάχαιραν δίστομον καὶ διικνούμενος ἄχρι
sword two-mouthed and going through as far as

again in this place:
"They shall not enter
into my rest."
6 Since, therefore, it
remains for some to
enter into it, and
those to whom the
good news was first
declared did not enter
in because of dis-
obedience, 7 he again
marks off a certain
day by saying after
so long a time in
David's [psalm] "To-
day"; just as it has
been said above: "To-
day if YOU people lis-
ten to his own voice,
do not harden YOUR
hearts." 8 For if Josh-
ua[a] had led them into
a place of rest, [God]
would not afterward
have spoken of an-
other day. 9 So there
remains a sabbath
resting for the people
of God. 10 For the
man that has entered
into [God's] rest has
also himself rested
from his own works,
just as God did from
his own.
11 Let us therefore
do our utmost to enter
into that rest, for fear
anyone should fall in
the same pattern of
disobedience. 12 For
the word of God is
alive and exerts power
and is sharper than
any two-edged sword
and pierces even to the

8[a] Je·hosh'u·a, J17,18; Jesus, P46אBAVg; Je·shu'-bar-Nun (Jesus son of Nun), Syp.

μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε
parting of soul and of spirit, of joints and
καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ
and of marrows, and judger of thoughts and
ἐννοιῶν καρδίας· 13 καὶ οὐκ ἔστιν
of mental inclinations of heart; and not is
κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα
creation unapparent in sight of him, all (things)
δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς
but naked and having been laid open to the
ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.
eyes of him, toward whom to us the word.
14 Ἔχοντες οὖν ἀρχιερέα μέγαν
Having therefore chief priest great
διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν
having gone through the heavens, Jesus the
υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς
Son of the God, we may take hold of the
ὁμολογίας· 15 οὐ γὰρ ἔχομεν ἀρχιερέα
confession; not for we are having chief priest
μὴ δυνάμενον συνπαθῆσαι ταῖς ἀσθενείαις
not being able to sympathize to the weaknesses
ἡμῶν, πεπειρασμένον δὲ κατὰ
of us, having been tested but according to
πάντα καθ' ὁμοιότητα χωρὶς
all (things) according to likeness apart from
ἁμαρτίας. 16 προσερχώμεθα οὖν
sin. We may come toward therefore
μετὰ παρρησίας τῷ θρόνῳ
with outspokenness to the throne
τῆς χάριτος, ἵνα
of the undeserved kindness, in order that
λάβωμεν ἔλεος καὶ χάριν
we might receive mercy and undeserved kindness
εὕρωμεν εἰς εὔκαιρον βοήθειαν.
we might find into well-timely aid.
5 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων
Every for chief priest out of men
λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται
being taken over men is being set down
τὰ πρὸς τὸν θεόν, ἵνα
the (things) toward the God, in order that
προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ
he may bear toward gifts and and sacrifices over
ἁμαρτιῶν, 2 μετριοπαθεῖν δυνάμενος
sins, to feel measuredly being able
τοῖς ἀγνοοῦσι καὶ πλανωμένοις
to the (ones) being ignorant and being made to err
ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν,
since also he is being surrounded weakness,

dividing of soul and
spirit, and of joints
and [their] marrow,
and [is] able to dis-
cern thoughts and
intentions of [the]
heart. 13 And there is
not a creation that is
not manifest to his
sight, but all things
are naked and openly
exposed to the eyes
of him with whom we
have an accounting.
14 Seeing, therefore,
that we have a great
high priest who has
passed through the
heavens, Jesus the Son
of God, let us hold
onto [our] confessing
of [him]. 15 For we
have as high priest,
not one who cannot
sympathize with our
weaknesses, but one
who has been tested
in all respects like
ourselves, but without
sin. 16 Let us, there-
fore, approach with
freeness of speech to
the throne of unde-
served kindness, that
we may obtain mercy
and find undeserved
kindness for help at
the right time.
5 For every high
priest taken from
among men is ap-
pointed in behalf of
men over the things
pertaining to God,
that he may offer gifts
and sacrifices for sins.
2 He is able to deal
moderately with the
ignorant and erring
ones since he also
is surrounded with
his own weakness,

3 καὶ δι’ αὐτὴν ὀφείλει, καθὼς
and through it he is owing, according as
περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ
about the people, thus also about himself
προσφέρειν περὶ ἁμαρτιῶν.
to be bearing toward about sins.

4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν
And not to himself anyone is receiving the
τιμήν, ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ,
honor, but (one) being called by the God,
καθώσπερ καὶ Ἀαρών. 5 Οὕτως
according as even also Aaron. Thus
καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν
also the Christ not himself he glorified
γενηθῆναι ἀρχιερέα, ἀλλ’ ὁ
to become chief priest, but the (one)
λαλήσας πρὸς αὐτόν Υἱός μου εἶ σύ,
having spoken toward him Son of me are you,
ἐγὼ σήμερον γεγέννηκά σε· 6 καθὼς
I today I have generated you; according as
καὶ ἐν ἑτέρῳ λέγει Σὺ ἱερεὺς εἰς τὸν
also in different he is saying You priest into the
αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.
age according to the lineup of Melchizedek.

7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ,
Who in the days of the flesh of him,
δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν
supplications and and petitions toward the (one)
δυνάμενον σώζειν αὐτὸν ἐκ θανάτου
being able to be saving him out of death
μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων
with outcry strong and tears
προσενέγκας καὶ εἰσακουσθεὶς
having borne toward and having been heard into
ἀπὸ τῆς εὐλαβείας, 8 καίπερ ὢν
from the holding well, and-even being
υἱός, ἔμαθεν ἀφ’ ὧν ἔπαθεν
Son, he learned from which (things) he suffered
τὴν ὑπακοήν, 9 καὶ τελειωθεὶς
the obedience, and having been perfected
ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ
he became to all the (ones) obeying to him
αἴτιος σωτηρίας αἰωνίου,
(one) causing of salvation everlasting,
10 προσαγορευθεὶς ὑπὸ τοῦ θεοῦ
having been addressed by the God
ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.
chief priest according to the lineup of Melchizedek.

3 and on its account
he is obliged to make
offerings for sins as
much for himself as
for the people.

4 Also, a man takes
this honor, not of his
own accord, but only
when he is called by
God, just as Aaron
also [was]. 5 So too
the Christ did not
glorify himself by be-
coming a high priest,
but [was glorified by
him] who spoke with
reference to him:
"You are my son; I,
today, I have become
your father." 6 Just as
he says also in an-
other place: "You are
a priest forever ac-
cording to the man-
ner of Mel·chiz′e·dek."

7 In the days of his
flesh [Christ] offered
up supplications and
also petitions to the
one who was able to
save him out of death,
with strong outcries
and tears, and he was
favorably heard for
his godly fear. 8 Al-
though he was a Son,
he learned obedience
from the things he
suffered; 9 and after
he had been made
perfect he became re-
sponsible for everlast-
ing salvation to all
those obeying him,
10 because he has been
specifically called by
God a high priest ac-
cording to the manner
of Mel·chiz′e·dek.

11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ
About whom much to us the word and
δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ
hard to interpret to be saying, since sluggish
γεγόνατε ταῖς ἀκοαῖς· 12 καὶ γὰρ
YOU have become to the hearings; and for
ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν
(ones) being owing to be teachers through the
χρόνον, πάλιν χρείαν ἔχετε τοῦ
time, again need YOU are having of the
διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα
to be teaching YOU someone the elementary things
τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ
of the beginning of the little words of the God, and
γεγόνατε χρείαν ἔχοντες γάλακτος,
YOU have become need (ones) having of milk,
οὐ στερεᾶς τροφῆς. 13 πᾶς γὰρ
not of solid nourishment. Everyone for
ὁ μετέχων γάλακτος ἄπειρος λόγου
the (one) partaking of milk untested of word
δικαιοσύνης, νήπιος γάρ ἐστιν·
of righteousness, babe for he is;
14 τελείων δέ ἐστιν ἡ στερεὰ
of perfect (ones) but is the solid
τροφή, τῶν διὰ τὴν ἕξιν τὰ
nourishment, of the (ones) through the use the
αἰσθητήρια γεγυμνασμένα
sense organs having been trained (like gymnast)
ἐχόντων πρὸς διάκρισιν καλοῦ τε
having toward distinguishing of fine (thing) and
καὶ κακοῦ.
and bad (thing).

6 Διὸ ἀφέντες τὸν τῆς
Through which having let go off the of the
ἀρχῆς τοῦ χριστοῦ λόγον ἐπὶ τὴν
beginning of the Christ word upon the
τελειότητα φερώμεθα, μὴ πάλιν
perfection may we be borne on, not again
θεμέλιον καταβαλλόμενοι μετανοίας
foundation throwing down for selves of repentance
ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν,
from dead works, and of faith upon God,
2 βαπτισμῶν διδαχὴν ἐπιθέσεώς τε χειρῶν,
of baptisms teaching putting upon and of hands,
ἀναστάσεως νεκρῶν καὶ κρίματος
of resurrection of dead (ones) and of judgment
αἰωνίου. 3 καὶ τοῦτο ποιήσομεν ἐάνπερ
everlasting. And this we shall do if ever even
ἐπιτρέπῃ ὁ θεός.
may permit the God.

11 Concerning him
we have much to say
and hard to be ex-
plained, since YOU
have become dull in
YOUR hearing. 12 For,
indeed, although YOU
ought to be teachers
in view of the time,
YOU again need some-
one to teach YOU from
the beginning the ele-
mentary things of the
sacred pronounce-
ments of God; and
YOU have become such
as need milk, not sol-
id food. 13 For every-
one that partakes of
milk is unacquainted
with the word of righ-
teousness, for he is a
babe. 14 But solid food
belongs to mature
people, to those who
through use have
their perceptive pow-
ers trained to dis-
tinguish both right
and wrong.

6 For this reason,
now that we have
left the primary doc-
trine about the Christ,
let us press on to
maturity, not laying
a foundation again,
namely, repentance
from dead works, and
faith toward God,
2 the teaching on bap-
tisms and the laying
on of the hands, the
resurrection of the
dead and everlasting
judgment. 3 And this
we will do, if God
indeed permits.

4 Ἀδύνατον γὰρ τοὺς ἅπαξ
Impossible for the (ones) once for all
φωτισθέντας γευσαμένους τε τῆς
having been enlightened having tasted and of the
δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους
free gift of the heavenly and partakers
γενηθέντας πνεύματος ἁγίου 5 καὶ καλὸν
having become of spirit holy and fine
γευσαμένους θεοῦ ῥῆμα δυνάμεις τε
having tasted of God saying powers and
μέλλοντος αἰῶνος, 6 καὶ
of being about (to come) age, and
παραπεσόντας, πάλιν ἀνακαινίζειν εἰς
having fallen beside, again to be renovating into
μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν
repentance, putting on stake again to themselves the
υἱὸν τοῦ θεοῦ καὶ
Son of the God and
παραδειγματίζοντας. 7 Γῆ γὰρ
(ones) making to be show beside. Earth for
ἡ πιοῦσα τὸν ἐπ' αὐτῆς ἐρχόμενον
the (one) having drunk the upon it coming
πολλάκις ὑετόν, καὶ τίκτουσα βοτάνην
many times rain, and giving birth to green plant
εὔθετον ἐκείνοις δι' οὓς καὶ
well put to those through whom also
γεωργεῖται, μεταλαμβάνει εὐλογίας
it is being cultivated, is receiving in return blessing
ἀπὸ τοῦ θεοῦ. 8 ἐκφέρουσα δὲ ἀκάνθας καὶ
from the God; bearing out but thorns and
τριβόλους ἀδόκιμος καὶ κατάρας ἐγγύς,
thistles disapproved and of curse near,
ἧς τὸ τέλος εἰς καῦσιν.
of which [earth] the end into burning.

9 Πεπείσμεθα δὲ περὶ ὑμῶν,
We have been persuaded but about you,
ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα
loved (ones), the (things) better and having
σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν· 10 οὐ
of salvation, if and thus we are speaking; not
γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ
for unrighteous the God to forget of the
ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς
work of you and of the love of which
ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ,
you showed within into the name of him,
διακονήσαντες τοῖς ἁγίοις καὶ
having served to the holy (ones) and
διακονοῦντες. 11 ἐπιθυμοῦμεν δὲ ἕκαστον
serving. We are desiring but each

4 For it is impossi-
ble as regards those
who have once for all
been enlightened, and
who have tasted the
heavenly free gift,
and who have become
partakers of holy
spirit, 5 and who have
tasted the fine word
of God and powers of
the coming system of
things, 6 but who have
fallen away, to revive
them again to repen-
tance, because they
impale the Son of
God afresh for them-
selves and expose him
to public shame. 7 For
example, the ground
that drinks in the
rain which often
comes upon it, and
that then brings forth
vegetation suitable to
those for whom it
is also cultivated, re-
ceives in return a
blessing from God.
8 But if it produces
thorns and thistles,
it is rejected and
is near to being
cursed; and it ends up
with being burned.

9 However, in your
case, beloved ones, we
are convinced of better
things and things ac-
companied with sal-
vation, although we
are speaking in this
way. 10 For God is
not unrighteous so
as to forget your
work and the love
you showed for his
name, in that you
have ministered to the
holy ones and continue
ministering. 11 But
we desire each one

ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν
of you the very to be showing within speed up
πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι
toward the fully being borne of the hope until
τέλους, 12 ἵνα μὴ νωθροὶ
end, in order that not sluggish
γένησθε, μιμηταὶ δὲ τῶν
you might become, imitators but of the (ones)
διὰ πίστεως καὶ μακροθυμίας
through faith and longness of spirit
κληρονομούντων τὰς ἐπαγγελίας.
of (ones) inheriting the promises.

13 Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ
To the for Abraham having promised the
θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν
God, since down on no one he was having
μείζονος ὀμόσαι, ὤμοσεν καθ' ἑαυτοῦ,
greater to swear, he swore down on himself,
14 λέγων Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ
saying If surely blessing I shall bless you and
πληθύνων πληθυνῶ σε· 15 καὶ οὕτως
multiplying I shall multiply you; and thus
μακροθυμήσας ἐπέτυχεν τῆς
having shown longness of spirit he obtained of the
ἐπαγγελίας. 16 ἄνθρωποι γὰρ κατὰ τοῦ
promise. Men for down on the
μείζονος ὀμνύουσιν, καὶ πάσης αὐτοῖς
greater (one) are swearing, and of all to them
ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος·
contradiction limit into stabilizing the oath;
17 ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς
in which more abundantly wishing the God
ἐπιδεῖξαι τοῖς κληρονόμοις τῆς
to show upon to the heirs of the
ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς
promise the unchangeableness of the counsel
αὐτοῦ ἐμεσίτευσεν ὅρκῳ, 18 ἵνα
of him he mediated to oath, in order that
διὰ δύο πραγμάτων ἀμεταθέτων, ἐν
through two things unchangeable, in
οἷς ἀδύνατον ψεύσασθαι θεόν, ἰσχυρὰν
which (ones) impossible to lie God, strong
παράκλησιν ἔχωμεν οἱ
encouragement we may be having the (ones)
καταφυγόντες κρατῆσαι τῆς
having fled down to take hold of the
προκειμένης ἐλπίδος· 19 ἣν ὡς
lying down before hope; which as
ἄγκυραν ἔχομεν τῆς ψυχῆς, ἀσφαλῆ
anchor we are having of the soul, sure

of you to show the
same industriousness
so as to have the
full assurance of the
hope down to the end,
12 in order that you
may not become slug-
gish, but be imitators
of those who through
faith and patience in-
herit the promises.

13 For when God
made his promise to
Abraham, since he
could not swear by
anyone greater, he
swore by himself,
14 saying: "Assuredly
in blessing I will bless
you, and in multiply-
ing I will multiply
you." 15 And thus af-
ter [Abraham] had
shown patience, he
obtained [this] prom-
ise. 16 For men swear
by the one greater,
and their oath is the
end of every dispute,
as it is a legal guar-
antee to them. 17 In
this manner God,
when he purposed to
demonstrate more
abundantly to the
heirs of the promise
the unchangeableness
of his counsel, stepped
in with an oath, 18 in
order that, through
two unchangeable
things in which it is
impossible for God to
lie, we who have fled
to the refuge may
have strong encour-
agement to lay hold
on the hope set before
us. 19 This [hope] we
have as an anchor for
the soul, both sure

τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ
and and stable and entering into the

ἐσώτερον τοῦ καταπετάσματος, 20 ὅπου
inner [part] of the curtain, where

πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς,
forerunner over us entered Jesus,

κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς
according to the lineup of Melchizedek chief priest

γενόμενος εἰς τὸν αἰῶνα.
having become into the age.

7 Οὗτος γὰρ ὁ Μελχισεδέκ, Βασιλεὺς
This for the Melchizedek, King

Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου,
of Salem, priest of the God of the most high,

ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι
the (one) having met to Abraham returning

ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ
from the cutting of the kings and

εὐλογήσας αὐτόν, 2 ᾧ καὶ δεκάτην
having blessed him, to whom also tenth

ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον
from all (things) apportioned Abraham, first

μὲν ἑρμηνευόμενος Βασιλεὺς Δικαιοσύνης
indeed being translated King of Righteousness

ἔπειτα δὲ καὶ Βασιλεὺς Σαλήμ, ὅ
thereupon but also King of Salem, which

ἐστιν βασιλεὺς Εἰρήνης, 3 ἀπάτωρ, ἀμήτωρ,
is king of Peace, fatherless, motherless,

ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν
without genealogy, neither beginning of days

μήτε ζωῆς τέλος ἔχων,
nor of life end having,

ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ
having been made like from but to the Son of the

θεοῦ, μένει ἱερεὺς εἰς τὸ
God, he is remaining priest into the

διηνεκές.
carrying through.

4 Θεωρεῖτε δὲ πηλίκος οὗτος
Be beholding you but how great this (one)

ᾧ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν
to whom tenth Abraham gave out of the

ἀκροθινίων ὁ πατριάρχης. 5 καὶ οἱ
top of heaps the patriarch. And the (ones)

μὲν ἐκ τῶν υἱῶν Λευεὶ τὴν ἱερατείαν
indeed out of the sons of Levi the priestly office

λαμβάνοντες ἐντολὴν ἔχουσιν
receiving commandment they are having

ἀποδεκατοῖν τὸν λαὸν κατὰ
to be taking tenths from the people according to

and firm, and it enters
in within the curtain,
20 where a forerunner
has entered in our be-
half, Jesus, who has
become a high priest
according to the man-
ner of Mel·chiz′e·dek
forever.

7 For this Mel·chiz′-
e·dek, king of Sa′-
lem, priest of the Most
High God, who met
Abraham returning
from the slaughter of
the kings and blessed
him 2 and to whom
Abraham apportioned
a tenth from all
things, is first of all,
by translation, "King
of Righteousness," and
is then also king of
Sa′lem, that is, "King
of Peace." 3 In being
fatherless, motherless,
without genealogy,
having neither a be-
ginning of days nor
an end of life, but
having been made like
the Son of God, he
remains a priest per-
petually.

4 BEHOLD, then, how
great this man was to
whom Abraham, the
family head, gave a
tenth out of the chief
spoils. 5 True, the men
from the sons of Le′-
vi who receive their
priestly office have a
commandment to col-
lect tithes from the
people according to

τὸν νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν,
the Law, this is the brothers of them,

καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος
and even having come forth out of the loin

Ἀβραάμ· 6 ὁ δὲ μὴ
of Abraham; the (one) but not

γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν
tracing genealogy out of them has tithed

Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας
Abraham, and the (one) having the promises

εὐλόγηκεν. 7 χωρὶς δὲ πάσης
he has blessed. Apart from but all

ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος
contradiction the less (thing) by the better (one)

εὐλογεῖται. 8 καὶ ὧδε μὲν δεκάτας
is being blessed. And here indeed tenths

ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ
dying men are receiving, there

δὲ μαρτυρούμενος ὅτι ζῇ.
but (one) being witnessed about that he is living.

9 καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραὰμ καὶ
And as saying to say, through Abraham and

Λευεὶς ὁ δεκάτας λαμβάνων
Levi the (one) tenths receiving

δεδεκάτωται, 10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ
has been tithed, yet for in the loin of the

πατρὸς ἦν ὅτε συνήντησεν αὐτῷ
father he was when met to him

Μελχισεδέκ.
Melchizedek.

11 Εἰ μὲν οὖν τελείωσις διὰ τῆς
If indeed therefore perfection through the

Λευειτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ
Levitical priesthood was, the people for

ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεία
upon it has been legally set, what yet need

κατὰ τὴν τάξιν Μελχισεδὲκ ἕτερον
according to the lineup of Melchizedek different

ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν
to be standing up priest and not according to the

τάξιν Ἀαρὼν λέγεσθαι;
lineup of Aaron to be being said?

12 μετατιθεμένης γὰρ τῆς ἱερωσύνης
Of (one) being changed for of the priesthood

ἐξ ἀνάγκης καὶ νόμου μετάθεσις
out of necessity and of law transference

γίνεται. 13 ἐφ' ὃν γὰρ λέγεται
is occurring. Upon whom for it is being said

ταῦτα φυλῆς ἑτέρας μετέσχηκεν,
these (things) of tribe different he has partaken,

the Law, that is, from
their brothers, even if
these have issued from
the loins of Abraham;
6 but the man who
did not trace his gene-
alogy from them took
tithes from Abraham
and blessed him who
had the promises.
7 Now without any
dispute, the less is
blessed by the greater.
8 And in the one case
it is men who are
dying that receive
tithes, but in the other
case it is someone of
whom it is witnessed
that he lives. 9 And,
if I may use the
expression, through
Abraham even Le′vi
who receives tithes
has paid tithes, 10 for
he was still in the
loins of his forefather
when Mel·chiz′e·dek
met him.

11 If, then, perfec-
tion were really
through the Levitical
priesthood, (for with
it as a feature the
people were given the
Law,) what further
need would there be
for another priest to
arise according to the
manner of Mel·chiz′-
e·dek and not said to
be according to the
manner of Aaron?
12 For since the priest-
hood is being changed,
there comes to be of
necessity a change al-
so of the law. 13 For
the man respecting
whom these things are
said has been a mem-
ber of another tribe,

ἀφ' ἧς οὐδεὶς προσέσχηκεν τῷ
from which no one has held [self] toward to the
θυσιαστηρίῳ· 14 πρόδηλον γὰρ ὅτι ἐξ
altar; evident before for that out of
'Ιούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς
Judah has sprung up the Lord of us, into
ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωυσῆς
which tribe about priests nothing Moses
ἐλάλησεν.
spoke.

15 Καὶ περισσότερον ἔτι κατάδηλόν
And more abundantly yet evident down
ἐστιν, εἰ κατὰ τὴν ὁμοιότητα
it is, if according to the likeness
Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος,
of Melchizedek is standing up priest different,
16 ὃς οὐ κατὰ νόμον ἐντολῆς
who not according to law of commandment
σαρκίνης γέγονεν ἀλλὰ κατὰ
fleshly he has become but according to
δύναμιν ζωῆς ἀκαταλύτου, 17 μαρτυρεῖται
power of life indissoluble, it is being witnessed
γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ
for that You priest into the age according to
τὴν τάξιν Μελχισεδέκ.
the lineup of Melchizedek.

18 ἀθέτησις μὲν γὰρ γίνεται
Setting aside indeed for occurs
προαγούσης ἐντολῆς διὰ τὸ αὐτῆς
of preceding commandment through the of it
ἀσθενὲς καὶ ἀνωφελές, 19 οὐδὲν γὰρ
weak (ness) and unbeneficial (ness), nothing for
ἐτελείωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ
perfected the Law, leading in upon but
κρείττονος ἐλπίδος, δι' ἧς
of better hope, through which
ἐγγίζομεν τῷ θεῷ. 20 Καὶ
we are drawing near to the God. And
καθ' ὅσον οὐ χωρὶς
according to how much not apart from
ὁρκωμοσίας, 21 οἱ μὲν γὰρ
sworn oath, the (ones) indeed for
χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς
apart from sworn oath are priests
γεγονότες, ὁ δὲ μετὰ ὁρκωμοσίας
having become, the (one) but with sworn oath
διὰ τοῦ λέγοντος πρὸς αὐτόν
through the (one) saying toward him

from which no one
has officiated at the
altar. 14 For it is quite
plain that our Lord
has sprung up out of
Judah, a tribe about
which Moses spoke
nothing concerning
priests.
15 And it is still
more abundantly clear
that with a similarity
to Mel·chiz'e·dek
there arises another
priest, 16 who has be-
come such, not ac-
cording to the law
of a commandment
depending upon the
flesh, but according to
the power of an in-
destructible life, 17 for
in witness it is said:
"You are a priest for-
ever according to the
manner of Mel·chiz'-
e·dek."
18 Certainly, then,
there occurs a setting
aside of the preceding
commandment on ac-
count of its weakness
and ineffectiveness.
19 For the Law made
nothing perfect, but
the bringing in besides
of a better hope did,
through which we are
drawing near to God.
20 Also, to the extent
that it was not with-
out a sworn oath,
21 (for there are in-
deed men that have
become priests with-
out a sworn oath,
but there is one
with an oath sworn
by the One who
said respecting him:

Ὤμοσεν Κύριος, καὶ οὐ
Swore Lord, and not
μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν
he will change his concern, You priest into the
αἰῶνα, 22 κατὰ τοσοῦτο καὶ κρείττονος
age, according to so much also of better
διαθήκης γέγονεν ἔγγυος 'Ιησοῦς. 23 Καὶ
covenant has become pledge Jesus. And
οἱ μὲν πλείονές εἰσιν γεγονότες
the (ones) indeed more (ones) are having become
ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι
priests through the death to be being prevented
παραμένειν· 24 ὁ δὲ διὰ
to be remaining beside; the (one) but through
τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα
the to be remaining him into the age
ἀπαράβατον ἔχει τὴν ἱερωσύνην·
untransgressable he is having the priesthood;
25 ὅθεν καὶ σώζειν εἰς τὸ
from which and to be saving into the
παντελὲς δύναται τοὺς προσερχομένους
completely he is able the (ones) coming toward
δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς
through him to the God, always living into
τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.
the to be interceding over them.

26 Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν
Such (one) for to us also was befitting
ἀρχιερεύς, ὅσιος, ἄκακος, ἀμίαντος,
chief priest, loyal, non-bad, undefiled,
κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ
having been separated from the sinners, and
ὑψηλότερος τῶν οὐρανῶν γενόμενος·
higher of the heavens having become;
27 ὃς οὐκ ἔχει καθ' ἡμέραν
who not is having according to day
ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον
necessity, as-even the chief priests, formerly
ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας
over the own sins sacrifices
ἀναφέρειν, ἔπειτα τῶν τοῦ
to be bearing up, thereupon of the (ones) of the
λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ
people; this for he did upon one time
ἑαυτὸν ἀνενέγκας· 28 ὁ νόμος γὰρ
himself having borne up; the Law for
ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας
men is setting down chief priests having

"Jehovah[a] has sworn
(and he will feel no
regret), 'You are a
priest forever,'") 22 to
that extent also Je-
sus has become the
one given in pledge
of a better covenant.
23 Furthermore, many
had to become priests
[in succession] be-
cause of being pre-
vented by death from
continuing as such,
24 but he because of
continuing alive for-
ever has his priest-
hood without any
successors. 25 Conse-
quently he is able also
to save complete-
ly those who are
approaching God
through him, because
he is always alive to
plead for them.
26 For such a high
priest as this was
suitable for us, loyal,
guileless, undefiled,
separated from the
sinners, and become
higher than the heav-
ens. 27 He does not
need daily, as those
high priests do, to
offer up sacrifices,
first for his own sins
and then for those
of the people: (for
this he did once for all
time when he offered
himself up;) 28 for
the Law appoints men
high priests having

21[a] Jehovah, $J^{7,8,11-18,20}$; The Lord, ℵBAVgSy[p].

ἀσθένειαν, ὁ λόγος δὲ τῆς ὁρκωμοσίας
weakness, the word but of the sworn oath

τῆς μετὰ τὸν νόμον υἱόν, εἰς τὸν αἰῶνα
the (one) after the Law Son, into the age

τετελειωμένον.
having been perfected.

8 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις,
Summary but upon the (things) being said,

τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν
such we are having chief priest, who sat down

ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης
in right [hand] of the throne of the greatness

ἐν τοῖς οὐρανοῖς, 2 τῶν ἁγίων
in the heavens, of the holy [places]

λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς,
public worker and of the tent the true,

ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος.
which pegged down the Lord, not man.

3 πᾶς γὰρ ἀρχιερεὺς εἰς τὸ
Every for chief priest into the

προσφέρειν δῶρά τε καὶ θυσίας
to be bearing toward gifts and and sacrifices

καθίσταται· ὅθεν ἀναγκαῖον
is being set down; from which necessary

ἔχειν τι καὶ τοῦτον ὃ
to be having something and this (one) which

προσενέγκῃ. 4 εἰ μὲν οὖν ἦν
he might bear toward. If indeed therefore he was

ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων
upon earth, not likely he was priest, being

τῶν προσφερόντων κατὰ νόμον
of the (ones) bearing toward according to Law

τὰ δῶρα· 5 οἵτινες ὑποδείγματι καὶ σκιᾷ
the gifts; who to example and to shadow

λατρεύουσιν τῶν ἐπουρανίων,
are rendering sacred service of the heavenly (things),

καθὼς κεχρημάτισται Μωυσῆς
according as has been divinely warned Moses

μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα
being about to finish upon the tent, Be seeing

γάρ, φησίν, ποιήσεις πάντα κατὰ
for, he says, you will do all (things) according to

τὸν τύπον τὸν δειχθέντα σοι
the type the (one) having been shown to you

ἐν τῷ ὄρει· 6 νῦν δὲ διαφορωτέρας
in the mountain; now but of more differing (one)

weakness, but the
word of the sworn
oath that came after
the Law appoints a
Son, who is perfected
forever.

8 Now as to the
things being discussed
this is the
main point: We have
such a high priest as
this, and he has sat
down at the right
hand of the throne
of the Majesty in the
heavens, 2 a public
servant of the holy
place and of the true
tent, which Jehovah[a]
put up, and not man.
3 For every high priest
is appointed to offer
both gifts and sacrifices;
wherefore it was
necessary for this one
also to have something
to offer. 4 If,
now, he were upon
earth, he would not be
a priest, there being
[men] who offer the
gifts according to the
Law, 5 but which
[men] are rendering
sacred service in a
typical representation
and a shadow of the
heavenly things; just
as Moses, when about
to make the tent in
completion, was given
the divine command:
For says he: "See that
you make all things
after [their] pattern
that was shown to
you in the mountain."
6 But now Jesus
has obtained a more

2[a] Jehovah, $J^{7,8,13-16,18}$; the Lord, ℵBAVg; God, Syp.

τέτυχεν λειτουργίας, ὅσῳ καὶ
he has obtained public work, to how much also

κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις
of better he is of covenant mediator, which

ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.
upon better promises has been legally set.

7 εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος,
If for the first that was blameless,

οὐκ ἂν δευτέρας ἐζητεῖτο
not likely of second (one) was being sought

τόπος· 8 μεμφόμενος γὰρ αὐτοὺς λέγει
place; blaming for them he is saying

Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ
Look! Days are coming, is saying Lord, and

συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ
I shall conclude upon the house of Israel and

ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν,
upon the house of Judah covenant new,

9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα
not according to the covenant which I made

τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ
to the fathers of them in day

ἐπιλαβομένου μου τῆς χειρὸς
having taking hold upon of me of the hand

αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,
of them to lead out them out of earth of Egypt,

ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ
because they not they remained in in the

διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν,
covenant of me, and I showed no concern of them,

λέγει Κύριος.
is saying Lord.

10 ὅτι αὕτη ἡ διαθήκη ἣν
Because this the covenant which

διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς
I shall covenant to the house of Israel after the

ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους
days those, is saying Lord, giving laws

μου εἰς τὴν διάνοιαν αὐτῶν, καὶ
of me into the mental perception of them, and

ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς,
upon hearts of them I shall write upon them,

καὶ ἔσομαι αὐτοῖς εἰς θεὸν καὶ αὐτοὶ
and I shall be to them into God and they

ἔσονταί μοι εἰς λαόν.
will be to me into people.

excellent public service,
so that he is also
the mediator of a
correspondingly better
covenant, which has
been legally established
upon better
promises.
7 For if that first
covenant had been
faultless, no place
would have been
sought for a second;
8 for he does find
fault with the people
when he says: "'Look!
There are days coming,'
says Jehovah,[a]
'and I will conclude
with the house of Israel
and with the
house of Judah a new
covenant; 9 not according
to the covenant
that I made with
their forefathers in
[the] day of my taking
hold of their hand
to bring them forth
out of the land of
Egypt, because they
did not continue in my
covenant, so that I
stopped caring for
them,' says Jehovah."[b]
10 "'For this is the
covenant that I shall
covenant with the
house of Israel after
those days,' says Jehovah.[a]
'I will put my
laws in their mind,
and in their hearts I
shall write them. And
I will become their
God, and they themselves
will become my
people.

8, 10[a] Jehovah, $J^{7,8,11-18,20}$; the Lord, ℵBAVgSyp. 9[b] Jehovah, $J^{7,8,11-15,17,18,20}$; the Lord, ℵBAVgSyp.

11 καὶ οὐ μὴ διδάξωσιν ἕκαστος
And not not should they teach each (one)
τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν
the citizen of him and each (one) the brother
αὐτοῦ, λέγων Γνῶθι τὸν κύριον, ὅτι
of him, saying Know the Lord, because
πάντες εἰδήσουσίν με ἀπὸ μικροῦ ἕως
all they will know me from little (one) until
μεγάλου αὐτῶν. 12 ὅτι ἵλεως
great (one) of them. Because merciful
ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ
I shall be to the unrighteousnesses of them, and
τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ
of the sins of them not not
μνησθῶ ἔτι.
I should remember yet.

13 ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν
In the to be saying New he has made old
τὴν πρώτην, τὸ δὲ παλαιούμενον
the first (one), the (thing) but being made old
καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.
and growing aged near vanishing.

9 Εἶχε μὲν οὖν καὶ ἡ πρώτη
Was having indeed therefore also the first
δικαιώματα λατρείας τό τε
righteous requirements of sacred service the and
ἅγιον κοσμικόν. 2 σκηνὴ γὰρ
holy [place] worldly. Tent for
κατεσκευάσθη ἡ πρώτη ἐν ᾗ ἥ τε
was constructed the first in which the and
λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις
lampstand and the table and the setting forth
τῶν ἄρτων, ἥτις λέγεται Ἅγια·
of the loaves, which is being said Holy [Place];
3 μετὰ δὲ τὸ δεύτερον καταπέτασμα
after but the second curtain
σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων,
tent the (one) being said Holies of Holies,
4 χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν
golden having censer and the
κιβωτὸν τῆς διαθήκης περικεκαλυμμένην
ark of the covenant having been covered about
πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος
from every [place] to gold, in which jar

11 "'And they will
by no means teach
each one his fellow
citizen and each one
his brother, saying:
"Know Jehovah!"[a] For
they will all know me,
from [the] least one
to [the] greatest one
of them. 12 For I shall
be merciful to their
unrighteous deeds, and
I shall by no means
call their sins to mind
any more.'"
13 In his saying "a
new [covenant]" he
has made the former
one obsolete. Now that
which is made obso-
lete and growing old
is near to vanishing
away.

9 For its part, then,
the former [cove-
nant] used to have
ordinances of sacred
service and [its] holy
place upon this earth.[b]
2 For there was con-
structed a first tent
[compartment] in
which were the lamp-
stand and also the
table and the display
of the loaves; and
it is called "the Holy
Place." 3 But behind
the second curtain was
the tent [compart-
ment] called "the Most
Holy." 4 This had a
golden censer and the
ark of the covenant
overlaid all around
with gold, in which
were the golden jar

11[a] Jehovah, J[7,8,11-18,20]; the Lord, אBAVgSy[p]. 1[b] Upon this earth, J[17,18]; or, "belonging to this world."

χρυσῆ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος
golden having the manna and the staff
Ἀαρὼν ἡ βλαστήσασα καὶ αἱ
of Aaron the (one) having made sprouts and the
πλάκες τῆς διαθήκης, 5 ὑπεράνω δὲ
tablets of the covenant, over upward but
αὐτῆς Χερουβεὶν δόξης κατασκιάζοντα τὸ
of it cherubs of glory overshadowing the
ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν
propitiatory; about which (things) not it is now
λέγειν κατὰ μέρος.
to be saying according to part.

6 Τούτων δὲ οὕτως
Of these (things) but thus
κατεσκευασμένων, εἰς μὲν τὴν
having been constructed, into indeed the
πρώτην σκηνὴν διὰ παντὸς εἰσίασιν
first tent through all [time] are going into
οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,
the priests the sacred services finishing upon,
7 εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ
into but the second [tent] once of the
ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς, οὐ χωρὶς
year alone the chief priest, not apart from
αἵματος, ὃ προσφέρει ὑπὲρ
blood, which he is bearing toward over
ἑαυτοῦ καὶ τῶν τοῦ
himself and of the (ones) of the
λαοῦ ἀγνοημάτων, 8 τοῦτο
people (sins of) ignorance, this (thing)
δηλοῦντος τοῦ πνεύματος τοῦ
of (one) making evident of the spirit the
ἁγίου, μήπω πεφανερῶσθαι
holy, not as yet to have been made manifest
τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης
the of the holies way yet of the first
σκηνῆς ἐχούσης στάσιν, 9 ἥτις παραβολὴ
tent having standing, which parable
εἰς τὸν καιρὸν τὸν ἐνεστηκότα,
into the appointed time the (one) having stood in,
καθ' ἣν δῶρά τε καὶ
according to which [parable] gifts and and
θυσίαι προσφέρονται μὴ δυνάμεναι
sacrifices are being borne toward not being able
κατὰ συνείδησιν τελειῶσαι τὸν
according to conscience to perfect the (one)
λατρεύοντα, 10 μόνον ἐπὶ βρώμασιν
doing sacred service, only upon things eaten

having the manna
and the rod of Aaron
that budded and the
tablets of the cove-
nant; 5 but up above
it were the glorious
cherubs overshadowing
the propitiatory [cov-
er]. But now is not
the time to speak in
detail concerning these
things.
6 After these things
had been constructed
this way, the priests
enter the first tent
[compartment] at all
times to perform the
sacred services; 7 but
into the second [com-
partment] the high
priest alone enters
once a year, not with-
out blood, which he
offers for himself and
for the sins of ig-
norance of the people.
8 Thus the holy spirit
makes it plain that
the way into the
holy place had not
yet been made man-
ifest while the first
tent was standing.
9 This very [tent]
is an illustration for
the appointed time
that is now here,
and in keeping with
it both gifts and
sacrifices are offered.
However, these are
not able to make
the [man] doing sa-
cred service perfect
as respects his con-
science, 10 but have
to do only with foods

καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς,
and drinks and differing baptisms,
δικαιώματα σαρκὸς μέχρι καιροῦ
righteous requirements of flesh until appointed time
διορθώσεως ἐπικείμενα.
of thorough straightening out (ones) lying down upon.
11 Χριστὸς δὲ παραγενόμενος
Christ but having come to be beside
ἀρχιερεὺς τῶν γενομένων ἀγαθῶν
chief priest of the having occurred good (things)
διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς
through the greater and more perfect tent
οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης
not made by hand, this is not of this
τῆς κτίσεως, 12 οὐδὲ δι' αἵματος τράγων
the creation, nor through blood of goats
καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος,
and young bulls through but the own blood,
εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια,
he entered upon one time into the holies,
αἰωνίαν λύτρωσιν εὑράμενος. 13 εἰ γὰρ
everlasting ransoming having found. If for
τὸ αἷμα τράγων καὶ ταύρων καὶ
the blood of goats and of bulls and
σποδὸς δαμάλεως ῥαντίζουσα τοὺς
ashes of heifer sprinkling the (ones)
κεκοινωμένους ἁγιάζει πρὸς
having been made common it is sanctifying toward
τὴν τῆς σαρκὸς καθαρότητα, 14 πόσῳ
the of the flesh cleanness, to how much
μᾶλλον τὸ αἷμα τοῦ χριστοῦ, ὃς διὰ
rather the blood of the Christ, who through
πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν
spirit everlasting himself he bore toward
ἄμωμον τῷ θεῷ, καθαριεῖ τὴν
unblemished to the God, it will cleanse the
συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ
conscience of us from dead works into the
λατρεύειν θεῷ ζῶντι.
to be rendering sacred service to God living.
15 Καὶ διὰ τοῦτο διαθήκης καινῆς
And through this of covenant new
μεσίτης ἐστίν, ὅπως θανάτου γενομένου
mediator he is, so that of death having occurred
εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ
into release by ransom of the upon the first
διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν
covenant transgressions the promise

and drinks and vari-
ous baptisms. They
were legal require-
ments pertaining to
the flesh and were
imposed until the ap-
pointed time to set
things straight.
11 However, when
Christ came as a high
priest of the good
things that have come
to pass through the
greater and more per-
fect tent not made
with hands, that is,
not of this creation,
12 he entered, no, not
with the blood of goats
and of young bulls,
but with his own
blood, once for all time
into the holy place and
obtained an everlast-
ing deliverance [for
us]. 13 For if the blood
of goats and of bulls
and the ashes of a
heifer sprinkled on
those who have been
defiled sanctifies to the
extent of cleanness of
the flesh, 14 how much
more will the blood
of the Christ, who
through an everlasting
spirit offered himself
without blemish to
God, cleanse our con-
sciences from dead
works that we may
render sacred service
to [the] living God?
15 So that is why
he is a mediator of a
new covenant, in or-
der that, because a
death has occurred
for [their] release by
ransom from the
transgressions under
the former covenant,

λάβωσιν οἱ κεκλημένοι τῆς
might receive the (ones) having been called of the
αἰωνίου κληρονομίας. 16 ὅπου γὰρ
everlasting inheritance. Where for
διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ
covenant, death necessity to be borne of the (one)
διαθεμένου· 17 διαθήκη γὰρ ἐπὶ
having made for self covenant; covenant for upon
νεκροῖς βεβαία, ἐπεὶ μὴ τότε ἰσχύει
dead (ones) stable, since not then it is strong
ὅτε ζῇ ὁ διαθέμενος.
when is living the (one) having covenanted for self.
18 Ὅθεν οὐδὲ ἡ πρώτη
From which neither the first
χωρὶς αἵματος ἐνκεκαίνισται·
apart from blood has been innovated;
19 λαληθείσης γὰρ πάσης
of (one) having been spoken for of every
ἐντολῆς κατὰ τὸν νόμον ὑπὸ
commandment according to the Law by
Μωυσέως παντὶ τῷ λαῷ, λαβὼν τὸ
Moses to all the people, having taken the
αἷμα τῶν μόσχων καὶ τῶν τράγων μετὰ
blood of the young bulls and of the goats with
ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό
water and wool scarlet and hyssop it
τε τὸ βιβλίον καὶ πάντα τὸν λαὸν
and the little book and all the people
ἐράντισεν, 20 λέγων Τοῦτο τὸ αἷμα τῆς
he sprinkled, saying This the blood of the
διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ
covenant of which he enjoined toward you the
θεός· 21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ
God; and the tent but also all the
σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως
vessels of the public work to the blood likewise
ἐράντισεν. 22 καὶ σχεδὸν ἐν αἵματι
he sprinkled. And nearly in blood
πάντα καθαρίζεται κατὰ τὸν
all (things) is being cleansed according to the
νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ
Law, and apart from outpouring of blood not
γίνεται ἄφεσις.
is occurring letting go off.
23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα
Necessity therefore the indeed examples

the ones who have
been called might re-
ceive the promise of
the everlasting inheri-
tance. 16 For where
there is a covenant,[a]
the death of the
[human] covenanter
needs to be furnished.
17 For a covenant is
valid over dead [vic-
tims], since it is not
in force at any time
while the [human]
covenanter is living.
18 Consequently nei-
ther was the former
[covenant] inaugu-
rated without blood.
19 For when every
commandment accord-
ing to the Law had
been spoken by Moses
to all the people, he
took the blood of the
young bulls and of the
goats with water and
scarlet wool and hys-
sop and sprinkled the
book itself and all
the people, 20 saying:
"This is the blood of
the covenant that God
has laid as a charge
upon YOU."[b] 21 And he
sprinkled the tent and
all the vessels of the
public service likewise
with the blood. 22 Yes,
nearly all things are
cleansed with blood
according to the Law,
and unless blood is
poured out no forgive-
ness takes place.
23 Therefore it was
necessary that the
typical representations

16[a] See Appendix under Hebrews 9:16. 20[b] J[18margin,20] read: "which Jehovah has cut with YOU"; quoting from the Hebrew text of Exodus 24:8.

τῶν ἐν τοῖς οὐρανοῖς τούτοις
of the (things) in the heavens to these
καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια
to be being cleansed, very but the heavenly (things)
κρείττοσι θυσίαις παρὰ ταύτας. 24 οὐ γὰρ
to better sacrifices beside these. Not for
εἰς χειροποίητα εἰσῆλθεν ἅγια
into (ones) made by hands he entered holies
Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς
Christ, antitypes of the true (things), but into
αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι
very the heaven, now to be made apparent
τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν·
to the face of the God over us;
25 οὐδ' ἵνα πολλάκις
not-but in order that many times
προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς
he may bear toward himself, as-even the chief priest
εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν
is entering into the holies according to year
ἐν αἵματι ἀλλοτρίῳ, 26 ἐπεὶ
in blood belonging to another, since
ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ
it was binding him many times to suffer from
καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ
throwing down of world; now but once upon
συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν τῆς
conclusion of the ages into putting away of the
ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ
sin through the sacrifice of him
πεφανέρωται. 27 καὶ καθ'
he has been manifested. And according to
ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ
how much it is lying off to the men once
ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,
to die, after but this (thing) judgment,
28 οὕτως καὶ ὁ χριστός, ἅπαξ
thus also the Christ, once
προσενεχθεὶς εἰς τὸ πολλῶν
having been borne toward into the of many
ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου
to bear up sins, out of second [time]
χωρὶς ἁμαρτίας ὀφθήσεται
apart from sin he will be made visible
τοῖς αὐτὸν ἀπεκδεχομένοις εἰς
to the (ones) him earnestly awaiting into
σωτηρίαν.
salvation.

10 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν
Shadow for having the law of the

of the things in the
heavens should be
cleansed by these
means, but the heav-
enly things themselves
with sacrifices that are
better than such sac-
rifices.
24 For Christ
entered, not into a
holy place made with
hands, which is a copy
of the reality, but into
heaven itself, now to
appear before the per-
son of God for us.
25 Neither is it in or-
der that he should
offer himself often, as
indeed the high priest
enters into the holy
place from year to
year with blood not
his own.
26 Otherwise,
he would have to suf-
fer often from the
founding of the world.
But now he has man-
ifested himself once
for all time at the
conclusion of the sys-
tems of things to put
sin away through the
sacrifice of himself.
27 And as it is re-
served for men to die
once for all time, but
after this a judgment,
28 so also the Christ
was offered once for
all time to bear the
sins of many; and the
second time that he
appears it will be
apart from sin and to
those earnestly looking
for him for [their]
salvation.

10 For since the Law
has a shadow of

μελλόντων ἀγαθῶν, οὐκ αὐτὴν
being about (to come) good (things), not very
τὴν εἰκόνα τῶν πραγμάτων, κατ'
the image of the things, according to
ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς
year to the very sacrifices which
προσφέρουσιν εἰς τὸ διηνεκὲς
they are bearing toward into the carrying through
οὐδέποτε δύνανται τοὺς
never they are able the (ones)
προσερχομένους τελειῶσαι· 2 ἐπεὶ οὐκ ἂν
coming toward to perfect; since not likely
ἐπαύσαντο προσφερόμεναι, διὰ τὸ
they ceased being borne toward, through the
μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν
not (one) to be having yet consciousness of sins
τοὺς λατρεύοντας ἅπαξ
the (ones) rendering sacred service once for all
κεκαθαρισμένους; 3 ἀλλ' ἐν αὐταῖς
having been cleansed? But in them
ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν,
remembrance of sins according to year,
4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων
impossible for blood of bulls and of goats
ἀφαιρεῖν ἁμαρτίας.
to be taking off sins.

5 Διὸ εἰσερχόμενος εἰς τὸν
Through which entering into the
κόσμον λέγει Θυσίαν καὶ προσφορὰν οὐκ
world he is saying Sacrifice and offering not
ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·
you wanted, body but you adjusted down to me;
6 ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ
whole burnt offerings and about sin not
εὐδόκησας. 7 τότε εἶπον Ἰδοὺ
you thought well of. Then I said Look!
ἥκω, ἐν κεφαλίδι βιβλίου
I am come, in heading of little book
γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι,
it has been written about me, of the to do,
ὁ θεός, τὸ θέλημά σου. 8 ἀνώτερον
the God, the will of you. More upward
λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ
saying that Sacrifices and offerings and
ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ
whole burnt offerings and about sin not
ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες
you willed nor you thought well of, which
κατὰ νόμον προσφέρονται, 9 τότε
according to Law are being borne toward, then

the good things to
come, but not the
very substance of the
things, [men] can
never with the same
sacrifices from year to
year which they of-
fer continually make
those who approach
perfect.
2 Otherwise,
would the [sacrifices]
not have stopped be-
ing offered, because
those rendering sacred
service who had been
cleansed once for all
time would have no
consciousness of sins
any more?
3 To the
contrary, by these sac-
rifices there is a re-
minding of sins from
year to year,
4 for it
is not possible for the
blood of bulls and of
goats to take sins
away.

5 Hence when he
comes into the world
he says: "'Sacrifice
and offering you did
not want, but you
prepared a body for
me.
6 You did not ap-
prove of whole burnt
offerings and sin [of-
fering].'
7 Then I said,
'Look! I am come (in
the roll of the book
it is written about
me) to do your will,
O God.'"
8 After first
saying: "You did not
want nor did you
approve of sacrifices
and offerings and
whole burnt offerings
and sin [offering]"
—[sacrifices] that are
offered according to
the Law—
9 then he

εἴρηκεν Ἰδοὺ ἥκω τοῦ ποιῆσαι τὸ
he has said Look! I am come of the to do the
θέλημά σου· ἀναιρεῖ τὸ πρῶτον
will of you; he is taking up the first
ἵνα τὸ δεύτερον στήσῃ.
in order that the second he should make stand.
10 ἐν ᾧ θελήματι ἡγιασμένοι
In which will having been sanctified
ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος
we are through the offering of the body
Ἰησοῦ Χριστοῦ ἐφάπαξ.
of Jesus Christ upon one time.

11 Καὶ πᾶς μὲν ἱερεὺς ἕστηκεν
And every indeed priest has stood
καθ' ἡμέραν λειτουργῶν καὶ
according to day rendering public work and
τὰς αὐτὰς πολλάκις προσφέρων θυσίας,
the very many times bearing toward sacrifices,
αἵτινες οὐδέποτε δύνανται περιελεῖν
which never are able to take from around
ἁμαρτίας. 12 οὗτος δὲ μίαν ὑπὲρ
sins. This (one) but one over
ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ
sins having borne toward sacrifice into the
διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ
carrying through he sat down in right [hand] of the
θεοῦ, 13 τὸ λοιπὸν ἐκδεχόμενος ἕως
God, the leftover (thing) receiving out until
τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν
should be put the enemies of him footstool of the
ποδῶν αὐτοῦ, 14 μιᾷ γὰρ προσφορᾷ
feet of him, to one for offering
τετελείωκεν εἰς τὸ διηνεκὲς τοὺς
he has perfected into the carrying through the (ones)
ἁγιαζομένους. 15 Μαρτυρεῖ δὲ ἡμῖν
being sanctified. Is bearing witness but to us
καὶ τὸ πνεῦμα τὸ ἅγιον, μετὰ γὰρ τὸ
also the spirit the holy, after for the
εἰρηκέναι 16 Αὕτη ἡ διαθήκη ἣν
to have said This the covenant which
διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς
I shall covenant for self toward them after the
ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους
days those, is saying Lord, giving laws
μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν
of me upon hearts of them, and upon the
διάνοιαν αὐτῶν ἐπιγράψω
mental perception of them I shall write upon

actually says: "Look! I am come to do your will." He does away with what is first that he may establish what is second. 10 By the said "will" we have been sanctified through the offering of the body of Jesus Christ once for all time.

11 Also, every priest takes his station from day to day to render public service and to offer the same sacrifices often, as these are at no time able to take sins away completely. 12 But this [man] offered one sacrifice for sins perpetually and sat down at the right hand of God, 13 from then on awaiting until his enemies should be placed as a stool for his feet. 14 For it is by one [sacrificial] offering that he has made those who are being sanctified perfect perpetually. 15 Moreover, the holy spirit also bears witness to us, for after it has said: 16 "'This is the covenant that I shall covenant toward them after those days,' says Jehovah.[a] 'I will put my laws in their hearts, and in their minds I shall write

16[a] Jehovah, $J^{7,8,11-18,20}$; the Lord, אAVgSy[p].

αὐτούς,— 17 Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ
them, — And of the sins of them and
τῶν ἀνομιῶν αὐτῶν οὐ μὴ
of the lawlessnesses of them not not
μνησθήσομαι ἔτι· 18 ὅπου δὲ ἄφεσις
I shall remember yet; where but letting go off
τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.
of these, not yet offering about sin.

19 Ἔχοντες οὖν, ἀδελφοί, παρρησίαν
Having therefore, brothers, outspokenness
εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι
into the way into of the holies in the blood
Ἰησοῦ, 20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν
of Jesus, which he innovated to us way
πρόσφατον καὶ ζῶσαν διὰ τοῦ
freshly slaughtered and living through the
καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς
curtain, this is of the flesh
αὐτοῦ, 21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ
of him, and priest great upon the house of the
θεοῦ, 22 προσερχώμεθα μετὰ ἀληθινῆς
God, may we be approaching with true
καρδίας ἐν πληροφορίᾳ πίστεως,
heart in fully being borne of faith,
ῥεραντισμένοι τὰς καρδίας ἀπὸ
[we] having been sprinkled the hearts from
συνειδήσεως πονηρᾶς καὶ λελουσμένοι
conscience wicked and [we] having been bathed
τὸ σῶμα ὕδατι καθαρῷ·
the body to water clean;
23 κατέχωμεν τὴν ὁμολογίαν τῆς
may we be holding down the confession of the
ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ
hope not inclining, faithful for the (one)
ἐπαγγειλάμενος· 24 καὶ κατανοῶμεν
having promised; and may we be minding down
ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ
one another into sharpening beside of love and
καλῶν ἔργων, 25 μὴ ἐγκαταλείποντες τὴν
of fine works, not leaving down in the
ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος
leading together upon of selves, according as custom
τισίν, ἀλλὰ παρακαλοῦντες, καὶ
to some (ones), but encouraging, and
τοσούτῳ μᾶλλον ὅσῳ βλέπετε
to so much rather to how much you look at
ἐγγίζουσαν τὴν ἡμέραν.
drawing near the day.

them,'" 17 it says afterwards:[a] "And I shall by no means call their sins and their lawless deeds to mind any more." 18 Now where there is forgiveness of these, there is no longer an offering for sin.

19 Therefore, brothers, since we have boldness for the way of entry into the holy place by the blood of Jesus, 20 which he inaugurated for us as a new and living way through the curtain, that is, his flesh, 21 and since we have a great priest over the house of God, 22 let us approach with true hearts in the full assurance of faith, having had our hearts sprinkled from a wicked conscience and our bodies bathed with clean water. 23 Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. 24 And let us consider one another to incite to love and fine works, 25 not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as YOU behold the day drawing near.

17[a] It says afterwards, Sy[h] and Minuscule MSS. 69, 104, etc.

26 Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν
Willfully for sinning of us

μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς
after the to receive the accurate knowledge of the

ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν
truth, not yet about sins

ἀπολείπεται θυσία, 27 φοβερὰ δέ τις
is being left off sacrifice, fearful but some

ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος
expectation of judgment and of fire zeal

ἐσθίειν μέλλοντος τοὺς
to be eating being about the

ὑπεναντίους. 28 ἀθετήσας
(ones) under-in-against. Having put aside

τις νόμον Μωυσέως χωρὶς οἰκτιρμῶν
anyone law of Moses apart from compassions

ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει·
upon two or three witnesses he is dying;

29 πόσῳ δοκεῖτε χείρονος
to how much are you thinking of worse

ἀξιωθήσεται τιμωρίας ὁ
will he be counted worthy of punishment the (one)

τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ
the Son of the God having trampled down, and

τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος
the blood of the covenant common having esteemed

ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς
in which he was sanctified, and the spirit of the

χάριτος ἐνυβρίσας.
undeserved kindness having contemptuously outraged.

30 οἴδαμεν γὰρ τὸν εἰπόντα
We have known for the (one) having said

Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω· καὶ
To me vengeance, I will pay in return; and

πάλιν Κρινεῖ Κύριος τὸν λαὸν αὐτοῦ.
again Will judge Lord the people of him.

31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας
Fearful (thing) the to fall in into hands

θεοῦ ζῶντος.
of God living.

32 Ἀναμιμνήσκεσθε δὲ τὰς πρότερον
Be remembering again but the formerly

ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν
days, in which having been enlightened much

ἄθλησιν ὑπεμείνατε παθημάτων, 33 τοῦτο
contest you endured of sufferings, this

26 For if we prac-
tice sin willfully, after
having received the
accurate knowledge of
the truth, there is no
longer any sacrifice
for sins left, 27 but
[there is] a certain
fearful expectation of
judgment and [there
is] a fiery jealousy
that is going to con-
sume those in opposi-
tion. 28 Any man that
has disregarded the
law of Moses dies
without compassion,
upon the testimony of
two or three. 29 Of
how much more severe
a punishment, do you
think, will the man be
counted worthy who
has trampled upon the
Son of God and who
has esteemed as of
ordinary value the
blood of the covenant
by which he was sanc-
tified, and who has
outraged the spirit of
undeserved kindness
with contempt? 30 For
we know him that
said: "Vengeance is
mine; I will recom-
pense";[a] and again:
"Jehovah[b] will judge
his people." 31 It is
a fearful thing to
fall into the hands
of [the] living God.

32 However, keep on
remembering the
former days in
which, after you
were enlightened, you
endured a great
contest under suf-
ferings, 33 sometimes

30[a] 'I will recompense,' says the Lord, ASy[h] and Textus Receptus; 'I will recompense,' says Jehovah, J7,8,11-14,16. 30[b] Jehovah, J7,8,11-18,20; The Lord, ℵAVgSy[p].

μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν
indeed to reproaches and and to tribulations

θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ
being exposed as in theater, this but sharers

τῶν οὕτως ἀναστρεφομένων
of the (ones) thus turning selves back and forth

γενηθέντες· 34 καὶ γὰρ τοῖς δεσμίοις
having become; and for to the bound (ones)

συνεπαθήσατε, καὶ τὴν ἁρπαγὴν τῶν
you sympathized, and the snatching of the

ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
belongings of you with joy

προσεδέξασθε, γινώσκοντες ἔχειν
you received toward, knowing to be having

ἑαυτοὺς κρείσσονα ὕπαρξιν καὶ μένουσαν.
selves better property and remaining.

35 Μὴ ἀποβάλητε οὖν τὴν
Not you should throw away therefore the

παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην
outspokenness of you, which is having great

μισθαποδοσίαν, 36 ὑπομονῆς γὰρ
giving back of reward, of endurance for

ἔχετε χρείαν ἵνα τὸ θέλημα
you are having need in order that the will

τοῦ θεοῦ ποιήσαντες κομίσησθε
of the God having done you might carry off for selves

τὴν ἐπαγγελίαν· 37 ἔτι γὰρ μικρὸν ὅσον
the promise; yet for little how much

ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ
how much, the (one) coming will arrive and not

χρονίσει· 38 ὁ δὲ δίκαιός
he will be delaying; the but righteous (one)

μου ἐκ πίστεως ζήσεται, καὶ ἐὰν
of me out of faith will live, and if ever

ὑποστείληται, οὐκ εὐδοκεῖ ἡ
he should draw self under, not is thinking well the

ψυχή μου ἐν αὐτῷ. 39 ἡμεῖς δὲ οὐκ ἐσμὲν
soul of me in him. We but not we are

ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ
of drawing self under into destruction, but

πίστεως εἰς περιποίησιν ψυχῆς.
of faith into acquiring of soul.

11 Ἔστιν δὲ πίστις ἐλπιζομένων
Is but faith of (things) being hoped for

ὑπόστασις, πραγμάτων ἔλεγχος οὐ
sub-standing, of things reproof not

βλεπομένων· 2 ἐν ταύτῃ γὰρ
(things) being looked at; in this [faith] for

ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
were borne witness to the older men.

while you were being
exposed as in a theater
both to reproaches
and tribulations, and
sometimes while you
became sharers with
those who were having
such an experience.
34 For you both ex-
pressed sympathy for
those in prison and
joyfully took the plun-
dering of your be-
longings, knowing you
yourselves have a bet-
ter and an abiding
possession.

35 Do not, therefore,
throw away your free-
ness of speech, which
has a great reward
to be paid it. 36 For
you have need of
endurance, in order
that, after you have
done the will of God,
you may receive the
[fulfillment of the]
promise. 37 For yet
"a very little while,"
and "he who is com-
ing will arrive and
will not delay."
38 "But my righteous
one will live by rea-
son of faith," and,
"if he shrinks back,
my soul has no plea-
sure in him." 39 Now
we are not the sort
that shrink back to
destruction, but the
sort that have faith
to the preserving alive
of the soul.

11 Faith is the
assured expecta-
tion of things hoped
for, the evident dem-
onstration of realities
though not beheld.
2 For by means of
this the men of old
times had witness
borne to them.

3 Πίστει νοοῦμεν
To faith we are minding
κατηρτίσθαι τοὺς αἰῶνας ῥήματι
to have been adjusted down the ages to saying
θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων
of God, into the not out of (things) appearing
τὸ βλεπόμενον γεγονέναι.
the (thing) being looked at to have occurred.
4 Πίστει πλείονα θυσίαν Ἄβελ παρὰ
To faith more sacrifice Abel beside
Καὶν προσήνεγκεν τῷ θεῷ, δι'
Cain bore toward to the God, through
ἧς ἐμαρτυρήθη εἶναι
which [faith] he was borne witness to to be
δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις
righteous, of (one) witnessing upon the gifts
αὐτοῦ τοῦ θεοῦ, καὶ δι' αὐτῆς
of him of the God, and through it
ἀποθανὼν ἔτι λαλεῖ.
having died yet he is speaking.
5 Πίστει Ἑνὼχ μετετέθη τοῦ μὴ
To faith Enoch was transferred of the not
ἰδεῖν θάνατον, καὶ οὐχ ηὑρίσκετο
to see death, and not he was being found
διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ
through which transferred him the God; before
γὰρ τῆς μεταθέσεως μεμαρτύρηται
for the transference he has been borne witness to
εὐαρεστηκέναι τῷ θεῷ, 6 χωρὶς δὲ
to have pleased well to the God, apart from but
πίστεως ἀδύνατον εὐαρεστῆσαι, πιστεῦσαι γὰρ
faith impossible to please well, to believe for
δεῖ τὸν προσερχόμενον τῷ
it is binding the (one) coming toward to the
θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν
God that he is and to the (ones) seeking out
αὐτὸν μισθαποδότης γίνεται.
him giver back of reward he is becoming.
7 Πίστει χρηματισθεὶς Νῶε
To faith having been divinely warned Noah
περὶ τῶν μηδέπω βλεπομένων
about the (things) not as yet being looked at
εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς
having been held well he constructed ark into
σωτηρίαν τοῦ οἴκου αὐτοῦ, δι'
salvation of the household of him, through
ἧς κατέκρινεν τὸν κόσμον, καὶ
which [faith] he judged down the world, and

3 By faith we per-
ceive that the systems
of things were put in
order by God's word,
so that what is beheld
has come to be out of
things that do not ap-
pear.
4 By faith Abel of-
fered God a sacrifice
of greater worth than
Cain, through which
[faith] he had witness
borne to him that he
was righteous, God
bearing witness re-
specting his gifts; and
through it he, al-
though he died, yet
speaks.
5 By faith Enoch
was transferred so as
not to see death, and
he was nowhere to be
found because God had
transferred him; for
before his transference
he had the witness
that he had pleased
God well. 6 Moreover,
without faith it is im-
possible to please
[him] well, for he
that approaches God
must believe that he
is and that he be-
comes the rewarder of
those earnestly seek-
ing him.
7 By faith Noah,
after being given
divine warning of
things not yet be-
held, showed godly
fear and constructed
an ark for the
saving of his house-
hold; and through
this [faith] he con-
demned the world, and

τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο
of the according to faith righteousness he became
κληρονόμος.
heir.
8 Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν
To faith being called Abraham obeyed
ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν
to go out into place which he was being about
λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν
to be receiving into inheritance, and he went out
μὴ ἐπιστάμενος ποῦ ἔρχεται. 9 Πίστει
not knowing well where he is going. To faith
παρῴκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς
he dwelt beside into earth of the promise as
ἀλλοτρίαν, ἐν σκηναῖς
one belonging to another, in tents
κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν
having dwelt down with Isaac and Jacob the
συνκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·
joint heirs of the promise the very;
10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους
he was receiving out for the the foundations
ἔχουσαν πόλιν, ἧς τεχνίτης καὶ
having city, of which artificer and
δημιουργὸς ὁ θεός.
public worker the God.
11 Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς
To faith also very Sarah power into
καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ
throwing down of seed she received and beside
καιρὸν ἡλικίας, ἐπεὶ πιστὸν
appointed time of age (limit), since faithful
ἡγήσατο τὸν ἐπαγγειλάμενον·
she esteemed the (one) having promised;
12 διὸ καὶ ἀφ' ἑνὸς
through which also from one
ἐγεννήθησαν, καὶ ταῦτα
they were generated, and these (things)
νενεκρωμένου, καθὼς τὰ
of (one) having been made dead, according as the
ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς
stars of the heaven to the multitude and as
ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς
the sand the beside the lip of the
θαλάσσης ἡ ἀναρίθμητος.
sea the innumerable.
13 Κατὰ πίστιν ἀπέθανον οὗτοι
According to faith they died these
πάντες, μὴ κομισάμενοι τὰς
all, not having carried off for selves the

he became an heir
of the righteousness
that is according to
faith.
8 By faith Abraham,
when he was called,
obeyed in going out
into a place he was
destined to receive as
an inheritance; and
he went out, although
not knowing where he
was going. 9 By faith
he resided as an alien
in the land of the
promise as in a for-
eign land, and dwelt
in tents with Isaac
and Jacob, the heirs
with him of the very
same promise. 10 For
he was awaiting the
city having real foun-
dations, the builder
and maker of which
[city] is God.
11 By faith also Sar-
ah herself received
power to conceive seed,
even when she was
past the age limit,
since she esteemed
him faithful who had
promised. 12 Hence al-
so from one [man],
and him as good as
dead, there were born
[children] just as the
stars of heaven for
multitude and as
the sands that are
by the seaside, in-
numerable.
13 In faith all these
died, although they
did not get the
[fulfillment of the]

ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες
promises, but from afar them having seen

καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι
and having greeted, and having confessed that

ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς
strangers and alien residents they are upon the

γῆς· 14 οἱ γὰρ τοιαῦτα λέγοντες
earth; the (ones) for such (things) saying

ἐμφανίζουσιν ὅτι πατρίδα
make manifest in that father (place)

ἐπιζητοῦσιν. 15 καὶ εἰ μὲν ἐκείνης
they are seeking upon. And if indeed of that

ἐμνημόνευον ἀφ' ἧς ἐξέβησαν,
they were remembering from which they stepped out,

εἶχον ἂν καιρὸν
they were having likely appointed time

ἀνακάμψαι· 16 νῦν δὲ κρείττονος
to bend again; now but of better (one)

ὀρέγονται, τοῦτ' ἔστιν
they are reaching out for, this is

ἐπουρανίου. διὸ οὐκ
of heavenly (one). Through which not

ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς
is being ashamed upon of them the God God

ἐπικαλεῖσθαι αὐτῶν, ἡτοίμασεν γὰρ
to be called upon of them, he prepared for

αὐτοῖς πόλιν.
to them city.

17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν
To faith has borne toward Abraham the

Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ
Isaac being tested, and the only-begotten

προσέφερεν ὁ τὰς ἐπαγγελίας
was bearing toward the (one) the promises

ἀναδεξάμενος, 18 πρὸς ὃν ἐλαλήθη
having received up, toward whom was spoken

ὅτι Ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα,
that In Isaac will be called to you seed,

19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν
having reckoned that and out of dead (ones)

ἐγείρειν δυνατὸς ὁ θεός· ὅθεν
to be raising up able the God; from which

αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.
him also in parable he carried off for self.

20 Πίστει καὶ περὶ
To faith also about

μελλόντων εὐλόγησεν Ἰσαὰκ
(things) being about (to come) blessed Isaac

τὸν Ἰακὼβ καὶ τὸν Ἠσαῦ.
the Jacob and the Esau.

promises, but they saw
them afar off and
welcomed them and
publicly declared that
they were strangers
and temporary resi-
dents in the land.
14 For those who say
such things give evi-
dence that they are
earnestly seeking a
place of their own.
15 And yet, if they had
indeed kept remem-
bering that [place]
from which they had
gone forth, they would
have had opportunity
to return. 16 But now
they are reaching out
for a better [place],
that is, one belonging
to heaven. Hence God
is not ashamed of
them, to be called
upon as their God, for
he has made a city
ready for them.

17 By faith Abra-
ham, when he was
tested, as good as of-
fered up Isaac, and
the man that had
gladly received the
promises attempted to
offer up [his] only-
begotten [son], 18 al-
though it had been
said to him: "What
will be called 'your
seed' will be through
Isaac." 19 But he reck-
oned that God was
able to raise him up
even from the dead;
and from there he
did receive him also
in an illustrative way.

20 By faith also
Isaac blessed Jacob
and Esau concerning
things to come.

21 Πίστει Ἰακὼβ ἀποθνήσκων ἕκαστον
To faith Jacob dying each

τῶν υἱῶν Ἰωσὴφ εὐλόγησεν, καὶ
of the sons of Joseph he blessed, and

προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου
he worshiped upon the tip of the staff

αὐτοῦ.
of him.

22 Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς
To faith Joseph deceasing about the

ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ
exodus of the sons of Israel he mentioned, and

περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.
about the bones of him he enjoined.

23 Πίστει Μωυσῆς γεννηθεὶς
To faith Moses having been generated

ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ,
was hid three months by the fathers of him,

διότι εἶδον ἀστεῖον τὸ παιδίον
through which they saw beautiful the little boy

καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ
and not they feared the ordinance of the

βασιλέως. 24 Πίστει Μωυσῆς μέγας
king. To faith Moses great

γενόμενος ἠρνήσατο λέγεσθαι υἱὸς
having become he denied to be being said son

θυγατρὸς Φαραώ, 25 μᾶλλον
of daughter of Pharaoh, rather

ἑλόμενος συνκακουχεῖσθαι τῷ
selecting for self to be badly treated together to the

λαῷ τοῦ θεοῦ ἢ πρόσκαιρον
people of the God than toward appointed time

ἔχειν ἁμαρτίας ἀπόλαυσιν, 26 μείζονα
to be having of sin enjoyment, greater

πλοῦτον ἡγησάμενος τῶν Αἰγύπτου
riches having esteemed of the of Egypt

θησαυρῶν τὸν ὀνειδισμὸν τοῦ χριστοῦ,
treasures the reproach of the Christ,

ἀπέβλεπεν γὰρ εἰς τὴν
he was looking away for into the

μισθαποδοσίαν. 27 Πίστει κατέλιπεν
giving back of reward. To faith he left down

Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ
Egypt, not having feared the anger of the

βασιλέως, τὸν γὰρ ἀόρατον ὡς ὁρῶν
king, the for unseen (one) as seeing

ἐκαρτέρησεν. 28 Πίστει πεποίηκεν
he persisted with might. To faith he has made

τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ
the passover and the pouring toward of the

21 By faith Jacob,
when about to die,
blessed each of the
sons of Joseph and
worshiped leaning up-
on the top of his staff.

22 By faith Joseph,
nearing his end, made
mention of the exodus
of the sons of Israel;
and he gave a com-
mand concerning his
bones.

23 By faith Moses
was hid for three
months by his parents
after his birth, be-
cause they saw the
young child was beau-
tiful and they did not
fear the order of the
king. 24 By faith Mo-
ses, when grown up,
refused to be called
the son of the daugh-
ter of Phar′aoh,
25 choosing to be ill-
treated with the peo-
ple of God rather than
to have the temporary
enjoyment of sin,
26 because he esteemed
the reproach of the
Christ as riches great-
er than the treasures
of Egypt; for he
looked intently toward
the payment of the
reward. 27 By faith he
left Egypt, but not
fearing the anger of
the king, for he con-
tinued steadfast as
seeing the One who is
invisible. 28 By faith
he had celebrated
the passover and
the splashing of the

αἵματος, ἵνα μὴ ὁ ὀλοθρεύων
blood, in order that not the (one) destroying
τὰ πρωτότοκα θίγῃ αὐτῶν.
the firstborn (ones) might contact of them.
29 Πίστει διέβησαν τὴν Ἐρυθρὰν
To faith they stepped through the Red
Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς
Sea as through dry earth, of which [sea]
πεῖραν λαβόντες οἱ Αἰγύπτιοι
trial having taken the Egyptians
κατεπόθησαν.
were drunk down.
30 Πίστει τὰ τείχη Ἰερειχὼ ἔπεσαν
To faith the walls of Jericho fell
κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.
having been encircled upon seven days.
31 Πίστει Ῥαὰβ ἡ πόρνη οὐ
To faith Rahab the harlot not
συναπώλετο τοῖς
destroyed self together to the (ones)
ἀπειθήσασιν, δεξαμένη τοὺς
having disobeyed, [she] having received the
κατασκόπους μετ' εἰρήνης.
spies with peace.
32 Καὶ τί ἔτι λέγω;
And what yet may I be saying?
ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος
Will leave upon me for telling through the time
περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυείδ
about Gideon, Barak, Samson, Jephthah, David
τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, 33 οἳ
and and Samuel and the prophets, who
διὰ πίστεως κατηγωνίσαντο βασιλείας,
through faith downed in struggle kingdoms,
ἠργάσαντο δικαιοσύνην, ἐπέτυχον
they worked righteousness, they obtained
ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,
of promises, they fenced in mouths of lions,
34 ἔσβεσαν δύναμιν πυρός, ἔφυγον
they quenched power of fire, they fled from
στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ
mouths of sword, they were made powerful from
ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
weakness, they became strong in war,
παρεμβολὰς ἔκλιναν
encampments they inclined
ἀλλοτρίων· 35 ἔλαβον γυναῖκες
of those belonging to another; received women
ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν·
out of resurrection the dead (ones) of them;

blood, that the destroyer might not touch their first-born ones.

29 By faith they passed through the Red Sea as on dry land, but on venturing out upon it the Egyptians were swallowed up.

30 By faith the walls of Jer'i·cho fell down after they had been encircled for seven
days. 31 By faith Ra'hab the harlot did not perish with those who acted disobediently, because she received the spies in a peaceable way.

32 And what more shall I say? For the time will fail me if I go on to relate about Gid'e·on, Ba'rak, Samson, Jeph'thah, David as well as Samuel and the [other] prophets,
33 who through faith defeated kingdoms in conflict, effected righteousness, obtained promises, stopped the mouths of lions,
34 stayed the force of fire, escaped the edge of the sword, from a weak state were made powerful, became valiant in war, routed the armies of foreigners.
35 Women received their dead by resurrection;

ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ
others but were beaten with sticks, not
προσδεξάμενοι τὴν ἀπολύτρωσιν,
having accepted for selves the release by ransom,
ἵνα κρείττονος ἀναστάσεως
in order that of better resurrection
τύχωσιν· 36 ἕτεροι δὲ
they might obtain; different (ones) but
ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον,
of mockings and of scourgings trial they took,
ἔτι δὲ δεσμῶν καὶ φυλακῆς·
yet but of bonds and of prison;
37 ἐλιθάσθησαν, ἐπειράσθησαν,
they were stoned, they were tried,
ἐπρίσθησαν, ἐν φόνῳ μαχαίρης
they were sawn asunder, in murder of sword
ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν
they died, they went about in sheepskins, in
αἰγίοις δέρμασιν, ὑστερούμενοι,
belonging to goats skins, being in want,
θλιβόμενοι, κακουχούμενοι, 38 ὧν
being in tribulation, being badly treated, of whom
οὐκ ἦν ἄξιος ὁ κόσμος ἐπὶ ἐρημίαις
not was worthy the world upon deserts
πλανώμενοι καὶ ὄρεσι καὶ
being made to wander and to mountains and
σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.
to caves and to the (peep) holes of the earth.
39 Καὶ οὗτοι πάντες
And these all
μαρτυρηθέντες διὰ τῆς πίστεως
having been borne witness to through the faith
οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,
not they carried off for selves the promise,
40 τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι
of the God about us better something
προβλεψαμένου, ἵνα μὴ χωρὶς
having foreseen, in order that not apart from
ἡμῶν τελειωθῶσιν.
us they might be perfected.

12 Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον
To you-for-therefore also we, so great
ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων,
having lying around to us cloud of witnesses,
ὄγκον ἀποθέμενοι πάντα καὶ τὴν
weight having put off selves every and the
εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς
standing around well sin, through endurance
τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,
let us be running the lying before to us struggle,

but other [men] were tortured because they would not accept release by some ransom, in order that they might attain a better resurrection.
36 Yes, others received their trial by mockings and scourgings, indeed, more than that, by bonds and prisons.
37 They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in sheepskins, in goatskins, while they were in want, in tribulation, under ill-treatment;
38 and the world was not worthy of them. They wandered about in deserts and mountains and dens and caves of the earth.

39 And yet all these, although they had witness borne to them through their faith, did not get the [fulfillment of the] promise,
40 as God foresaw something better for us, in order that they might not be made perfect apart from us.

12 So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us,

2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν
seeing off into the of the faith chief leader
καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς
and perfecter Jesus, who instead of the
προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν
lying before to him joy he endured stake
αἰσχύνης καταφρονήσας, ἐν δεξιᾷ
of shame having thought down, in right [hand]
τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.
and of the throne of the God he has sat down.
3 ἀναλογίσασθε γὰρ τὸν τοιαύτην
Reckon up for selves for the (one) such
ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς
having endured by the sinners into
ἑαυτοὺς ἀντιλογίαν, ἵνα μὴ
themselves contradiction, in order that not
κάμητε ταῖς ψυχαῖς ὑμῶν
you may get tired to the souls of you
ἐκλυόμενοι.
being loosed out.
4 Οὔπω μέχρις αἵματος
Not as yet until blood
ἀντικατέστητε πρὸς τὴν ἁμαρτίαν
you stood down against toward the sin
ἀνταγωνιζόμενοι, 5 καὶ ἐκλέλησθε τῆς
struggling against, and you have forgotten of the
παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς
encouragement, which to you as to sons
διαλέγεται, Υἱέ μου, μὴ ὀλιγώρει
is saying itself through, Son of me, not be belittling
παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ'
of discipline of Lord, not-but loose yourself out by
αὐτοῦ ἐλεγχόμενος· 6 ὃν γὰρ ἀγαπᾷ
him being reproved; whom for is loving
Κύριος παιδεύει, μαστιγοῖ δὲ πάντα
Lord he is disciplining, is scourging but every
υἱὸν ὃν παραδέχεται.
son whom he is receiving alongside.
7 εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς
Into discipline you are enduring; as to sons
ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ
to you is bearing self toward the God; who for
υἱὸς ὃν οὐ παιδεύει πατήρ; 8 εἰ δὲ
son whom not is disciplining father? If but
χωρίς ἐστε παιδείας ἧς μέτοχοι
apart from you are of discipline of which partakers
γεγόνασι πάντες, ἄρα νόθοι καὶ οὐχ
they have become all, really bastards and not

2 as we look intently
at the Chief Agent
and Perfecter of our
faith, Jesus. For the
joy that was set be-
fore him he endured
a torture stake,[a] de-
spising shame, and
has sat down at the
right hand of the
throne of God. 3 In-
deed, consider closely
the one who has en-
dured such contrary
talk by sinners against
their own interests,
that YOU may not get
tired and give out in
YOUR souls.
4 In carrying on
YOUR contest against
that sin YOU have
never yet resisted as
far as blood, 5 but YOU
have entirely forgot-
ten the exhortation
which addresses YOU
as sons: "My son, do
not belittle [the] dis-
cipline from Jehovah,[b]
neither give out when
you are corrected by
him; 6 for whom Je-
hovah[c] loves he disci-
plines; in fact, he
scourges every one
whom he receives as
a son."
7 It is for discipline
YOU are enduring.
God is dealing with
YOU as with sons. For
what son is he that
a father does not dis-
cipline? 8 But if YOU
are without the disci-
pline of which all have
become partakers, YOU
are really illegitimate
children, and not

2[a] See Appendix under Matthew 10:38. 5[b] Jehovah, $J^{7,8,11-13,20}$; the Lord, ℵAVgSy^{p}. 6[c] Jehovah, $J^{5,7,8,11-13,20}$; the Lord, ℵAVgSy^{p}.

υἱοί ἐστε. 9 εἶτα τοὺς μὲν τῆς
sons you are. There (upon) the indeed of the
σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς
flesh of us fathers we were having discipliners
καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον
and we were turning ourselves in; not much rather
ὑποταγησόμεθα τῷ πατρὶ τῶν
shall we be subjected to the Father of the
πνευμάτων καὶ ζήσομεν; 10 οἱ
spirits and shall we live? The (ones)
μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ
indeed for toward few days according to
τὸ δοκοῦν αὐτοῖς ἐπαίδευον,
the (thing) seeming to them they were disciplining,
ὁ δὲ ἐπὶ τὸ συμφέρον
the (one) but upon the (thing) bearing together
εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.
into the to partake of the holiness of him.
11 πᾶσα μὲν παιδεία πρὸς μὲν
Every indeed discipline toward indeed
τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι
the (thing) present not it is seeming of joy to be
ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν
but of grief, latterly but fruit peaceable
τοῖς δι' αὐτῆς γεγυμνασμένοις
to the (ones) through it having been trained
ἀποδίδωσιν δικαιοσύνης.
it is giving back of righteousness.
12 Διὸ τὰς παρειμένας
Through which the having been let go beside
χεῖρας καὶ τὰ παραλελυμένα γόνατα
hands and the having been loosed on side knees
ἀνορθώσατε, 13 καὶ τροχιὰς ὀρθὰς
straighten you up, and tracks straight
ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα
be you making to the feet of you, in order that
μὴ τὸ χωλὸν ἐκτραπῇ,
not the (thing) lame might be turned out,
ἰαθῇ δὲ μᾶλλον. 14 Εἰρήνην
should it be healed but rather. Peace
διώκετε μετὰ πάντων, καὶ τὸν
be you pursuing with all (ones), and the
ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται
sanctification, of which apart from no one will see
τὸν κύριον, 15 ἐπισκοποῦντες μή τις
the Lord, looking upon not anyone
ὑστερῶν ἀπὸ τῆς χάριτος
coming behind from the undeserved kindness
τοῦ θεοῦ, μή τις ῥίζα πικρίας ἄνω
of the God, not any root of bitterness up

sons. 9 Furthermore,
we used to have fa-
thers who were of
our flesh to discipline
us, and we used to
give them respect.
Shall we not much
more subject ourselves
to the Father of our
spiritual life and live?
10 For they for a few
days used to discipline
us according to what
seemed good to them,
but he does so for
our profit that we may
partake of his holi-
ness. 11 True, no dis-
cipline seems for the
present to be joyous,
but grievous; yet af-
terward to those who
have been trained by
it it yields peaceable
fruit, namely, righ-
teousness.
12 Hence straighten
up the hands that
hang down and the
enfeebled knees,
13 and keep making
straight paths for
YOUR feet, that what
is lame may not be
put out of joint, but
rather that it may
be healed. 14 Pursue
peace with all people,
and the sanctifica-
tion without which no
man will see the Lord,
15 carefully watch-
ing that no one may
be deprived of the
undeserved kind-
ness of God; that
no poisonous root

φύουσα ἐνοχλῇ καὶ δι'
sprouting it should crowdedly trouble and through

αὐτῆς μιανθῶσιν οἱ πολλοί, 16 μή
it should be defiled the many, not

τις πόρνος ἢ βέβηλος ὡς Ἠσαῦ, ὃς
anyone fornicator or profane as Esau, who

ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ
instead of meal one gave off from self the

πρωτοτόκια ἑαυτοῦ. 17 ἴστε γὰρ
firstborn [rights] of himself. You know for

ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι
that also after-thereupon willing to inherit

τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας
the blessing he was proved off, of repentance

γὰρ τόπον οὐχ εὗρεν, καίπερ μετὰ
for place not he found, and-even with

δακρύων ἐκζητήσας αὐτήν.
tears having sought out it.

18 Οὐ γὰρ προσεληλύθατε
Not for you have come toward

ψηλαφωμένῳ καὶ κεκαυμένῳ
to (thing) being felt and having been burned

πυρὶ καὶ γνόφῳ καὶ ζόφῳ
to fire and to dark cloud and to thick darkness

καὶ θυέλλῃ, 19 καὶ σάλπιγγος ἤχῳ καὶ
and to tempest, and of trumpet to noise and

φωνῇ ῥημάτων, ἧς οἱ
to voice of sayings, of which [voice] the (ones)

ἀκούσαντες παρῃτήσαντο μὴ
having heard asked away from selves not

προστεθῆναι αὐτοῖς λόγον· 20 οὐκ
to be put toward to them word; not

ἔφερον γὰρ τὸ
they were bearing for the (thing)

διαστελλόμενον. Κἂν θηρίον
being put distinctly. And if likely wild beast

θίγῃ τοῦ ὄρους,
should contact of the mountain,

λιθοβοληθήσεται· 21 καί, οὕτω
it will be thrown at with stones; and, thus

φοβερὸν ἦν τὸ φανταζόμενον,
fearsome was the (thing) being made apparent,

Μωυσῆς εἶπεν Ἔκφοβός εἰμι καὶ ἔντρομος.
Moses said Fearful I am and atremble.

22 ἀλλὰ προσεληλύθατε Σιὼν ὄρει
But you have come toward to Sion to mountain

καὶ πόλει θεοῦ ζῶντος, Ἰερουσαλὴμ
and to city of God living, to Jerusalem

may spring up and
cause trouble and that
many may not be de-
filed by it; 16 that
there may be no for-
nicator nor anyone not
appreciating sacred
things, like Esau, who
in exchange for one
meal gave away his
rights as first-born.
17 For you know that
afterward also when
he wanted to inherit
the blessing he was
rejected, for, although
he earnestly sought a
change of mind with
tears, he found no
place for it.

18 For you have not
approached that which
can be felt and which
has been set aflame
with fire, and a dark
cloud and thick dark-
ness and a tempest,
19 and the blare of a
trumpet and the voice
of words; on hearing
which voice the people
implored that no word
should be added to
them. 20 For the com-
mand was not bearable
to them: "And if
a beast touches the
mountain, it must be
stoned." 21 Also, the
display was so fear-
some that Moses said:
"I am fearful and
trembling." 22 But you
have approached a
Mount Zion and a city
of [the] living God,
heavenly Jerusalem,

ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,
heavenly, and to myriads of angels,

23 πανηγύρει καὶ ἐκκλησίᾳ
to all-assembly and to ecclesia

πρωτοτόκων ἀπογεγραμμένων ἐν
of firstborn (ones) having been written off in

οὐρανοῖς, καὶ κριτῇ θεῷ πάντων, καὶ
heavens, and to judge to God of all, and

πνεύμασι δικαίων τετελειωμένων,
to spirits of righteous (ones) having been perfected,

24 καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ,
and of covenant new to mediator to Jesus,

καὶ αἵματι ῥαντισμοῦ κρεῖττον
and to blood of sprinkling better (thing)

λαλοῦντι παρὰ τὸν Ἅβελ.
to (one) speaking beside the Abel.

25 Βλέπετε μὴ παραιτήσησθε
Be looking at not you should ask off for yourselves

τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον
the (one) speaking; if for those not they fled out

ἐπὶ γῆς παραιτησάμενοι τὸν
upon earth having asked off for selves the (one)

χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς
giving divine warning, much rather we

οἱ τὸν ἀπ' οὐρανῶν
the (ones) the (one) from heavens

ἀποστρεφόμενοι· 26 οὗ ἡ φωνὴ
turning selves away from; of whom the voice

τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ
the earth shook then, now but

ἐπήγγελται λέγων Ἔτι ἅπαξ ἐγὼ
he has promised saying Yet once I

σείσω οὐ μόνον τὴν γῆν
shall set in commotion not only the earth

ἀλλὰ καὶ τὸν οὐρανόν. 27 τὸ δέ Ἔτι
but also the heaven. The but Yet

ἅπαξ δηλοῖ τὴν τῶν
once is making evident the of the (things)

σαλευομένων μετάθεσιν ὡς
being shaken transference as

πεποιημένων, ἵνα
of (things) having been made, in order that

μείνῃ τὰ μὴ σαλευόμενα.
it might remain the (things) not being shaken.

28 Διὸ βασιλείαν ἀσάλευτον
Through which kingdom unshakable

παραλαμβάνοντες ἔχωμεν
(ones) receiving beside may we be having

and myriads of angels,
23 in general assembly,
and the congregation
of the first-born who
have been enrolled in
the heavens, and God
the Judge of all, and
the spiritual lives of
righteous ones who
have been made per-
fect, 24 and Jesus the
mediator of a new
covenant, and the
blood of sprinkling,
which speaks in a
better way than Abel's
[blood].

25 See that you do
not beg off from him
who is speaking. For
if they did not escape
who begged off from
him who was giving
divine warning upon
earth, much more
shall we not if we
turn away from him
who speaks from the
heavens. 26 At that
time his voice shook
the earth, but now
he has promised, say-
ing: "Yet once more
I will set in com-
motion not only the
earth but also the
heaven." 27 Now the
expression "Yet once
more" signifies the
removal of the things
being shaken as things
that have been made,
in order that the
things not being
shaken may remain.
28 Wherefore, seeing
that we are to re-
ceive a kingdom that
cannot be shaken, let
us continue to have

χάριν, δι' ἧς
undeserved kindness, through which

λατρεύωμεν εὐαρέστως τῷ
we may render sacred service well pleasingly to the

θεῷ μετὰ εὐλαβείας καὶ δέους, 29 καὶ
God with holding (self) well and awe, and

γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.
for the God of us fire consuming down.

13 Ἡ φιλαδελφία μενέτω.
The brotherly affection let be remaining.

2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε,
Of the fondness for strangers not be you forgetting,

διὰ ταύτης γὰρ ἔλαθόν
through this for were hidden (to selves)

τινες ξενίσαντες ἀγγέλους.
some having treated as strangers angels.

3 μιμνήσκεσθε τῶν δεσμίων
Be you keeping in mind of the bound (ones)

ὡς συνδεδεμένοι, τῶν
as having been bound with, of the (ones)

κακουχουμένων ὡς καὶ αὐτοὶ ὄντες
being badly treated as also very (ones) being

ἐν σώματι. 4 Τίμιος ὁ γάμος ἐν πᾶσιν
in body. Honorable the marriage in all (ones)

καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ
and the bed undefiled, fornicators for and

μοιχοὺς κρινεῖ ὁ θεός. 5 Ἀφιλάργυρος
adulterers will judge the God. Not fond of silver

ὁ τρόπος· ἀρκούμενοι τοῖς
the manner; being made sufficed to the (things)

παροῦσιν· αὐτὸς γὰρ εἴρηκεν Οὐ
being alongside; he for he has said Not

μή σε ἀνῶ οὐδ' οὐ
not you I should let go up nor not

μή σε ἐγκαταλίπω· 6 ὥστε
not you I should leave down in; as-and

θαρροῦντας ἡμᾶς λέγειν Κύριος
being of good courage us to be saying Lord

ἐμοὶ βοηθός, οὐ φοβηθήσομαι· τί ποιήσει
to me aider, not I shall fear; what will do

μοι ἄνθρωπος;
to me man?

7 Μνημονεύετε τῶν ἡγουμένων
Be you mindful of the (ones) governing

ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον
of YOU, who spoke to YOU the word

τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν
of the God, of which (ones) beholding up the

undeserved kindness,
through which we may
acceptably render God
sacred service with
godly fear and awe.
29 For our God is also
a consuming fire.

13 Let YOUR brotherly love continue.
2 Do not forget hospitality, for
through it some, unknown to themselves,
entertained angels.
3 Keep in mind those
in prison bonds as
though YOU have been
bound with them, and
those being ill-treated,
since YOU yourselves
also are still in a
body.
4 Let marriage
be honorable among
all, and the marriage bed be without defilement, for
God will judge fornicators and adulterers.
5 Let [YOUR]
manner of life be
free of the love of
money, while YOU are
content with the present things. For he has
said: "I will by no
means leave you nor
by any means forsake
you."
6 So that we may
be of good courage
and say: "Jehovah[a]
is my helper; I will
not be afraid. What
can man do to me?"

7 Remember those
who are taking the
lead among YOU,
who have spoken the
word of God to YOU,
and as YOU contemplate how [their]

6[a] Jehovah, J3,5,7,8,11-18,20; The Lord, ℵAVg.

ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε
outstep of the conduct be you imitating

τὴν πίστιν.
the faith.

8 Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον
Jesus Christ yesterday and today

ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.
the very (one), and into the ages.

9 διδαχαῖς ποικίλαις καὶ ξέναις μὴ
To teachings various and strange not

παραφέρεσθε· καλὸν γὰρ
be you being borne beside; fine for

χάριτι βεβαιοῦσθαι τὴν
to undeserved kindness to be stabilized the

καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ
heart, not to eatables, in which not

ὠφελήθησαν οἱ περιπατοῦντες.
were benefited the (ones) walking.

10 ἔχομεν θυσιαστήριον ἐξ οὗ
We are having altar out of which

φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ
to eat not are having authority the (ones)

τῇ σκηνῇ λατρεύοντες.
to the tent rendering sacred service.

11 ὧν γὰρ εἰσφέρεται
Of which (ones) for is being borne into

ζῴων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ
of animals the blood about sin into the

ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ
holies through the chief priest, of these the

σώματα κατακαίεται ἔξω τῆς
bodies is being burned down outside of the

παρεμβολῆς· 12 διὸ καὶ Ἰησοῦς,
encampment; through which also Jesus,

ἵνα ἁγιάσῃ διὰ τοῦ
in order that he might sanctify through the

ἰδίου αἵματος τὸν λαόν, ἔξω
own blood the people, outside

τῆς πύλης ἔπαθεν. 13 τοίνυν
of the gate he suffered. To you-now

ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς
may we be going out toward him outside of the

παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες,
encampment, the reproach of him bearing,

14 οὐ γὰρ ἔχομεν ὧδε μένουσαν
not for we are having here remaining

πόλιν, ἀλλὰ τὴν μέλλουσαν
city, but the (one) being about (to come)

conduct turns out imitate [their] faith.

8 Jesus Christ is
the same yesterday
and today, and forever.

9 Do not be carried away with various and strange
teachings; for it is
fine for the heart
to be given firmness by undeserved
kindness, not by eatables, by which those
who occupy themselves with them have
not been benefited.

10 We have an altar from which those
who do sacred service at the tent have
no authority to eat.
11 For the bodies of
those animals whose
blood is taken into
the holy place by
the high priest for
sin are burned up
outside the camp.
12 Hence Jesus also,
that he might sanctify the people with
his own blood, suffered outside the
gate.
13 Let us, then,
go forth to him
outside the camp,
bearing the reproach
he bore,
14 for we
do not have here
a city that continues, but we are
earnestly seeking

ἐπιζητοῦμεν· 15 δι' αὐτοῦ
we are seeking upon; through him
ἀναφέρωμεν θυσίαν αἰνέσεως
may we be bearing up sacrifice of praise
διὰ παντὸς τῷ θεῷ, τοῦτ' ἔστιν
through all [time] to the God, this is
καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι
fruit of lips confessing to the name
αὐτοῦ. 16 τῆς δὲ εὐποιίας καὶ κοινωνίας
of him. Of the but doing well and of sharing
μὴ ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις
not be you forgetting, to such for sacrifices
εὐαρεστεῖται ὁ θεός.
is being well pleased the God.

17 Πείθεσθε τοῖς ἡγουμένοις
Be you obeying to the (ones) governing
ὑμῶν καὶ ὑπείκετε, αὐτοὶ
of you and be you yielding under, very (ones)
γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν
for they are abstaining from sleep over the
ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες,
souls of you as word going to give back,
ἵνα μετὰ χαρᾶς τοῦτο
in order that with joy this
ποιῶσιν καὶ μὴ στενάζοντες,
they may be doing and not groaning,
ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.
not tax-paying for to you this.

18 Προσεύχεσθε περὶ ἡμῶν,
Be you praying about us,
πειθόμεθα γὰρ ὅτι καλὴν
we are being persuaded for that fine
συνείδησιν † ἔχομεν, ἐν πᾶσιν καλῶς
conscience we are having, in all (things) finely
θέλοντες ἀναστρέφεσθαι. 19 περισσοτέρως δὲ
willing to conduct selves. More abundantly but
παρακαλῶ τοῦτο ποιῆσαι ἵνα
I am encouraging this to do in order that
τάχειον ἀποκατασταθῶ ὑμῖν.
more quickly I might be restored to you.

20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ
The but God of the peace, the (one)
ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα
having led up out of dead (ones) the shepherd
τῶν προβάτων τὸν μέγαν ἐν αἵματι
of the sheep the great (one) in blood
διαθήκης αἰωνίου, τὸν κύριον ἡμῶν
of covenant everlasting, the Lord of us

the one to come.
15 Through him let
us always offer to
God a sacrifice of
praise, that is, the
fruit of lips which
make public declara-
tion to his name.
16 Moreover, do not
forget the doing of
good and the sharing
of things with others,
for with such sac-
rifices God is well
pleased.

17 Be obedient to
those who are taking
the lead among you
and be submissive, for
they are keeping
watch over your souls
as those who will ren-
der an account; that
they may do this with
joy and not with sigh-
ing, for this would be
damaging to you.

18 Carry on prayer
for us, for we trust
we have an honest
conscience, as we wish
to conduct ourselves
honestly in all things.
19 But I exhort you
more especially to do
this, that I may be
restored to you the
sooner.

20 Now may the
God of peace, who
brought up from
the dead the great
shepherd of the
sheep with the blood
of an everlasting
covenant, our Lord

Ἰησοῦν, 21 καταρτίσαι ὑμᾶς ἐν παντὶ
Jesus, may he adjust down you in every
ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα
good (thing) into the to do the will
αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον
of him, doing in us the (thing) well-pleasing
ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ,
in sight of him through Jesus Christ,
ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν
to whom the glory into the ages of the
αἰώνων· ἀμήν.
ages; amen.

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
I am encouraging but you, brothers,
ἀνέχεσθε τοῦ λόγου τῆς
be you holding selves up of the word of the
παρακλήσεως, καὶ γὰρ διὰ βραχέων
encouragement, and for through short [words]
ἐπέστειλα ὑμῖν. 23 Γινώσκετε τὸν ἀδελφὸν
I sent upon to you. Be you knowing the brother
ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ'
of us Timothy having been loosed from, with
οὗ ἐὰν τάχειον ἔρχηται
whom if ever more quickly he may be coming
ὄψομαι ὑμᾶς.
I shall see you.

24 Ἀσπάσασθε πάντας τοὺς
Greet you all the (ones)
ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους.
governing of you and all the holy (ones).
Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.
Are greeting you the (ones) from the Italy.

25 Ἡ χάρις μετὰ πάντων
The undeserved kindness with all
ὑμῶν.
of you.

Jesus, 21 equip you
with every good thing
to do his will, per-
forming in us through
Jesus Christ that
which is well-pleasing
in his sight; to whom
be the glory forever
and ever. Amen.

22 Now I exhort
you, brothers, to bear
with this word of
encouragement, for I
have, indeed, com-
posed a letter to
you in few words.
23 Take note that
our brother Timo-
thy has been re-
leased, with whom,
if he comes quite
soon, I shall see
you.

24 Give my greet-
ings to all those
who are taking the
lead among you and
to all the holy ones.
Those in Italy send
you their greetings.

25 The undeserved
kindness be with all
of you.

ΙΑΚΩΒΟΥ

OF JAMES

1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ
James of God and of Lord Jesus Christ

δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ
slave to the twelve tribes the (ones) in the

διασπορᾷ
dispersion

χαίρειν.
To be rejoicing.

2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου,
All joy consider YOU, brothers of me,

ὅταν πειρασμοῖς περιπέσητε
whenever to trials YOU might fall around

ποικίλοις, 3 γινώσκοντες ὅτι τὸ δοκίμιον
various, knowing that the proof

ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·
of YOU of the faith is working down endurance;

4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω,
the but endurance work perfect let it be having,

ἵνα ἦτε τέλειοι καὶ
in order that YOU may be perfect and

ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.
whole in (every) part, in nothing lacking.

5 Εἰ δέ τις ὑμῶν λείπεται σοφίας,
If but anyone of YOU is lacking of wisdom,

αἰτείτω παρὰ τοῦ διδόντος
let him be asking beside of the (one) giving

θεοῦ πᾶσιν ἁπλῶς καὶ μὴ ὀνειδίζοντος,
of God to all simply and not reproaching,

καὶ δοθήσεται αὐτῷ· 6 αἰτείτω
and it will be given to him; let him be asking

δὲ ἐν πίστει, μηδὲν διακρινόμενος,
but in faith, nothing judging for self dividedly,

ὁ γὰρ διακρινόμενος
the (one) for judging for self dividedly

ἔοικεν κλύδωνι θαλάσσης
has been like to (surging) wave of sea

ἀνεμιζομένῳ καὶ ῥιπιζομένῳ·
to (one) being driven by wind and being blown about;

7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος
not for let him be supposing the man

ἐκεῖνος ὅτι λήμψεταί τι παρὰ
that (one) that he will receive anything beside

1 James, a slave of
God and of [the]
Lord Jesus Christ, to
the twelve tribes that
are scattered about:
Greetings!
2 Consider it all joy,
my brothers, when
YOU meet with var-
ious trials, 3 knowing
as YOU do that this
tested quality of YOUR
faith works out en-
durance. 4 But let en-
durance have its work
complete, that YOU
may be complete and
sound in all respects,
not lacking in any-
thing.
5 So, if any one
of YOU is lacking in
wisdom, let him keep
on asking God, for
he gives generously
to all and without
reproaching; and it
will be given him.
6 But let him keep
on asking in faith,
not doubting at all,
for he who doubts
is like a wave of the
sea driven by the
wind and blown about.
7 In fact, let not that
man suppose that he
will receive anything

τοῦ κυρίου 8 ἀνὴρ δίψυχος,
of the Lord male person two-souled,

ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.
not standing down in all the ways of him.

9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ
Let him be boasting but the brother the

ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, 10 ὁ δὲ
lowly (one) in the height of him, the but

πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι
rich in the lowliness of him, because

ὡς ἄνθος χόρτου παρελεύσεται.
as flower of vegetation he will go beside.

11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ
Rose up for the sun together with the

καύσωνι καὶ ἐξήρανεν τὸν χόρτον, καὶ
burning heat and it dried up the vegetation, and

τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια
the flower of it fell out and the well-fittingness

τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ
of the face of it destroyed itself; thus also

ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ
the rich (one) in the journeys of him

μαρανθήσεται.
will fade away.

12 Μακάριος ἀνὴρ ὃς
Happy male person who

ὑπομένει πειρασμόν, ὅτι δόκιμος
is remaining under trial, because approved

γενόμενος λήμψεται τὸν στέφανον τῆς
having become he will receive the crown of the

ζωῆς, ὃν ἐπηγγείλατο τοῖς
life, which [crown] he promised to the (ones)

ἀγαπῶσιν αὐτόν. 13 μηδεὶς πειραζόμενος
loving him. No one being tried

λεγέτω ὅτι Ἀπὸ θεοῦ πειράζομαι·
let him be saying that From God I am being tried;

ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν,
the for God not to be tried is of bad (things),

πειράζει δὲ αὐτὸς οὐδένα. 14 ἕκαστος
he is trying but he no one. Each (one)

δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας
but is being tried by the own desire

ἐξελκόμενος καὶ δελεαζόμενος· 15 εἶτα
being drawn out and being bated on; next

ἡ ἐπιθυμία συλλαβοῦσα
the desire having received together

from Jehovah;[a] 8 he
is an indecisive man,
unsteady in all his
ways.
9 But let the lowly
brother exult over
his exaltation, 10 and
the rich one over
his humiliation, be-
cause like a flower
of the vegetation he
will pass away. 11 For
the sun rises with
its burning heat and
withers the vegeta-
tion, and its flower
drops off and the
beauty of its outward
appearance perishes.
So, too, the rich man
will fade away in his
ways of life.
12 Happy is the man
that keeps on endur-
ing trial, because on
becoming approved he
will receive the crown
of life, which Jeho-
vah[b] promised to those
who continue loving
him. 13 When under
trial, let no one say:
"I am being tried by
God." For with evil
things God cannot be
tried nor does he him-
self try anyone. 14 But
each one is tried
by being drawn out
and enticed by his
own desire. 15 Then
the desire, when it
has become fertile,

7[a] Jehovah, $J^{8,13,14,16-18}$; the Lord, ℵBAVgSy^p. 12[b] Jehovah, $J^{7,8,13,17}$; God, VgSy^p; the Lord, C$Sy^h$$J^{18}$ (Merk's Greek Text No. 6); he, ℵBA.

τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία
is giving birth to sin, the but sin
ἀποτελεσθεῖσα ἀποκυεῖ
having been finished off is being pregnant off to
θάνατον.
death.
16 Μὴ πλανᾶσθε, ἀδελφοί μου
Not be you made to err, brothers of me
ἀγαπητοί. 17 πᾶσα δόσις ἀγαθὴ καὶ πᾶν
loved. Every giving good and every
δώρημα τέλειον ἄνωθέν ἐστιν,
thing given perfect from upward it is,
καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων,
stepping down from the Father of the lights,
παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ
beside whom not there is alternating beside or
τροπῆς ἀποσκίασμα. 18 βουληθεὶς
of turning off-shadow. Having wished
ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας,
he was pregnant off to us to word of truth,
εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν
into the to be us firstfruits some of the
αὐτοῦ κτισμάτων.
of his creatures.
19 Ἴστε, ἀδελφοί μου ἀγαπητοί.
Be you knowing, brothers of me loved.
ἔστω δὲ πᾶς ἄνθρωπος ταχὺς εἰς
Let him be but every man quick into
τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς
the to hear, slow into the to speak, slow
εἰς ὀργήν, 20 ὀργὴ γὰρ ἀνδρὸς
into wrath, wrath for of male person
δικαιοσύνην θεοῦ οὐκ ἐργάζεται.
righteousness of God not is working.
21 διὸ ἀποθέμενοι
Through which having put away from selves
πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας ἐν
every filthiness and abundance of badness in
πραΰτητι δέξασθε τὸν ἔμφυτον λόγον
mildness receive YOU the implanted word
τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.
the (one) being able to save the souls of YOU.
22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ
Be YOU becoming but doers of word and
μὴ ἀκροαταὶ μόνον παραλογιζόμενοι ἑαυτούς.
not hearers only reckoning beside selves.
23 ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν
Because if anyone hearer of word is
καὶ οὐ ποιητής, οὗτος ἔοικεν
and not doer, this (one) has been like

gives birth to sin;
in turn, sin, when
it has been accom-
plished, brings forth
death.
16 Do not be mis-
led, my beloved broth-
ers. 17 Every good
gift and every perfect
present is from above,
for it comes down
from the Father of
the [celestial] lights,
and with him there
is not a variation of
the turning of the
shadow. 18 Because he
willed it, he brought
us forth by the word
of truth, for us to
be certain first fruits
of his creatures.
19 Know this, my
beloved brothers.
Every man must be
swift about hearing,
slow about speaking,
slow about wrath;
20 for man's wrath
does not work out
God's righteousness.
21 Hence put away all
filthiness and that su-
perfluous thing, mor-
al badness, and accept
with mildness the im-
planting of the word
which is able to save
YOUR souls.
22 However, become
doers of the word,
and not hearers only,
deceiving yourselves
with false reason-
ing. 23 For if any-
one is a hearer of
the word, and not a
doer, this one is like

ἀνδρὶ κατανοοῦντι τὸ πρόσωπον
to male person minding down the face
τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ,
of the birth of him in mirror,
24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν
he minded down for himself and he has gone off
καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.
and immediately he forgot of what sort he was.
25 ὁ δὲ παρακύψας εἰς νόμον
The (one) but having stooped beside into law
τέλειον τὸν τῆς ἐλευθερίας καὶ
perfect the of the freedom and
παραμείνας, οὐκ ἀκροατὴς
having remained beside, not hearer
ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς
of forgetfulness having become but doer
ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει
of work, this (one) happy in the doing
αὐτοῦ ἔσται.
of him he will be.
26 Εἴ τις δοκεῖ θρῆσκος
If anyone is thinking formal worshiper
εἶναι μὴ χαλιναγωγῶν γλῶσσαν ἑαυτοῦ
to be not leading by bridle tongue of himself
ἀλλὰ ἀπατῶν καρδίαν ἑαυτοῦ, τούτου
but misleading heart of himself, of this (one)
μάταιος ἡ θρησκεία. 27 θρησκεία
vain the form of worship. Form of worship
καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ
clean and undefiled beside the God and Father
αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ
this is, to be looking upon orphans and
χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον
widows in the tribulation of them, unspotted
ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
himself to be keeping from the world.
2 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις
Brothers of me, not in receptions of faces
ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν
be YOU having the faith of the Lord of us
Ἰησοῦ Χριστοῦ τῆς δόξης; 2 ἐὰν γὰρ
of Jesus Christ of the glory? If ever for
εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ
he might enter into synagogue of YOU male person
χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ,
golden-ringed in clothing bright,
εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ
he should enter but also poor in filthy
ἐσθῆτι, 3 ἐπιβλέψητε δὲ ἐπὶ
clothing, YOU might look upon but upon

a man looking at his
natural face in a mir-
ror. 24 For he looks
at himself, and off
he goes and immedi-
ately forgets what sort
of man he is. 25 But
he who peers into the
perfect law that be-
longs to freedom and
who persists in [it],
this [man], because
he has become, not a
forgetful hearer, but a
doer of the work, will
be happy in his doing
[it].
26 If any man seems
to himself to be a
formal worshiper and
yet does not bridle
his tongue, but goes
on deceiving his own
heart, this man's
form of worship is
futile. 27 The form of
worship that is clean
and undefiled from
the standpoint of our
God and Father is
this: to look after
orphans and widows
in their tribulation,
and to keep oneself
without spot from the
world.
2 My brothers, YOU
are not holding
the faith of our Lord
Jesus Christ, our glo-
ry, with acts of fa-
voritism, are YOU?
2 For, if a man with
gold rings on his fin-
gers and in splendid
clothing enters into
a gathering of YOU,
but a poor [man]
in filthy clothing al-
so enters, 3 yet YOU
look with favor upon

τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν
the (one) wearing the clothing the bright
καὶ εἴπητε Σὺ κάθου ὧδε καλῶς,
and you might say You be you sitting here finely,
καὶ τῷ πτωχῷ εἴπητε Σὺ στῆθι
and to the poor (one) you might say You stand you
ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιόν μου,
or be you sitting there under the footstool of me,
4 οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ
not were you judged through in selves and
ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;
became you judges of divided reckonings wicked?
5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. οὐχ
Hear you, brothers of me loved. Not
ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ
the God chose the poor to the world
πλουσίους ἐν πίστει καὶ κληρονόμους τῆς
rich (ones) in faith and heirs of the
βασιλείας ἧς ἐπηγγείλατο τοῖς
kingdom of which he promised to the (ones)
ἀγαπῶσιν αὐτόν; 6 ὑμεῖς δὲ ἠτιμάσατε
loving him? You but you dishonored
τὸν πτωχόν. οὐχ οἱ πλούσιοι
the poor (one). Not the rich (ones)
καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ
are using power down of you, and they
ἕλκουσιν ὑμᾶς εἰς κριτήρια; 7 οὐκ
are dragging you into judgment places? Not
αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα
they are they blaspheming the fine name
τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 εἰ
the (one) having been invoked upon you? If
μέντοι νόμον τελεῖτε βασιλικὸν
indeed-to you law you are finishing kingly
κατὰ τὴν γραφήν Ἀγαπήσεις τὸν
according to the scripture You shall love the
πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε·
neighbor of you as yourself, finely you are doing;
9 εἰ δὲ προσωπολημπτεῖτε,
if but you are showing reception of faces,
ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ
sin you are working, being reproved by the
νόμου ὡς παραβάται.
law as transgressors.

10 Ὅστις γὰρ ὅλον τὸν νόμον
Who-any for whole the Law
τηρήσῃ, πταίσῃ δὲ ἐν ἑνί,
might observe, he might trip but in one (thing),
γέγονεν πάντων ἔνοχος.
he has become of all (ones) one held in.

the one wearing the
splendid clothing and
say: "You take this
seat here in a fine
place," and you say
to the poor one: "You
keep standing," or:
"Take that seat there
under my footstool,"
4 you have class dis-
tinctions among your-
selves and you have
become judges render-
ing wicked decisions,
is that not so?
5 Listen, my beloved
brothers. God chose
the ones who are poor
respecting the world
to be rich in faith and
heirs of the kingdom,
which he promised to
those who love him,
did he not? 6 You,
though, have dishon-
ored the poor [man].
The rich oppress you,
and they drag you
before law courts, do
they not? 7 They blas-
pheme the fine name
by which you were
called, do they not?
8 If, now, you practice
carrying out the king-
ly law according to
the scripture: "You
must love your neigh-
bor as yourself," you
are doing quite well.
9 But if you continue
showing favoritism,
you are working a
sin, for you are re-
proved by the law as
transgressors.
10 For whoever ob-
serves all the Law
but makes a false
step in one point, he
has become an offend-
er against them all.

11 ὁ γὰρ εἰπών Μὴ
The (one) for having said Not
μοιχεύσῃς εἶπεν καί Μὴ
you should commit adultery he said also Not
φονεύσῃς· εἰ δὲ οὐ
you should murder; if but not
μοιχεύεις φονεύεις δέ,
you are committing adultery you are murdering but,
γέγονας παραβάτης νόμου. 12 οὕτως
you have become transgressor of law. Thus
λαλεῖτε καὶ οὕτως ποιεῖτε ὡς
be you speaking and thus be you doing as
διὰ νόμου ἐλευθερίας μέλλοντες
through law of freedom being about
κρίνεσθαι. 13 ἡ γὰρ κρίσις
to be being judged. The for judgment
ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος·
unmerciful to the (one) not having done mercy;
κατακαυχᾶται ἔλεος κρίσεως.
is boasting down mercy of judgment.

14 Τί ὄφελος, ἀδελφοί μου, ἐὰν πίστιν
What benefit, brothers of me, if ever faith
λέγῃ τις ἔχειν ἔργα δὲ μὴ
may be saying someone to be having works but not
ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι
he may be having? Not is able the faith to save
αὐτόν; 15 ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ
him? If ever brother or sister naked (ones)
ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου
are existing and lacking of the daily
τροφῆς, 16 εἴπῃ δέ τις αὐτοῖς
nourishment, should say but someone to them
ἐξ ὑμῶν Ὑπάγετε ἐν εἰρήνῃ,
out of you Be you going under in peace,
θερμαίνεσθε καὶ χορτάζεσθε, μὴ
be you being warmed and be you being satisfied, not
δῶτε δὲ αὐτοῖς τὰ
you should give but to them the
ἐπιτήδεια τοῦ σώματος, τί
(things) upon (the) pleasant of the body, what
ὄφελος; 17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ
benefit? Thus also the faith, if ever not
ἔχῃ ἔργα, νεκρά ἐστιν καθ'
it may be having works, dead is according to
ἑαυτήν.
itself.

18 ἀλλ' ἐρεῖ τις Σὺ πίστιν ἔχεις
But will say someone You faith are having
κἀγὼ ἔργα ἔχω. δεῖξόν μοι τὴν
and I works I am having. Show you to me the

11 For he who said:
"You must not com-
mit adultery," said
also: "You must not
murder." If, now, you
do not commit adul-
tery but you do mur-
der, you have become
a transgressor of law.
12 Keep on speaking
in such a way and
keep on doing in such
a way as those do
who are going to be
judged by the law of
a free people. 13 For
the one that does not
practice mercy will
have [his] judgment
without mercy. Mercy
exults triumphantly
over judgment.
14 Of what benefit
is it, my brothers, if
a certain one says he
has faith but he does
not have works? That
faith cannot save him,
can it? 15 If a brother
or a sister is in a
naked state and lack-
ing the food sufficient
for the day, 16 yet a
certain one of you
says to them: "Go in
peace, keep warm and
well fed," but you do
not give them the ne-
cessities for [their]
body, of what benefit
is it? 17 Thus, too,
faith, if it does not
have works, is dead
in itself.
18 Nevertheless, a
certain one will say:
"You have faith, and I
have works. Show me

πίστιν σου χωρὶς τῶν ἔργων, κἀγώ σοι
faith of you apart from the works, and I to you

δείξω ἐκ τῶν ἔργων μου τὴν πίστιν.
I shall show out of the works of me the faith.

19 σὺ πιστεύεις ὅτι εἷς θεὸς ἔστιν; καλῶς
You are believing that one God is? Finely

ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ
you are doing; also the demons are believing and

φρίσσουσιν. 20 θέλεις δὲ
they are bristling up. Are you willing but

γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις
to know, O man empty, that the faith

χωρὶς τῶν ἔργων ἀργή ἔστιν;
apart from the works ineffective is?

21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων
Abraham the father of us not out of works

ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν
was he justified, having borne up Isaac the son

αὐτοῦ ἐπὶ τὸ θυσιαστήριον;
of him upon the altar?

22 βλέπεις ὅτι ἡ πίστις
You are looking at that the faith

συνήργει τοῖς ἔργοις αὐτοῦ καὶ
was working together to the works of him and

ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,
out of the works the faith was perfected,

23 καὶ ἐπληρώθη ἡ γραφὴ ἡ
and was fulfilled the scripture the (one)

λέγουσα Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ,
saying Believed but Abraham to the God,

καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ
and it was reckoned to him into righteousness, and

φίλος θεοῦ ἐκλήθη.
friend of God he was called.

24 ὁρᾶτε ὅτι ἐξ ἔργων
You are seeing that out of works

δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως
is being justified man and not out of faith

μόνον. 25 ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη
only. Likewise but also Rahab the harlot

οὐκ ἐξ ἔργων ἐδικαιώθη,
not out of works she was justified,

ὑποδεξαμένη τοὺς ἀγγέλους καὶ
having received under the messengers and

ἑτέρᾳ ὁδῷ ἐκβαλοῦσα; 26 ὥσπερ τὸ
to different way having thrust out? As-even the

your faith apart from
the works, and I shall
show you my faith by
my works." 19 You
believe there is one
God, do you? You are
doing quite well. And
yet the demons be-
lieve and shudder.
20 But do you care to
know, O empty man,
that faith apart from
works is inactive?
21 Was not Abraham
our father declared
righteous by works
after he had offered
up Isaac his son upon
the altar? 22 You be-
hold that [his] faith
worked along with his
works and by [his]
works [his] faith was
perfected, 23 and the
scripture was fulfilled
which says: "Abra-
ham put faith in
Jehovah,[a] and it was
counted to him as
righteousness," and he
came to be called
"Jehovah's[b] friend."

24 You see that
a man is to be
declared righteous
by works, and not
by faith alone. 25 In
the same manner
was not also Ra'hab
the harlot declared
righteous by works,
after she had re-
ceived the messengers
hospitably and sent
them out by another
way? 26 Indeed, as the

23[a] Jehovah, J[14,17,18margin,20]; God, ℵBAVgSy[p]. 23[b] Jehovah's, J[17]; God's, ℵBAVgSy[p].

σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως
body apart from spirit dead it is, thus

καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.
also the faith apart from works dead it is.

3 Μὴ πολλοὶ διδάσκαλοι γίνεσθε,
Not many teachers be you becoming,

ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα
brothers of me, having known that greater judgment

λημψόμεθα· 2 πολλὰ γὰρ
we shall receive; many (things) for

πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ
we are tripping all (ones). If anyone in word not

πταίει, οὗτος τέλειος ἀνήρ, δυνατὸς
is tripping, this perfect male person able

χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. 3 εἰ δὲ
to lead by bridle also whole the body. If but

τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα
of the horses the bridles into the mouths

βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς
we are thrusting into the to be obeying them

ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν
to us, also whole the body of them

μετάγομεν. 4 ἰδοὺ καὶ τὰ πλοῖα,
we are leading across. Look! Also the boats,

τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν
so big (ones) being and by winds hard

ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου
being driven, is being led across by least

πηδαλίου ὅπου ἡ ὁρμὴ τοῦ
rudder-oar where the onrush of the

εὐθύνοντος βούλεται·
one making straight is wishing;

5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος
thus also the tongue little member

ἐστὶν καὶ μεγάλα αὐχεῖ. ἰδοὺ
is and great (things) is bragging. Look!

ἡλίκον πῦρ ἡλίκην ὕλην
Of what size fire of what size wood (land)

ἀνάπτει· 6 καὶ ἡ γλῶσσα πῦρ, ὁ
is kindling up; also the tongue fire, the

κόσμος τῆς ἀδικίας ἡ γλῶσσα
world of the unrighteousness the tongue

καθίσταται ἐν τοῖς μέλεσιν ἡμῶν,
is made to stand down in the members of us,

ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ
the (one) spotting up whole the body and

φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ
setting aflame the wheel of the birth and

φλογιζομένη ὑπὸ τῆς γεέννης. 7 πᾶσα γὰρ
being set aflame by the Gehenna. Every for

body without spirit
is dead, so also faith
without works is dead.

3 Not many of you
should become
teachers, my brothers,
knowing that we shall
receive heavier judg-
ment. 2 For we all
stumble many times.
If anyone does not
stumble in word, this
one is a perfect man,
able to bridle also
[his] whole body. 3 If
we put bridles in the
mouths of horses for
them to obey us, we
manage also their
whole body. 4 Look!
Even boats, although
they are so big and
are driven by hard
winds, are steered by
a very small rudder
to where the inclina-
tion of the man at
the helm wishes.

5 So, too, the tongue
is a little member
and yet makes great
brags. Look! How
little a fire it takes
to set so great a
woodland on fire!
6 Well, the tongue is
a fire. The tongue
is constituted a world
of unrighteousness
among our members,
for it spots up all
the body and sets
the wheel of natu-
ral life aflame and
it is set aflame by
Gehenna. 7 For every

φύσις θηρίων τε καὶ πετεινῶν
nature of wild beasts and and of birds
ἑρπετῶν τε καὶ ἐναλίων
of creeping (things) and and of things in the sea
δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ
is being tamed and has been tamed to the nature the
ἀνθρωπίνῃ· 8 τὴν δὲ γλῶσσαν οὐδεὶς
belonging to man; the but tongue no one
δαμάσαι δύναται ἀνθρώπων· ἀκατάστατον
to tame is able of men; unsettled
κακόν, μεστὴ ἰοῦ θανατηφόρου. 9 ἐν
bad (thing), full of poison death-bearing. In
αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα, καὶ
it we are blessing the Lord and Father, and
ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους
in it we are cursing down the men
τοὺς καθ' ὁμοίωσιν θεοῦ
the (ones) according to likeness of God
γεγονότας· 10 ἐκ τοῦ αὐτοῦ
having come to be; out of the very
στόματος ἐξέρχεται εὐλογία καὶ κατάρα.
mouth is coming out blessing and cursing.

οὐ χρή, ἀδελφοί μου, ταῦτα
Not there is need, brothers of me, these (things)
οὕτως γίνεσθαι. 11 μήτι ἡ πηγὴ
thus to be coming to be. Not-any the fountain
ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ
out of the very peephole bubbles up the
γλυκὺ καὶ τὸ πικρόν; 12 μὴ δύναται,
sweet and the bitter? Not is it able,
ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι ἢ
brothers of me, fig [tree] olives to make or
ἄμπελος σῦκα; οὔτε ἁλυκὸν γλυκὺ ποιῆσαι
vine figs? Neither salt sweet to make
ὕδωρ.
water.

13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν;
Who wise and well knowing in YOU?
δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ
Let him show out of the fine conduct the
ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. 14 εἰ δὲ
works of him in mildness of wisdom. If but
ζῆλον πικρὸν ἔχετε καὶ ἐριθίαν
jealousy bitter YOU are having and contentiousness
ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε
in the heart of YOU, not be YOU boasting down
καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. 15 οὐκ
and be YOU lying down on the truth. Not

species of wild beast
as well as bird and
creeping thing and
sea creature is to be
tamed and has been
tamed by humankind.
8 But the tongue, not
one of mankind can
get it tamed. An un-
ruly injurious thing,
it is full of death-
dealing poison. 9 With
it we bless Jehovah,[a]
even [the] Father,
and yet with it we
curse men who have
come into existence
"in the likeness of
God." 10 Out of the
same mouth come
forth blessing and
cursing.

It is not proper,
my brothers, for these
things to go on oc-
curring this way. 11 A
fountain does not
cause the sweet and
the bitter to bubble
out of the same open-
ing, does it? 12 My
brothers, a fig tree
cannot produce olives
or a vine figs, can
it? Neither can salt
water produce sweet
water.

13 Who is wise and
understanding among
YOU? Let him show
out of his fine con-
duct his works with a
meekness that belongs
to wisdom. 14 But if
YOU have bitter jeal-
ousy and contentious-
ness in YOUR hearts,
do not be bragging
and lying against
the truth. 15 This

9[a] Jehovah, J[18]; God, VgJ[8,17]; the Lord, ℵBASy[p].

ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη,
is this the wisdom from upward coming down,
ἀλλὰ ἐπίγειος, ψυχική, δαιμονιώδης· 16 ὅπου
but earthly, soulical, demonic; where
γὰρ ζῆλος καὶ ἐριθία, ἐκεῖ
for jealousy and contentiousness, there
ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.
unsettled state and every vile thing.
17 ἡ δὲ ἄνωθεν σοφία πρῶτον
The but from upward wisdom first
μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνική,
indeed chaste is, thereupon peaceable,
ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ
yielding, ready to obey, full of mercy and
καρπῶν ἀγαθῶν, ἀδιάκριτος,
of fruits good, not judging through,
ἀνυπόκριτος· 18 καρπὸς δὲ δικαιοσύνης
unhypocritical; fruit but of righteousness
ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν
in peace is being sown to the (ones) making
εἰρήνην.
peace.

4 Πόθεν πόλεμοι καὶ πόθεν μάχαι
Wherefrom wars and wherefrom fights
ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν
in YOU? Not herefrom, out of the pleasures
ὑμῶν τῶν στρατευομένων ἐν τοῖς
of YOU the (ones) doing military service in the
μέλεσιν ὑμῶν; 2 ἐπιθυμεῖτε, καὶ οὐκ
members of YOU? YOU are desiring, and not
ἔχετε· φονεύετε καὶ
YOU are having; YOU are murdering and
ζηλοῦτε, καὶ οὐ δύνασθε
YOU are being jealous, and not YOU are able
ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε.
to obtain; YOU are fighting and YOU are warring.
οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι
Not YOU are having through the not to be asking
ὑμᾶς· 3 αἰτεῖτε καὶ οὐ λαμβάνετε,
YOU; YOU are asking and not YOU are receiving,
διότι κακῶς αἰτεῖσθε,
through which badly YOU are asking for selves,
ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν
in order that in the pleasures of YOU
δαπανήσητε.
YOU might spend.
4 μοιχαλίδες, οὐκ οἴδατε ὅτι
Adulteresses, not have YOU known that
ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ
the friendship of the world enmity of the God

is not the wisdom
that comes down from
above, but is [the]
earthly, animal, de-
monic. 16 For where
jealousy and conten-
tiousness are, there
disorder and every
vile thing are.
17 But the wisdom
from above is first of
all chaste, then peace-
able, reasonable, ready
to obey, full of mercy
and good fruits, not
making partial dis-
tinctions, not hypo-
critical. 18 Moreover,
the fruit of righteous-
ness has its seed sown
under peaceful con-
ditions for those who
are making peace.

4 From what source
are there wars
and from what source
are there fights
among YOU? Are they
not from this source,
namely, from YOUR
cravings for sensual
pleasure that carry on
a conflict in YOUR
members? 2 YOU de-
sire, and yet YOU do
not have. YOU go on
murdering and covet-
ing, and yet YOU are
not able to obtain.
YOU go on fighting
and waging war. YOU
do not have because
of YOUR not asking.
3 YOU do ask, and yet
YOU do not receive,
because YOU are ask-
ing for a wrong pur-
pose, that YOU may
expend [it] upon YOUR
cravings for sensual
pleasure.
4 Adulteresses, do
YOU not know that
the friendship with
the world is enmity

ἐστίν; ὅς ἐὰν οὖν βουληθῇ φίλος
is? Who if ever therefore should wish friend
εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ
to be of the world, enemy of the God
καθίσταται. 5 ἢ δοκεῖτε ὅτι
is putting self down. Or are YOU thinking that
κενῶς ἡ γραφὴ λέγει Πρὸς φθόνον
emptily the scripture is saying Toward envy
ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν;
is longing the spirit which dwelt down in us?
6 μείζονα δὲ δίδωσιν χάριν·
Greater but he is giving undeserved kindness;
διὸ λέγει Ὁ θεὸς
through which it is saying The God
ὑπερηφάνοις ἀντιτάσσεται
to superior appearing (ones) is ranging self against
ταπεινοῖς δὲ δίδωσιν χάριν.
to lowly (ones) but he is giving undeserved kindness.
7 Ὑποτάγητε οὖν τῷ θεῷ·
Be YOU subjected therefore to the God;
ἀντίστητε δὲ τῷ διαβόλῳ, καὶ
stand YOU against but to the Devil, and
φεύξεται ἀφ' ὑμῶν· 8 ἐγγίσατε τῷ
he will flee from YOU; draw YOU near to the
θεῷ, καὶ ἐγγίσει ὑμῖν. καθαρίσατε
God, and he will draw near to YOU. Cleanse YOU
χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας,
hands, sinners, and purify YOU hearts,
δίψυχοι. 9 ταλαιπωρήσατε
two-souled (ones). Be YOU affected with misery
καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως
and mourn YOU and weep YOU; the laughter
ὑμῶν εἰς πένθος μετατραπήτω καὶ
of YOU into mourning let it be turned across and
ἡ χαρὰ εἰς κατήφειαν·
the joy into looking downcast;
10 ταπεινώθητε ἐνώπιον Κυρίου, καὶ
be YOU made lowly in sight of Lord, and
ὑψώσει ὑμᾶς.
he will put high up YOU.
11 Μὴ καταλαλεῖτε ἀλλήλων,
Not be YOU speaking down of one another,
ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ ἢ
brothers; the (one) speaking down of brother or
κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ
judging the brother of him he is speaking down
νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον
of law and he is judging law; if but law

with God? Whoever,
therefore, wants to be
a friend of the world
is constituting himself
an enemy of God.
5 Or does it seem to
YOU that the scrip-
ture says to no pur-
pose: "It is with a
tendency to envy that
the spirit which has
taken up residence
within us keeps long-
ing"? 6 However, the
undeserved kindness
which he gives is
greater. Hence it
says: "God opposes
the haughty ones, but
he gives undeserved
kindness to the hum-
ble ones."
7 Subject yourselves,
therefore, to God; but
oppose the Devil, and
he will flee from YOU.
8 Draw close to God,
and he will draw
close to YOU. Cleanse
YOUR hands, YOU sin-
ners, and purify YOUR
hearts, YOU indecisive
ones. 9 Give way to
misery and mourn
and weep. Let YOUR
laughter be turned
into mourning, and
[YOUR] joy into de-
jection. 10 Humble
yourselves in the eyes
of Jehovah,[a] and he
will exalt YOU.
11 Quit speaking
against one another,
brothers. He who
speaks against a
brother or judges
his brother speaks
against law and
judges law. Now if

10[a] Jehovah, J[7,8,13,14,16-18]; the Lord, אBAVgSy[p].

κρίνεις, οὐκ εἶ ποιητὴς νόμου
you are judging, not you are doer of law
ἀλλὰ κριτής. 12 εἷς ἐστιν νομοθέτης καὶ
but judge. One is law-putter and
κριτής, ὁ δυνάμενος σῶσαι καὶ
judge, the (one) being able to save and
ἀπολέσαι· σὺ δὲ τίς εἶ, ὁ κρίνων
to destroy; you but who are you, the (one) judging
τὸν πλησίον;
the neighbor?
13 Ἄγε νῦν οἱ λέγοντες Σήμερον
Be going now the (ones) saying Today
ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν
or tomorrow we will go our way into the-but the
πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ
city and we shall do there year and
ἐμπορευσόμεθα καὶ κερδήσομεν·
we shall be going way in and we shall make gain;
14 οἵτινες οὐκ ἐπίστασθε τῆς αὔριον
who not YOU are knowing of the tomorrow
ποία ἡ ζωὴ ὑμῶν· ἀτμὶς γάρ ἐστε
of what sort the life of YOU; mist for YOU are
πρὸς ὀλίγον φαινομένη, ἔπειτα καὶ
toward little [time] appearing, thereupon also
ἀφανιζομένη· 15 ἀντὶ τοῦ λέγειν
disappearing; instead of the to be saying
ὑμᾶς Ἐὰν ὁ κύριος θέλῃ, καὶ
YOU If ever the Lord may be willing, also
ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.
we shall live and we shall do this or that.
16 νῦν δὲ καυχᾶσθε ἐν ταῖς
Now but YOU are boasting in the
ἀλαζονίαις ὑμῶν· πᾶσα καύχησις τοιαύτη
self-assumptions of YOU; every boasting such
πονηρά ἐστιν. 17 εἰδότι
wicked is. To (one) having known
οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι,
therefore fine to be doing and not to (one) doing,
ἁμαρτία αὐτῷ ἐστίν.
sin to him it is.
5 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε
Be going now the rich (ones), weep YOU
ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν
howling upon the miseries of YOU
ταῖς ἐπερχομέναις. 2 ὁ πλοῦτος
to the (ones) coming upon. The riches
ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν
of YOU has rotted, and the outer garments of YOU

you judge law, you
are, not a doer of law,
but a judge. 12 One
there is that is law-
giver and judge, he
who is able to save
and to destroy. But
you, who are you to
be judging [your]
neighbor?
13 Come, now, YOU
who say: "Today or
tomorrow we will
journey to this city
and will spend a year
there, and we will
engage in business
and make profits,"
14 whereas YOU do not
know what YOUR life
will be tomorrow. For
YOU are a mist ap-
pearing for a little
while and then dis-
appearing. 15 Instead,
YOU ought to say:
"If Jehovah[a] wills, we
shall live and also do
this or that." 16 But
now YOU take pride
in YOUR self-assuming
brags. All such taking
of pride is wicked.
17 Therefore, if one
knows how to do
what is right and yet
does not do it, it is
a sin for him.
5 Come, now, YOU
rich [men], weep,
howling over YOUR
miseries that are com-
ing upon YOU. 2 YOUR
riches have rotted, and
YOUR outer garments

15[a] Jehovah, J[7,8,13,14,16-18]; the Lord, אBAVgSy[p].

σητόβρωτα γέγονεν, 3 ὁ χρυσὸς ὑμῶν
moth-eaten it has become, the gold of YOU
καὶ ὁ ἄργυρος κατίωται, καὶ ὁ
and the silver has been rusted down, and the
ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ
rust of them into witness to YOU will be and
φάγεται τὰς σάρκας ὑμῶν; ὡς πῦρ
it will eat the fleshes of YOU; as fire
ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις. 4 ἰδοὺ
YOU treasured up in last days. Look!
ὁ μισθὸς τῶν ἐργατῶν τῶν
The wages of the workers the (ones)
ἀμησάντων τὰς χώρας ὑμῶν ὁ
having reaped the land areas of YOU the [wages]
ἀφυστερημένος ἀφ' ὑμῶν
having been made behind from from YOU
κράζει, καὶ αἱ βοαὶ τῶν
is crying out, and the loud cries of the (ones)
θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ
having harvested into the ears of Lord Sabaoth
εἰσελήλυθαν· 5 ἐτρυφήσατε ἐπὶ τῆς
they have entered; YOU lived in luxury upon the
γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε
earth and YOU behaved voluptuously, YOU nourished
τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς.
the hearts of YOU in day of slaughter.
6 κατεδικάσατε, ἐφονεύσατε τὸν
You condemned, YOU murdered the
δίκαιον. οὐκ ἀντιτάσσεται
righteous (one). Not he is ranging self up against
ὑμῖν;
YOU?

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως
Be YOU long in spirit therefore, brothers, until
τῆς παρουσίας τοῦ κυρίου. ἰδοὺ ὁ
the presence of the Lord. Look! The
γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν
farmer is receiving out the precious fruit
τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως
of the earth, being long in spirit upon it until
λάβῃ πρόϊμον καὶ ὄψιμον.
he might receive early and late [rain].
8 μακροθυμήσατε καὶ ὑμεῖς,
Be YOU long in spirit also YOU,
στηρίξατε τὰς καρδίας ὑμῶν, ὅτι
make YOU fix firmly the hearts of YOU, because
ἡ παρουσία τοῦ κυρίου ἤγγικεν.
the presence of the Lord has drawn near.

have become moth-
eaten. 3 YOUR gold
and silver are cor-
roded, and their rust
will be as a witness
against YOU and will
eat YOUR fleshy parts.
Something like fire
is what YOU have
stored up in the last
days. 4 Look! The
wages due the work-
ers who harvested
YOUR fields but which
are held up by YOU,
keep crying out, and
the calls for help on
the part of the reap-
ers have entered into
the ears of Jehovah
of armies.[a] 5 YOU
have lived in luxury
upon the earth and
have gone in for
sensual pleasure. YOU
have fattened YOUR
hearts on the day of
slaughter. 6 YOU have
condemned, YOU have
murdered the righ-
teous one. Is he not
opposing YOU?

7 Exercise patience,
therefore, brothers,
until the presence of
the Lord. Look! The
farmer keeps waiting
for the precious fruit
of the earth, exer-
cising patience over it
until he gets the ear-
ly rain and the late
rain. 8 YOU too ex-
ercise patience; make
YOUR hearts firm, be-
cause the presence of
the Lord has drawn
close.

4[a] Jehovah Tzᵉba·oth′, J[7,8,12-14,17,18]; the Lord of Sab′a·oth, ℵBAVgSyᵖ.

9 μὴ στενάζετε, ἀδελφοί, κατ'
Not YOU be groaning, brothers, down on
ἀλλήλων, ἵνα μὴ κριθῆτε·
one another, in order that not YOU might be judged;
ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν
look! the judge before the doors
ἕστηκεν. 10 ὑπόδειγμα λάβετε,
has been standing. Example take YOU,
ἀδελφοί, τῆς κακοπαθίας καὶ τῆς
brothers, of the suffering of bad and of the
μακροθυμίας τοὺς προφήτας, οἳ ἐλάλησαν
longness of spirit the prophets, who spoke
ἐν τῷ ὀνόματι Κυρίου. 11 ἰδοὺ
in the name of Lord. Look!
μακαρίζομεν τοὺς
We are pronouncing happy the (ones)
ὑπομείναντας· τὴν ὑπομονὴν Ἰὼβ
having remained under; the endurance of Job
ἠκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε,
YOU heard, and the end of Lord YOU saw,
ὅτι πολύσπλαγχνός ἐστιν ὁ κύριος καὶ
that having much bowel is the Lord and
οἰκτίρμων.
compassionate.

12 Πρὸ πάντων δέ, ἀδελφοί μου,
Before all (things) but, brothers of me,
μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε
not be YOU swearing, neither the heaven nor
τὴν γῆν μήτε ἄλλον τινὰ ὅρκον· ἤτω
the earth nor other any oath; let it be
δὲ ὑμῶν τό Ναί ναὶ καὶ τό Οὔ οὔ,
but of YOU the Yes Yes and the No No,
ἵνα μὴ ὑπὸ κρίσιν πέσητε.
in order that not under judgment YOU might fall.
13 Κακοπαθεῖ τις ἐν ὑμῖν;
Is suffering bad anyone in YOU?
προσευχέσθω· εὐθυμεῖ τις;
Let him be praying; is being well in spirit anyone?
ψαλλέτω. 14 ἀσθενεῖ τις
Let him be singing psalms. Is being sick anyone
ἐν ὑμῖν; προσκαλεσάσθω τοὺς
in YOU? Let him call toward self the
πρεσβυτέρους τῆς ἐκκλησίας, καὶ
older men of the ecclesia, and
προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες
let them pray upon him having greased

9 Do not heave sighs
against one another,
brothers, so that YOU
do not get judged.
Look! The Judge is
standing before the
doors. 10 Brothers,
take as a pattern
of the suffering of evil
and the exercising of
patience the proph-
ets, who spoke in the
name of Jehovah.[a]
11 Look! We pro-
nounce happy those
who have endured.
YOU have heard of
the endurance of Job
and have seen the
outcome Jehovah[b]
gave, that Jehovah[a]
is very tender in af-
fection and merciful.

12 Above all things,
though, my brothers,
stop swearing, yes,
either by heaven or
by earth or by any
other oath. But let
YOUR *Yes* mean Yes,
and YOUR *No*, No,
so that YOU do not
fall under judgment.

13 Is there anyone
suffering evil among
YOU? Let him carry on
prayer. Is there any-
one in good spirits?
Let him sing psalms.
14 Is there anyone
sick among YOU?
Let him call the older
men of the congre-
gation to [him], and
let them pray over
him, greasing [him]

10, 11[a] Jehovah, J[7,8,13,14,16-18]; the Lord, ℵBAVgSyᵖ. 11[b] Jehovah, J[8,13,14,16,18]; the Lord, ℵBAVgSyᵖ.

ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου· 15 καὶ ἡ
to oil in the name of the Lord; and the
εὐχὴ τῆς πίστεως σώσει τὸν
prayer of the faith will save the (one)
κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος.
being tired, and will raise up him the Lord.
κἂν ἁμαρτίας ᾖ πεποιηκώς,
Also if ever sins he may be having done,
ἀφεθήσεται αὐτῷ.
it will be let go off to him.

16 ἐξομολογεῖσθε οὖν ἀλλήλοις
Be confessing YOU out therefore to one another
τὰς ἁμαρτίας καὶ προσεύχεσθε ὑπὲρ
the sins and be YOU praying over
ἀλλήλων, ὅπως ἰαθῆτε. πολὺ
one another, so that YOU might be healed. Much
ἰσχύει δέησις δικαίου
is having strength supplication of righteous (one)
ἐνεργουμένη. 17 Ἠλείας ἄνθρωπος ἦν
being at work in. Elijah man was
ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο
of like passions to us, and to prayer he prayed
τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ
of the not to moisten, and not it moistened upon
τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ·
the earth years three and months six;
18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς
and again he prayed, and the heaven
ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν
rain gave and the earth sprouted the
καρπὸν αὐτῆς.
fruit of it.

19 Ἀδελφοί μου, ἐάν τις ἐν
Brothers of me, if ever anyone in
ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας
YOU should be made to err from the truth
καὶ ἐπιστρέψῃ τις αὐτόν,
and should turn upon anyone him,
20 γινώσκετε ὅτι ὁ
be YOU knowing that the (one)
ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης
having turned upon sinner out of error
ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ
of way of him will save soul of him out of
θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.
death and will cover multitude of sins.

with oil in the name
of Jehovah.[a] 15 And
the prayer of faith
will make the indis-
posed one well, and
Jehovah[b] will raise
him up. Also, if he
has committed sins,
it will be forgiven
him.

16 Therefore openly
confess YOUR sins to
one another and pray
for one another, that
YOU may get healed.
A righteous man's
supplication, when it
is at work, has much
force. 17 E·li'jah was
a man with feelings
like ours, and yet in
prayer he prayed for
it not to rain; and it
did not rain upon
the land for three
years and six months.
18 And he prayed
again, and the heav-
en gave rain and the
land put forth its
fruit.

19 My brothers, if
anyone among YOU
is misled from the
truth and another
turns him back,
20 know that he who
turns a sinner back
from the error of
his way will save his
soul from death and
will cover a multi-
tude of sins.

14[a] Jehovah, $J^{7,8,13,14,16\text{-}18}$; the Lord, ℵAVg. 15[b] Jehovah, $J^{7,8,13,14,16\text{-}18}$; the Lord, ℵBAVg.

ΠΕΤΡΟΥ Α

OF PETER 1

1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ
Peter apostle of Jesus Christ
ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς
to chosen (ones) alien residents of dispersion
Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας,
of Pontus, of Galatia, of Cappadocia, of Asia,
καὶ Βιθυνίας, 2 κατὰ πρόγνωσιν
and of Bithynia, according to foreknowledge
θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος,
of God Father, in sanctification of spirit,
εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ
into obedience and sprinkling of blood of Jesus
Χριστοῦ·
Christ;

χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to YOU and peace
πληθυνθείη.
may it be multiplied.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
Lord of us of Jesus Christ, the (one)
κατὰ τὸ πολὺ αὐτοῦ ἔλεος
according to the much of him mercy
ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν
having generated again us into hope living
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ
through resurrection of Jesus Christ out of
νεκρῶν, 4 εἰς κληρονομίαν ἄφθαρτον
dead (ones), into inheritance incorruptible
καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην
and undefiled and unfading, having been kept
ἐν οὐρανοῖς εἰς ὑμᾶς 5 τοὺς ἐν δυνάμει
in heavens into YOU the (ones) in power
θεοῦ φρουρουμένους διὰ πίστεως
of God being kept under watch through faith
εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι
into salvation ready to be revealed
ἐν καιρῷ ἐσχάτῳ. 6 ἐν ᾧ
in appointed time last. In which
ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ
YOU are exulting, little [while] right now if

1 Peter, an apostle
of Jesus Christ, to
the temporary resi-
dents scattered about
in Pontus, Ga·la'tia,
Cap·pa·do'ci·a, Asia,
and Bi·thyn'i·a, to the
ones chosen 2 accord-
ing to the foreknowl-
edge of God the
Father, with sancti-
fication by the spirit,
for the purpose of
their being obedient
and sprinkled with the
blood of Jesus Christ:

May undeserved
kindness and peace be
increased to YOU.

3 Blessed be the God
and Father of our
Lord Jesus Christ, for
according to his great
mercy he gave us a
new birth to a living
hope through the res-
urrection of Jesus
Christ from the dead,
4 to an incorruptible
and undefiled and un-
fading inheritance. It
is reserved in the
heavens for YOU, 5 who
are being safeguarded
by God's power
through faith for a
salvation ready to be
revealed in the last
period of time. 6 In
this fact YOU are
greatly rejoicing,
though for a little
while at present, if

δέον λυπηθέντες ἐν ποικίλοις
being binding having been grieved in various
πειρασμοῖς, 7 ἵνα τὸ δοκίμιον ὑμῶν
trials, in order that the proof of you
τῆς πίστεως πολυτιμότερον χρυσίου
of the faith much more precious of gold
τοῦ ἀπολλυμένου διὰ πυρὸς δὲ
of the (one) destroying self through fire but
δοκιμαζομένου εὑρεθῇ εἰς
of (one) being proved it might be found into
ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει
praise and glory and honor in revelation
Ἰησοῦ Χριστοῦ. 8 ὃν οὐκ ἰδόντες
of Jesus Christ. Whom not having seen
ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ
you are loving, into whom right now not
ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶτε
seeing believing but you are exulting
χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ,
to joy unspeakable and having been glorified,
9 κομιζόμενοι τὸ τέλος τῆς πίστεως
carrying off for selves the end of the faith
σωτηρίαν ψυχῶν.
salvation of souls.

10 Περὶ ἧς σωτηρίας ἐξεζήτησαν
About which salvation they sought out
καὶ ἐξηραύνησαν προφῆται οἱ
and searched out prophets the (ones)
περὶ τῆς εἰς ὑμᾶς χάριτος
about the into you undeserved kindness
προφητεύσαντες, 11 ἐραυνῶντες εἰς τίνα ἢ
having prophesied, searching into what or
ποῖον καιρὸν ἐδήλου
what sort of appointed time was making evident
τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ
the in them spirit of Christ
προμαρτυρόμενον τὰ εἰς Χριστὸν
witnessing beforehand about the into Christ
παθήματα καὶ τὰς μετὰ ταῦτα
sufferings and the after these (things)
δόξας· 12 οἷς ἀπεκαλύφθη ὅτι
glories; to which (ones) it was revealed that
οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν
not to themselves to you but they were serving
αὐτά, ἃ νῦν
them, which (things) now
ἀνηγγέλη ὑμῖν διὰ τῶν
was announced to you through the (ones)

it must be, YOU have
been grieved by var-
ious trials, 7 in order
that the tested quality
of YOUR faith, of
much greater value
than gold that per-
ishes despite its being
proved by fire, may be
found a cause for
praise and glory and
honor at the revela-
tion of Jesus Christ.
8 Though YOU never
saw him, YOU love
him. Though YOU are
not looking upon him
at present, yet YOU
exercise faith in him
and are greatly
rejoicing with an un-
speakable and glori-
fied joy, 9 as YOU
receive the end of
YOUR faith, the salva-
tion of YOUR souls.
10 Concerning this
very salvation a dil-
igent inquiry and a
careful search were
made by the prophets
who prophesied about
the undeserved kind-
ness meant for YOU.
11 They kept on in-
vestigating what par-
ticular season or what
sort of [season] the
spirit in them was
indicating concerning
Christ when it was
bearing witness be-
forehand about the
sufferings for Christ
and about the glories
to follow these. 12 It
was revealed to them
that, not to them-
selves, but to YOU,
they were ministering
the things that have
now been announced
to YOU through those

εὐαγγελισαμένων ὑμᾶς πνεύματι
having declared good news to you to spirit
ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ,
holy having been sent forth from heaven,
εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι
into which (things) are desiring angels
παρακύψαι.
to stoop beside.

13 Διὸ ἀναζωσάμενοι
Through which having girded up for selves
τὰς ὀσφύας τῆς διανοίας ὑμῶν,
the loins of the mental perception of you,
νήφοντες τελείως, ἐλπίσατε ἐπὶ τὴν
being sober perfectly, hope you upon the
φερομένην ὑμῖν χάριν ἐν
being borne to you undeserved kindness in
ἀποκαλύψει Ἰησοῦ Χριστοῦ. 14 ὡς τέκνα
revelation of Jesus Christ. As children
ὑπακοῆς, μὴ συνσχηματιζόμενοι
of obedience, not fashioning yourselves with
ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν
to the formerly in the ignorance of you
ἐπιθυμίαις, 15 ἀλλὰ κατὰ τὸν
to desires, but according to the (one)
καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ
having called you holy (one) also very (ones)
ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,
holy (ones) in all conduct you become,
16 διότι γέγραπται ὅτι Ἅγιοι
through which it has been written that Holy
ἔσεσθε, ὅτι ἐγὼ ἅγιος.
you will be, because I holy.

17 καὶ εἰ πατέρα ἐπικαλεῖσθε
And if Father you are calling upon
τὸν ἀπροσωπολήμπτως κρίνοντα
the (one) without reception of faces judging
κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ
according to the of each one work, in fear
τὸν τῆς παροικίας ὑμῶν χρόνον
the of the dwelling beside of you time
ἀναστράφητε· 18 εἰδότες ὅτι οὐ
be you turned back; having known that not
φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,
to corruptible (things), to silver or to gold,
ἐλυτρώθητε ἐκ τῆς ματαίας
you were freed by ransom out of the vain
ὑμῶν ἀναστροφῆς πατροπαραδότου,
of you conduct given along from fathers,

who have declared the
good news to YOU with
holy spirit sent forth
from heaven. Into
these very things an-
gels are desiring to
peer.
13 Hence brace up
YOUR minds for ac-
tivity, keep YOUR
senses completely; set
YOUR hope upon the
undeserved kindness
that is to be brought
to YOU at the revela-
tion of Jesus Christ.
14 As obedient chil-
dren, quit being fash-
ioned according to the
desires YOU formerly
had in YOUR igno-
rance, 15 but, in ac-
cord with the Holy
One who called YOU,
do YOU also become
holy yourselves in
all [YOUR] conduct,
16 because it is writ-
ten: "You must be
holy, because I am
holy."
17 Furthermore, if
YOU are calling up-
on the Father who
judges impartially ac-
cording to each
one's work, conduct
yourselves with fear
during the time of
YOUR alien residence.
18 For YOU know that
it was not with cor-
ruptible things, with
silver or gold, that
YOU were delivered
from YOUR fruitless
form of conduct re-
ceived by tradition
from YOUR forefathers.

19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ
but to precious blood as of lamb
ἀμώμου καὶ ἀσπίλου Χριστοῦ,
unblemished and spotless of Christ,
20 προεγνωσμένου μὲν
of (one) having been foreknown indeed
πρὸ καταβολῆς κόσμου,
before throwing down of world,
φανερωθέντος δὲ ἐπ'
of (one) having been manifested but upon
ἐσχάτου τῶν χρόνων δι' ὑμᾶς
last [part] of the times through YOU
21 τοὺς δι' αὐτοῦ πιστοὺς εἰς
the (ones) through him faithful into
θεὸν τὸν ἐγείραντα αὐτὸν ἐκ
God the (one) having raised up him out of
νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε
dead (ones) and glory to him having given, as-and
τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.
the faith of YOU and hope to be into God.

22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ
The souls of YOU having purified in the
ὑπακοῇ τῆς ἀληθείας εἰς
obedience of the truth into
φιλαδελφίαν ἀνυπόκριτον ἐκ καρδίας
brotherly affection unhypocritical out of heart
ἀλλήλους ἀγαπήσατε ἐκτενῶς,
one another love YOU outstretchedly,
23 ἀναγεγεννημένοι οὐκ ἐκ
having been generated again not out of
σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ
seed corruptible but incorruptible, through
λόγου ζῶντος θεοῦ καὶ μένοντος·
word of living God and remaining;
24 διότι πᾶσα σὰρξ ὡς χόρτος,
through which all flesh as vegetation,
καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου·
and all glory of it as flower of vegetation;
ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος
was dried up the vegetation, and the flower
ἐξέπεσεν· 25 τὸ δὲ ῥῆμα Κυρίου μένει
fell off; the but saying of Lord is remaining
εἰς τὸν αἰῶνα. τοῦτο δέ ἐστιν τὸ ῥῆμα
into the age. This but is the saying
τὸ εὐαγγελισθὲν εἰς
the (one) having been declared as good news into
ὑμᾶς.
YOU.

19 But it was with
precious blood, like
that of an unblem-
ished and spotless
lamb, even Christ's.
20 True, he was fore-
known before the
founding of the world,
but he was made
manifest at the end
of the times for the
sake of YOU 21 who
through him are be-
lievers in God, the
one who raised him
up from the dead and
gave him glory; so
that YOUR faith and
hope might be in God.

22 Now that YOU
have purified YOUR
souls by [YOUR] obe-
dience to the truth
with unhypocritical
brotherly love as the
result, love one an-
other intensely from
the heart. 23 For YOU
have been given a
new birth, not by
corruptible, but by in-
corruptible [reproduc-
tive] seed, through the
word of [the] living
and enduring God.
24 For "all flesh is like
grass, and all its glory
is like a blossom of
grass; the grass be-
comes withered, and
the flower falls off,
25 but the saying of
Jehovah[a] endures for-
ever." Well, this is
the "saying," this
which has been de-
clared to YOU as good
news.

25[a] Jehovah, $J^{7,8,13,14,16-18,20}$; the Lord, ℵBAVg; our God, Sy^{p}.

2 Ἀποθέμενοι οὖν πᾶσαν
Having put off from selves therefore all
κακίαν καὶ πάντα δόλον καὶ ὑπόκρισιν καὶ
badness and all deceit and hypocrisy and
φθόνους καὶ πάσας καταλαλιάς, 2 ὡς
envies and all speaking down on, as
ἀρτιγέννητα βρέφη τὸ
right now generated infants the
λογικὸν ἄδολον γάλα
belonging to the word non-deceitful milk
ἐπιποθήσατε, ἵνα ἐν αὐτῷ
long YOU after, in order that in it
αὐξηθῆτε εἰς σωτηρίαν, 3 εἰ ἐγεύσασθε
YOU might grow into salvation, if YOU tasted
ὅτι χρηστὸς ὁ κύριος.
that kind the Lord.

4 πρὸς ὃν προσερχόμενοι, λίθον ζῶντα,
Toward whom coming toward, stone living,
ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον
by men indeed having been disapproved
παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον 5 καὶ
beside but to God (one) chosen precious also
αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε
very (ones) as stones living YOU are being built up
οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον,
house spiritual into priesthood holy,
ἀνενέγκαι πνευματικὰς θυσίας
to bear up spiritual sacrifices
εὐπροσδέκτους θεῷ διὰ Ἰησοῦ
well acceptable toward to God through Jesus
Χριστοῦ· 6 διότι περιέχει ἐν
Christ; through which it is having about in
γραφῇ Ἰδοὺ τίθημι ἐν Σιὼν λίθον
Scripture Look! I am laying in Sion stone
ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον, καὶ ὁ
chosen top cornerstone precious, and the (one)
πιστεύων ἐπ' αὐτῷ οὐ μὴ
believing upon it not not
καταισχυνθῇ.
should be shamed down.

7 ὑμῖν οὖν ἡ τιμὴ τοῖς
To YOU therefore the preciousness to the (ones)
πιστεύουσιν· ἀπιστοῦσιν δὲ λίθος
believing; to (ones) not believing but stone
ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
which disapproved the (ones) building
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας
this (one) became into head of corner
8 καὶ λίθος προσκόμματος καὶ πέτρα
and stone of striking toward and rock-mass

2 Accordingly, put
away all moral
badness and all deceit-
fulness and hypocrisy
and envies and all
sorts of backbiting,
2 [and,] as newborn
infants, form a long-
ing for the unadulter-
ated milk belonging
to the word, that
through it YOU may
grow to salvation,
3 provided YOU have
tasted that the Lord
is kind.

4 Coming to him as
to a living stone, re-
jected, it is true, by
men, but chosen, pre-
cious, with God, 5 YOU
yourselves also as
living stones are being
built up a spiritual
house for the purpose
of a holy priesthood,
to offer up spiritual
sacrifices acceptable to
God through Jesus
Christ. 6 For it is con-
tained in Scripture:
"Look! I am laying in
Zion a stone, chosen,
a foundation corner-
stone, precious; and
no one exercising faith
in it will by any
means come to dis-
appointment."

7 It is to YOU, there-
fore, that he is pre-
cious, because YOU
are believers; but
to those not believ-
ing, "the identical
stone that the build-
ers rejected has be-
come [the] head of
[the] corner," 8 and
"a stone of stum-
bling and a rock-mass

σκανδάλου· οἳ προσκόπτουσιν
of fall-causing; which (ones) are striking toward

τῷ λόγῳ ἀπειθοῦντες· εἰς ὃ καὶ
to the word being disobedient; into which also

ἐτέθησαν. 9 ὑμεῖς δὲ γένος ἐκλεκτόν,
they were put. You but race chosen,

βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς
royal priesthood, nation holy, people into

περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε
procuring, so that the virtues you might declare

τοῦ ἐκ σκότους ὑμᾶς καλέσαντος
of the (one) out of darkness you having called

εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· 10 οἵ
into the wonderful of him light; who

ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ,
sometime not people now but people of God,

οἱ οὐκ ἠλεημένοι νῦν δὲ
the (ones) not having being shown mercy now but

ἐλεηθέντες.
(ones) shown mercy.

11 Ἀγαπητοί, παρακαλῶ ὡς
Loved (ones), I am encouraging as

παροίκους καὶ παρεπιδήμους
dwellers beside and alien residents

ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν,
to be having selves from the fleshly desires,

αἵτινες στρατεύονται κατὰ τῆς
which are doing military service against the

ψυχῆς· 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς
soul; the conduct of you in the

ἔθνεσιν ἔχοντες καλήν, ἵνα, ἐν
nations having fine, in order that, in

ᾧ καταλαλοῦσιν ὑμῶν ὡς
what (thing) they are speaking down on you as

κακοποιῶν, ἐκ τῶν καλῶν ἔργων
doers of bad, out of the fine works

ἐποπτεύοντες δοξάσωσι τὸν θεὸν ἐν
having eyes upon they might glorify the God in

ἡμέρᾳ ἐπισκοπῆς.
day of inspection.

13 Ὑποτάγητε πάσῃ ἀνθρωπίνῃ
Be you subjected to every belonging to man

κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς
creation through the Lord; whether to king as

ὑπερέχοντι, 14 εἴτε ἡγεμόσιν ὡς
to (one) being superior, or to governors as

δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν
through him being sent into vengeance

of offense." These are
stumbling because
they are disobedient to
the word. To this very
end they were also
appointed. 9 But YOU
are "a chosen race, a
royal priesthood, a
holy nation, a people
for special possession,
that YOU should de-
clare abroad the ex-
cellencies" of the one
that called YOU out
of darkness into his
wonderful light. 10 For
YOU were once not a
people, but are now
God's people; YOU
were those who had
not been shown mer-
cy, but are now those
who have been shown
mercy.

11 Beloved, I exhort
YOU as aliens and
temporary residents to
keep abstaining from
fleshly desires, which
are the very ones that
carry on a conflict
against the soul.
12 Maintain YOUR con-
duct fine among the
nations, that, in the
thing in which they
are speaking against
YOU as evildoers, they
may as a result of
YOUR fine works of
which they are eye-
witnesses glorify God
in the day for [his]
inspection.

13 For the Lord's[a]
sake subject yourselves
to every human cre-
ation: whether to a
king as being superior
14 or to governors as
being sent by him to
inflict punishment on

13[a] The Lord's, ℵBA; God's, VgSy[p]; Jehovah's, J[7,8,14].

κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν·
of doers of bad praise but of doers of good;

15 ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ,
because thus is the will of the God,

ἀγαθοποιοῦντας φιμοῖν τὴν τῶν ἀφρόνων
(ones) doing good to muzzle the of the senseless

ἀνθρώπων ἀγνωσίαν· 16 ὡς ἐλεύθεροι, καὶ
men ignorance; as free (ones), and

μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν
not as covering upon having of the badness the

ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι. 17 πάντας
freedom, but as of God slaves. All

τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεὸν
honor you, the brotherhood be you loving, the God

φοβεῖσθε, τὸν βασιλέα τιμᾶτε.
be you fearing, the king be you honoring.

18 Οἱ οἰκέται ὑποτασσόμενοι ἐν
The house (servants) subjecting selves in

παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς
all fear to the masters, not only to the

ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς
good (ones) and to yielding (ones) but also to the

σκολιοῖς. 19 τοῦτο γὰρ χάρις εἰ
crooked (ones). This for graciousness if

διὰ συνείδησιν θεοῦ ὑποφέρει
through conscience of God is bearing under

τις λύπας πάσχων ἀδίκως· 20 ποῖον
someone griefs suffering unjustly; of what sort

γὰρ κλέος εἰ ἁμαρτάνοντες καὶ
for thing called out if sinning and

κολαφιζόμενοι ὑπομενεῖτε; ἀλλ'
being hit with fist you will be remaining under? But

εἰ ἀγαθοποιοῦντες καὶ πάσχοντες
if doing good and suffering

ὑπομενεῖτε, τοῦτο χάρις
you will be remaining under, this graciousness

παρὰ θεῷ.
beside God.

21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι
Into this for you were called, because

καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν
also Christ suffered over you, to you

ὑπολιμπάνων ὑπογραμμὸν ἵνα
leaving under under-writing in order that

ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·
you might follow upon the footsteps of him;

22 ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ
who sin not did nor

εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ·
was found deceit in the mouth of him;

evildoers but to praise
doers of good. 15 For
so the will of God is,
that by doing good
YOU may muzzle the
ignorant talk of the
unreasonable men.
16 Be as free people,
and yet holding YOUR
freedom, not as a blind
for moral badness, but
as slaves of God.
17 Honor [men] of all
sorts, have love for
the whole association
of brothers, be in fear
of God, have honor
for the king.

18 Let house ser-
vants be in subjection
to [their] owners with
all [due] fear, not
only to the good and
reasonable, but also to
those hard to please.
19 For if someone, be-
cause of conscience
toward God, bears up
under grievous things
and suffers unjustly,
this is an agreeable
thing. 20 For what
merit is there in it if,
when YOU are sinning
and being slapped,
YOU endure it? But if,
when YOU are doing
good and YOU suffer,
YOU endure it, this is
a thing agreeable with
God.

21 In fact, to this
[course] YOU were
called, because even
Christ suffered for
YOU, leaving YOU a
model for YOU to fol-
low his steps closely.
22 He committed no
sin, nor was deception
found in his mouth.

23 ὃς λοιδορούμενος οὐκ ἀντελοιδόρει,
who being reviled not he reviled in return,
πάσχων οὐκ ἠπείλει,
suffering not he was threatening,
παρεδίδου δὲ τῷ κρίνοντι
was giving self beside but to the (one) judging
δικαίως· 24 ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς
righteously; who the sins of us he
ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,
bore up in the body of him upon the wood,
ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι
in order that to the sins having become off
τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ
to the righteousness we might live; of whom to the
μώλωπι ἰάθητε. 25 ἦτε γὰρ ὡς
wound YOU were healed. YOU were for as
πρόβατα πλανώμενοι, ἀλλὰ
sheep being made to err, but
ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ
YOU were turned upon now upon the shepherd and
ἐπίσκοπον τῶν ψυχῶν ὑμῶν.
overseer of the souls of YOU.

3 Ὁμοίως γυναῖκες ὑποτασσόμεναι τοῖς
Likewise women subjecting selves to the
ἰδίοις ἀνδράσιν, ἵνα εἴ τινες
own male persons, in order that if any (ones)
ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν
are disobeying to the word through the of the
γυναικῶν ἀναστροφῆς ἄνευ λόγου
women conduct without word
κερδηθήσονται 2 ἐποπτεύσαντες τὴν ἐν
they will be gained having had eyes upon the in
φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν. 3 ὧν
fear chaste conduct of YOU. Of whom
ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν
let it be not the from outside of inweaving of hairs
καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως
and of putting around of gold (things) or placing on
ἱματίων κόσμος, 4 ἀλλ᾽ ὁ κρυπτὸς
of outer garments adorning, but the hidden
τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ
of the heart man in the incorruptible
τοῦ ἡσυχίου καὶ πραέως πνεύματος, ὅ
of the quiet and mild spirit, which
ἐστιν ἐνώπιον τοῦ θεοῦ πολυτελές.
is in sight of the God of much cost.

23 When he was being
reviled, he did not go
reviling in return.
When he was suffer-
ing, he did not go
threatening, but kept
on committing him-
self to the one who
judges righteously.
24 He himself bore our
sins in his own body
upon the stake, in
order that we might
be done with sins and
live to righteousness.
And "by his stripes
YOU were healed."
25 For YOU were like
sheep, going astray;
but now YOU have re-
turned to the shep-
herd and overseer of
YOUR souls.

3 In like manner,
YOU wives, be in
subjection to YOUR
own husbands, in or-
der that, if any are
not obedient to the
word, they may be
won[a] without a word
through the conduct
of [their] wives,
2 because of having
been eyewitnesses of
YOUR chaste conduct
together with deep re-
spect. 3 And do not
let YOUR adornment be
that of the external
braiding of the hair
and of the putting on
of gold ornaments or
the wearing of outer
garments, 4 but let it
be the secret person of
the heart in the
incorruptible [ap-
parel] of the quiet
and mild spirit, which
is of great value in
the eyes of God.

1[a] They may be won, ℵBAVg; YOU may win them, Sy[p]; YOU may win them to Jehovah, J[18].

5 οὕτως γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες
Thus for sometime also the holy women
αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουν
the (ones) hoping into God were adorning
ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις
themselves, subjecting selves to the own
ἀνδράσιν, 6 ὡς Σάρρα ὑπήκουεν τῷ
male persons, as Sarah was obeying to the
Ἀβραάμ, κύριον αὐτὸν καλοῦσα·
Abraham, lord him calling;
ἧς ἐγενήθητε τέκνα
of which [woman] YOU became children
ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν
doing good and not fearing not one
πτόησιν.
terror.
7 Οἱ ἄνδρες ὁμοίως συνοικοῦντες
The male persons likewise dwelling together
κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει
according to knowledge, as to weaker vessel
τῷ γυναικείῳ ἀπονέμοντες
to the (one) pertaining to woman portioning off
τιμήν, ὡς καὶ συνκληρονόμοι χάριτος
honor, as also joint heirs of undeserved favor
ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς
of life, into the not to be being cut in the
προσευχὰς ὑμῶν.
prayers of YOU.
8 Τὸ δὲ τέλος πάντες ὁμόφρονες,
The but end all (ones) like-minded,
συμπαθεῖς, φιλάδελφοι,
sympathetic, having affection for brothers,
εὔσπλαγχνοι, ταπεινόφρονες, 9 μὴ
disposed well to pity, lowly-minded, not
ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν
giving back bad instead of bad or reviling
ἀντὶ λοιδορίας τοὐναντίον δὲ
instead of reviling the (thing) in against but
εὐλογοῦντες, ὅτι εἰς τοῦτο
(ones) bestowing blessing, because into this
ἐκλήθητε ἵνα εὐλογίαν
YOU were called in order that blessing
κληρονομήσητε.
YOU might inherit.
10 ὁ γὰρ θέλων ζωὴν ἀγαπᾶν
The (one) for willing life to be loving
καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν
and to see days good let him make cease the
γλῶσσαν ἀπὸ κακοῦ καὶ χείλη τοῦ μὴ
tongue from bad and lips of the not

5 For so, too, formerly
the holy women who
were hoping in God
used to adorn them-
selves, subjecting
themselves to their
own husbands, 6 as
Sarah used to obey
Abraham, calling him
"lord." And YOU have
become her children,
provided YOU keep on
doing good and not
fearing any cause for
terror.
7 YOU husbands,
continue dwelling in
like manner with them
according to knowl-
edge, assigning them
honor as to a weaker
vessel, the feminine
one, since YOU are
also heirs with them
of the undeserved fa-
vor of life, in order
for YOUR prayers not
to be hindered.
8 Finally, all of YOU
be like-minded, show-
ing fellow feeling, ex-
ercising brotherly love,
tenderly affectionate,
humble in mind,
9 not paying back in-
jury for injury or re-
viling for reviling, but,
to the contrary, be-
stowing a blessing,
because YOU were
called to this [course],
so that YOU might
inherit a blessing.
10 For, "he that
would love life and
see good days, let him
restrain his tongue
from what is bad
and [his] lips from

λαλῆσαι δόλον, 11 ἐκκλινάτω δὲ ἀπὸ
to speak deceit, let him incline out of but from
κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω
bad and let him do good, let him seek
εἰρήνην καὶ διωξάτω αὐτήν. 12 ὅτι
peace and let him pursue it. Because
ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους καὶ ὦτα
eyes of Lord upon righteous (ones) and ears
αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ
of him into supplication of them, face but
Κυρίου ἐπὶ ποιοῦντας κακά.
of Lord upon (ones) doing bad (things).

13 Καὶ τίς ὁ κακώσων ὑμᾶς
And who the (one) going to treat badly you
ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ
if ever of the good (thing) zealous
γένησθε; 14 ἀλλ' εἰ καὶ πάσχοιτε
you should become? But if and you may suffer
διὰ δικαιοσύνην, μακάριοι. τὸν δὲ
through righteousness, happy (ones). The but
φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ
fear of them not fear you not-but
ταραχθῆτε, 15 κύριον δὲ τὸν Χριστὸν
be you agitated, Lord but the Christ
ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἕτοιμοι
sanctify you in the hearts of you, ready
ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ
ever toward defense to everyone to the (one)
αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν
asking you word about the in you
ἐλπίδος, ἀλλὰ μετὰ πραΰτητος καὶ φόβου,
hope, but with mildness and fear,

16 συνείδησιν ἔχοντες ἀγαθήν, ἵνα
conscience having good, in order that
ἐν ᾧ καταλαλεῖσθε
in which (thing) you are being spoken down on
καταισχυνθῶσιν οἱ
might be shamed down the (ones)
ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν
speaking slightingly of of you the good in
Χριστῷ ἀναστροφήν. 17 κρεῖττον γὰρ
Christ conduct. Better for
ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ
(ones) doing good, if may will the will of the
θεοῦ, πάσχειν ἢ κακοποιοῦντας.
God, to be suffering than (ones) doing bad.

speaking deception,
11 but let him turn
away from what is bad
and do what is good;
let him seek peace and
pursue it. 12 For [the]
eyes of Jehovah[a] are
upon the righteous
ones, and his ears are
toward their suppli-
cation; but [the]
face of Jehovah[a] is
against those doing
bad things."
13 Indeed, who is
the man that will
harm you if you be-
come zealous for what
is good? 14 But even if
you should suffer for
the sake of righteous-
ness, you are happy.
However, the object of
their fear do not
you fear, neither be-
come agitated. 15 But
sanctify the Christ
as Lord[b] in your
hearts, always ready
to make a defense
before everyone that
demands of you a
reason for the hope
in you, but doing so
together with a mild
temper and deep re-
spect.
16 Hold a good con-
science, so that in the
particular in which
you are spoken against
they may get ashamed
who are speaking
slightingly of your
good conduct in con-
nection with Christ.
17 For it is better
to suffer because you
are doing good, if
the will of God
wishes it, than because
you are doing evil.

12[a] Of Jehovah, J$^{7,8,11-14,16-18,20}$; of Lord, ℵBAVgSy^{p}. 15[b] Sanctify the Christ as Lord, ℵBAVgSy^{p}; sanctify the Messiah our Lord, J^{18}; sanctify the Lord God, Textus Receptus; sanctify Jehovah God, J$^{7,8,12-14,16,17}$.

18 ὅτι καὶ Χριστὸς ἅπαξ περὶ
Because even Christ once for all about
ἁμαρτιῶν ἀπέθανεν, δίκαιος ὑπὲρ
sins died, righteous (one) over
ἀδίκων, ἵνα ὑμᾶς
unrighteous (ones), in order that you
προσαγάγῃ τῷ θεῷ,
he might lead toward to the God,
θανατωθεὶς μὲν σαρκὶ
[he] having been put to death indeed to flesh
ζωοποιηθεὶς δὲ πνεύματι· 19 ἐν
having been made alive but to spirit; in
ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς
which also to the in prison spirits having gone
ἐκήρυξεν, 20 ἀπειθήσασίν ποτε
he preached, to (ones) having disobeyed sometime
ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ
when was receiving out from the of the God
μακροθυμία ἐν ἡμέραις Νῶε
longness of spirit in days of Noah
κατασκευαζομένης κιβωτοῦ εἰς ἥν
of (one) being constructed of ark in which
ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί,
few, this is eight souls,
διεσώθησαν δι' ὕδατος.
were saved through through water.

21 ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει
Which also you antitype now is saving
βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ
baptism, not of flesh putting away of filth but
συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν,
of conscience good questioning upon into God,
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, 22 ὅς
through resurrection of Jesus Christ, who
ἐστιν ἐν δεξιᾷ θεοῦ πορευθεὶς εἰς
is in right [hand] of God having gone into
οὐρανὸν ὑποταγέντων αὐτῷ
heaven (ones) having been subjected to him
ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.
of angels and of authorities and of powers.

4 Χριστοῦ οὖν παθόντος σαρκὶ
Of Christ therefore having suffered to flesh
καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν
also you the very mental inclination
ὁπλίσασθε, ὅτι ὁ
arm you yourselves, because the (one)
παθὼν σαρκὶ πέπαυται ἁμαρτίαις,
having suffered to flesh he has ceased to sins,

18 Why, even Christ
died once for all time
concerning sins, a
righteous [person] for
unrighteous ones, that
he might lead you to
God, he being put to
death in the flesh, but
being made alive in
the spirit. 19 In this
[state] also he went
his way and preached
to the spirits in pris-
on, 20 who had once
been disobedient when
the patience of God
was waiting in Noah's
days, while the ark
was being constructed,
in which a few peo-
ple, that is, eight
souls, were carried
safely through the
water.
21 That which cor-
responds to this is
also now saving you,
namely, baptism, (not
the putting away of
the filth of the flesh,
but the request made
to God for a good
conscience,) through
the resurrection of
Jesus Christ. 22 He is
at God's right hand,
for he went his way
to heaven; and an-
gels and authorities
and powers were made
subject to him.
4 Therefore since
Christ suffered in
the flesh, you too arm
yourselves with the
same mental dispo-
sition; because the
person that has suf-
fered in the flesh
has desisted from sins,

2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ
into the not yet of men to desires but
θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ
to will of God the leftover upon in flesh
βιῶσαι χρόνον. 3 ἀρκετὸς γὰρ ὁ
to spend life time. Sufficient for the
παρεληλυθὼς χρόνος τὸ βούλημα τῶν
having gone beside time the wish of the
ἐθνῶν κατειργάσθαι, πεπορευμένους
nations to have worked down, having gone the way
ἐν ἀσελγείαις, ἐπιθυμίαις,
in deeds of loose conduct, desires,
οἰνοφλυγίαις, κώμοις, πότοις, καὶ
excesses with wine, *revelries, drinking matches*, and
ἀθεμίτοις εἰδωλολατρίαις. 4 ἐν ᾧ
unlawful idolatries. In which
ξενίζονται μὴ
they are being treated as stranger not
συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν
of (ones) running with of YOU into the very
τῆς ἀσωτίας ἀνάχυσιν,
of the unsaving course pouring forth,
βλασφημοῦντες· 5 οἳ ἀποδώσουσιν
(they) blaspheming; which (ones) will give back
λόγον τῷ ἑτοίμως κρίνοντι ζῶντας
word to the (one) readily judging living (ones)
καὶ νεκρούς· 6 εἰς τοῦτο γὰρ καὶ
and dead (ones); into this for also
νεκροῖς εὐηγγελίσθη ἵνα
to dead (ones) was declared good news in order that
κριθῶσιν μὲν κατὰ
they might be judged indeed according to
ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ
men to flesh they might live but according to
θεὸν πνεύματι.
God to spirit.
7 Πάντων δὲ τὸ τέλος ἤγγικεν.
Of all (things) but the end has drawn near.
σωφρονήσατε οὖν καὶ νήψατε εἰς
Be YOU sound in mind therefore and be YOU sober into
προσευχάς· 8 πρὸ πάντων τὴν εἰς ἑαυτοὺς
prayers; before all the into selves
ἀγάπην ἐκτενῆ ἔχοντες, ὅτι
love outstretching (ones) having, because
ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν·
love is covering multitude of sins;
9 φιλόξενοι εἰς ἀλλήλους ἄνευ
(ones) fond of strangers into one another without
γογγυσμοῦ· 10 ἕκαστος καθὼς
murmuring; each (one) according as

2 *to the end that* he
may live the remain-
der of [his] time in
the flesh, no more for
the desires of men, but
for God's will. 3 For
the time that has
passed by is sufficient
for YOU to have
worked out the will of
the nations when YOU
proceeded in deeds of
loose conduct, lusts,
excesses with wine,
revelries, drinking
matches, and illegal
idolatries. 4 Because
YOU do not continue
running with them in
this course to the same
low sink of debauch-
ery, they are puzzled
and go on speaking
abusively of YOU. 5 But
these people will ren-
der an account to the
one ready to judge
those living and those
dead. 6 In fact, for this
purpose the good news
was declared also to
the dead, that they
might be judged as to
the flesh from the
standpoint of men but
might live as to the
spirit from the stand-
point of God.
7 But the end of all
things has drawn
close. Be sound in
mind, therefore, and
be vigilant with a view
to prayers. 8 Above all
things, have intense
love for one another,
because love covers
a multitude of sins.
9 Be hospitable to
one another without
grumbling. 10 In pro-
portion as each one

ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ
he received gracious gift, into selves it
διακονοῦντες ὡς καλοὶ οἰκονόμοι
(ones) serving as fine house administrators
ποικίλης χάριτος θεοῦ· 11 εἴ
of varied undeserved kindness of God; if
τις λαλεῖ, ὡς λόγια θεοῦ· εἴ
anyone is speaking, as little words of God; if
τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς
anyone is serving, as out of strength of which
χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν
is supplying the God; in order that in all (things)
δοξάζηται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ,
may be glorified the God through Jesus Christ,
ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς
to whom is the glory and the might into
τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.
12 Ἀγαπητοί, μὴ ξενίζεσθε
Loved (ones), not be YOU treated as strangers
τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν
to the in YOU burning fire toward trial
ὑμῖν γινομένῃ ὡς ξένου ὑμῖν
to YOU occurring as of strange (thing) to YOU
συμβαίνοντος, 13 ἀλλὰ καθὸ
stepping together, but according to which
κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν
YOU are sharing to the of the Christ sufferings
χαίρετε, ἵνα καὶ ἐν τῇ
be YOU rejoicing, in order that also in the
ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε
revelation of the glory of him YOU might rejoice
ἀγαλλιώμενοι. 14 εἰ ὀνειδίζεσθε ἐν
being exultant. If YOU are being reproached in
ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ
name of Christ, happy (ones), because the
τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ'
of the glory and the of the God spirit upon
ὑμᾶς ἀναπαύεται.
YOU is resting up.
15 μὴ γάρ τις ὑμῶν πασχέτω
Not for anyone of YOU let him be suffering
ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς
as murderer or thief or doer of bad or as
ἀλλοτριεπίσκοπος· 16 εἰ δὲ ὡς
overseer of what is another's; if but as
Χριστιανός, μὴ αἰσχυνέσθω,
Christian, not let him be being shamed,
δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι
let him be glorifying but the God in the name

has received a gift,
use it in minister-
ing to one another
as fine stewards of
God's undeserved
kindness expressed in
various ways. 11 If
anyone speaks, let
him speak as it were
[the] sacred pro-
nouncements of God;
if anyone ministers,
[let him minister] as
dependent on the
strength that God
supplies; so that in
all things God may
be glorified through
Jesus Christ. The glo-
ry and the might are
his forever and ever.
Amen.
12 Beloved ones, do
not be puzzled at the
burning among YOU,
which is happening to
YOU for a trial, as
though a strange
thing were befalling
YOU. 13 On the con-
trary, go on rejoicing
forasmuch as YOU are
sharers in the suffer-
ings of the Christ,
that YOU may rejoice
and be overjoyed also
during the revelation
of his glory. 14 If YOU
are being reproached
for the name of Christ,
YOU are happy, be-
cause the [spirit] of
glory, even the spirit
of God, is resting up-
on YOU.
15 However, let none
of YOU suffer as a
murderer or a thief
or an evildoer or as
a busybody in oth-
er people's matters.
16 But if [he suffers]
as a Christian, let
him not feel shame,
but let him keep
on glorifying God in

τούτῳ. 17 ὅτι ὁ καιρὸς τοῦ
this. Because the appointed time of the

ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ
to start the judgment from the house of the

θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος
God; if but first from us, what the end

τῶν ἀπειθούντων τῷ τοῦ θεοῦ
of the (ones) disobeying to the of the God

εὐαγγελίῳ; 18 καὶ εἰ ὁ δίκαιος
good news? And if the righteous (one)

μόλις σώζεται, ὁ δὲ ἀσεβὴς καὶ
scarcely is being saved, the but irreverential and

ἁμαρτωλὸς ποῦ φανεῖται; 19 ὥστε καὶ
sinner where will he appear? As-and also

οἱ πάσχοντες κατὰ τὸ θέλημα
the (ones) suffering according to the will

τοῦ θεοῦ πιστῷ κτίστῃ
of the God to faithful Creator

παρατιθέσθωσαν τὰς ψυχὰς
let them be putting beside for selves the souls

ἐν ἀγαθοποιίᾳ.
in doing good.

5 Πρεσβυτέρους οὖν ἐν ὑμῖν
Older men therefore in YOU

παρακαλῶ ὁ συνπρεσβύτερος καὶ
I am encouraging the fellow older man and

μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ
witness of the of the Christ sufferings, the

καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης
also of the being about to be being revealed glory

κοινωνός, 2 ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον
sharer, shepherd YOU the in YOU flock

τοῦ θεοῦ, μὴ ἀναγκαστῶς ἀλλὰ ἑκουσίως,
of the God, not necessarily but yieldingly,

μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,
not-but for disgraceful gain but fore-spiritedly,

3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων
not-but as (ones) lording down of the lots

ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· 4 καὶ
but types becoming of the flock; and

φανερωθέντος τοῦ
of (one) having been manifested of the

ἀρχιποίμενος κομιεῖσθε τὸν
chief shepherd YOU will carry off for selves the

ἀμαράντινον τῆς δόξης στέφανον.
unfading of the glory crown.

this name. 17 For it
is the appointed time
for the judgment to
start with the house
of God. Now if it
starts first with us,
what will the end be
of those who are not
obedient to the good
news of God? 18 "And
if the righteous [man]
is being saved with
difficulty, where will
the ungodly [man]
and the sinner make
a showing?" 19 So,
then, also let those
who are suffering in
harmony with the will
of God keep on com-
mending their souls
to a faithful Creator
while they are doing
good.

5 Therefore, to the
older men among
YOU I give this ex-
hortation, for I too
am an older man like
them and a witness
of the sufferings of
the Christ, a sharer
even of the glory that
is to be revealed:
2 Shepherd the flock
of God in YOUR care,
not under compulsion,
but willingly; neither
for love of dishonest
gain, but eagerly;
3 neither as lording it
over those who are
God's[a] inheritance,
but becoming exam-
ples to the flock.
4 And when the chief
shepherd has been
made manifest, YOU
will receive the un-
fadable crown of glory.

3[a] Literally, "the"; but, "Jehovah's," J17,18.

5 Ὁμοίως, νεώτεροι, ὑποτάγητε
Likewise, younger (ones), be YOU subjected

πρεσβυτέροις. Πάντες δὲ ἀλλήλοις τὴν
to older men. All (ones) but to one another the

ταπεινοφροσύνην ἐγκομβώσασθε,
lowliness of mind tie YOU on selves with knots,

ὅτι ὁ θεὸς ὑπερηφάνοις
because the God to superior appearing (ones)

ἀντιτάσσεται ταπεινοῖς δὲ
is ranging self against to lowly (ones) but

δίδωσιν χάριν.
he is giving undeserved kindness.

6 Ταπεινώθητε οὖν ὑπὸ τὴν
Be YOU made lowly therefore under the

κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς
mighty hand of the God, in order that YOU

ὑψώσῃ ἐν καιρῷ, 7 πᾶσαν
he might put up high in appointed time, all

τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ'
the anxiety of YOU having thrown upon upon

αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.
him, because to him it is care about YOU.

8 Νήψατε, γρηγορήσατε. ὁ
Be YOU sober, stay YOU awake. The

ἀντίδικος ὑμῶν διάβολος ὡς λέων
adversary (at court) of YOU Devil as lion

ὠρυόμενος περιπατεῖ ζητῶν
roaring is walking about seeking

καταπιεῖν· 9 ᾧ ἀντίστητε
to drink down; to whom stand YOU against

στερεοὶ τῇ πίστει, εἰδότες τὰ
solid (ones) to the faith, knowing the

αὐτὰ τῶν παθημάτων τῇ ἐν τῷ
very (things) of the sufferings to the in the

κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.
world of YOU brotherhood to be ended upon.

10 Ὁ δὲ θεὸς πάσης χάριτος,
The but God of all undeserved kindness,

ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιαν
the (one) having called YOU into the everlasting

αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον
of him glory in Christ, little [time]

παθόντας αὐτὸς καταρτίσει,
(ones) having suffered he will adjust down,

στηρίξει, σθενώσει. 11 αὐτῷ
he will fix firmly, he will make strong. To him

τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν.
the might into the ages; amen.

5 In like manner,
YOU younger men, be
in subjection to the
older men. But all of
YOU gird yourselves
with lowliness of mind
toward one another,
because God opposes
the haughty ones, but
he gives undeserved
kindness to the hum-
ble ones.
6 Humble yourselves,
therefore, under the
mighty hand of God,
that he may exalt
YOU in due time;
7 while YOU throw all
YOUR anxiety upon
him, because he cares
for YOU. 8 Keep YOUR
senses, be watchful.
YOUR adversary, the
Devil, walks about like
a roaring lion, seeking
to devour [someone].
9 But take YOUR stand
against him, solid in
the faith, knowing
that the same things
in the way of suffer-
ings are being accom-
plished in the entire
association of YOUR
brothers in the world.
10 But, after YOU have
suffered a little while,
the God of all unde-
served kindness, who
called YOU to his ever-
lasting glory in union
with Christ, will him-
self finish YOUR train-
ing, he will make YOU
firm, he will make
YOU strong. 11 To him
be the might forever.
Amen.

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ
Through Silvanus to YOU of the faithful
ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων
brother, as I am reckoning, through few [words]
ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν
I wrote, encouraging and bearing witness upon
ταύτην εἶναι ἀληθῆ χάριν τοῦ
this to be true undeserved kindness of the
θεοῦ· εἰς ἣν στῆτε. 13 Ἀσπάζεται
God; into which stand YOU. Is greeting
ὑμᾶς ἡ ἐν Βαβυλῶνι
YOU the [woman] in Babylon
συνεκλεκτὴ καὶ Μάρκος ὁ υἱός
jointly chosen [woman] and Mark the son
μου. 14 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
of me. Greet YOU one another in kiss
ἀγάπης.
of love.
Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.
Peace to YOU to all the (ones) in Christ.

12 Through Sil·va′-
nus, a faithful brother,
as I account him, I
have written YOU in
few [words], to give
encouragement and an
earnest witness that
this is the true un-
deserved kindness of
God; in which stand
firm. 13 She who is in
Babylon, a chosen one
like [YOU], sends YOU
her greetings, and so
does Mark my son.
14 Greet one another
with a kiss of love.

May all of YOU who
are in union with
Christ have peace.

ΠΕΤΡΟΥ Β
OF PETER 2

1 Σίμων Πέτρος δοῦλος καὶ ἀπόστολος
Simon Peter slave and apostle
Ἰησοῦ Χριστοῦ τοῖς ἰσότιμον
of Jesus Christ to the (ones) equally precious
ἡμῖν λαχοῦσιν πίστιν ἐν
to us having obtained (by lot) faith in
δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος
righteousness of the God of us and of Savior
Ἰησοῦ Χριστοῦ·
Jesus Christ;
2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to YOU and peace
πληθυνθείη ἐν ἐπιγνώσει τοῦ
may (it) be multiplied in accurate knowledge of the
θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν, 3 ὡς
God and of Jesus the Lord of us, as

1 Simon Peter, a
slave and apostle
of Jesus Christ, to
those who have ob-
tained a faith, held
in equal privilege with
ours, by the righteous-
ness of our God and
[the] Savior Jesus
Christ:[a]
2 May undeserved
kindness and peace be
increased to YOU by an
accurate knowledge of
God and of Jesus our
Lord, 3 forasmuch as

1[a] "Of our God and the Savior Jesus Christ"; to agree with the distinction between God and Jesus in the next verse (2). "Of our God and of our Savior Jesus the Messiah," J[17,18].

πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ
all (things) to us of the divine power of him
τὰ πρὸς ζωὴν καὶ εὐσέβειαν
the (things) toward life and revering well
δεδωρημένης διὰ τῆς
having granted freely for self through the
ἐπιγνώσεως τοῦ καλέσαντος
accurate knowledge of the (one) having called
ἡμᾶς διὰ δόξης καὶ ἀρετῆς, 4 δι'
us through glory and virtue, through
ὧν τὰ τίμια καὶ μέγιστα ἡμῖν
which (things) the precious and grandest to us
ἐπαγγέλματα δεδώρηται,
promises he has granted freely,
ἵνα διὰ τούτων
in order that through these (things)
γένησθε θείας κοινωνοὶ φύσεως,
YOU might become of divine sharers of nature,
ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ
having fled off of the in the world in desire
φθορᾶς.
of corruption.
5 καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν
And very this (thing) but speedup all
παρεισενέγκαντες ἐπιχορηγήσατε ἐν
having brought in beside supply YOU upon in
τῇ πίστει ὑμῶν τὴν ἀρετήν, ἐν δὲ τῇ ἀρετῇ
to the faith of YOU the virtue, in but the virtue
τὴν γνῶσιν, 6 ἐν δὲ τῇ γνώσει τὴν
the knowledge, in but the knowledge the
ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν,
self-control, in but the self-control the endurance,
ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, 7 ἐν
in but the endurance the well-reverencing, in
δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν,
but the well-reverencing the brotherly affection,
ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην·
in but the brotherly affection the love;
8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ
these (things) for to YOU existing and
πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους
becoming more not ineffective nor unfruitful
καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν
it is putting down into the of the Lord of us
Ἰησοῦ Χριστοῦ ἐπίγνωσιν·
of Jesus Christ accurate knowledge;

his divine power[a] has
given us freely all the
things that concern
life and godly devo-
tion, through the ac-
curate knowledge of
the one who called us
through glory and vir-
tue. 4 Through these
things he has freely
given us the precious
and very grand prom-
ises, that through
these YOU may become
sharers in divine na-
ture, having escaped
from the corruption
that is in the world
through lust.
5 Yes, for this very
reason, by YOUR con-
tributing in response
all earnest effort,
supply to YOUR faith
virtue, to [YOUR] vir-
tue knowledge, 6 to
[YOUR] knowledge
self-control, to [YOUR]
self-control endur-
ance, to [YOUR] en-
durance godly devo-
tion, 7 to [YOUR]
godly devotion broth-
erly affection, to
[YOUR] brotherly af-
fection love. 8 For if
these things exist in
YOU and overflow,
they will prevent YOU
from being either in-
active or unfruitful
regarding the accurate
knowledge of our Lord
Jesus Christ.

3[a] His divine power, אBA; God by his power, J[17]; Jehovah by his power, J[18].

9 ᾧ γὰρ μὴ πάρεστιν
to whom for not is being beside
ταῦτα, τυφλός ἐστιν μυωπάζων,
these (things), blind he is partly closing the eyes,
λήθην λαβὼν τοῦ καθαρισμοῦ
forgetfulness having received of the cleansing
τῶν πάλαι αὐτοῦ ἁμαρτιῶν.
of the of old of him of sins.
10 διὸ μᾶλλον, ἀδελφοί, σπουδάσατε
Through which rather, brothers, speed YOU up
βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν
stable of YOU the calling and choosing
ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ
to be making; these (things) for doing not
μὴ πταίσητέ ποτε· 11 οὕτως γὰρ
not YOU should trip sometime; thus for
πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος
richly will be supplied upon to YOU the entrance
εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου
into the everlasting kingdom of the Lord
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.
of us and of Savior Jesus Christ.
12 Διὸ μελλήσω ἀεὶ ὑμᾶς
Through which I shall be disposed ever YOU
ὑπομιμνήσκειν περὶ τούτων, καίπερ
to be reminding about these (things), and-even
εἰδότας καὶ ἐστηριγμένους
(ones) having known and having been firmly fixed
ἐν τῇ παρούσῃ ἀληθείᾳ. 13 δίκαιον δὲ
in the being beside truth. Righteous but
ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν
I am considering, upon how much [time] I am in
τούτῳ τῷ σκηνώματι, διεγείρειν
this the tabernacle, to be thoroughly raising up
ὑμᾶς ἐν ὑπομνήσει, 14 εἰδὼς ὅτι
YOU in reminding, having known that
ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός
swift is the putting off of the tabernacle
μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς
of me, according as also the Lord of us Jesus
Χριστὸς ἐδήλωσέν μοι· 15 σπουδάσω
Christ made evident to me; I shall speed up
δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν
but also each time to be having YOU after the
ἐμὴν ἔξοδον τὴν τούτων μνήμην
my exodus the of these (things) mention
ποιεῖσθαι.
to be making.

9 For if these things
are not present in
anyone, he is blind,
shutting his eyes [to
the light], and has
become forgetful of
his cleansing from his
sins of long ago.
10 For this reason,
brothers, all the more
do YOUR utmost to
make the calling and
choosing of YOU sure
for yourselves; for if
YOU keep on doing
these things YOU will
by no means ever fail.
11 In fact, thus there
will be richly supplied
to YOU the entrance
into the everlasting
kingdom of our Lord
and Savior Jesus
Christ.

12 For this reason I
shall be disposed al-
ways to remind YOU
of these things, al-
though YOU know
[them] and are firmly
set in the truth that
is present [in YOU].
13 But I consider it
right, as long as I
am in this tabernacle,
to rouse YOU up by
way of reminding YOU,
14 knowing as I do
that the putting off
of my tabernacle is
soon to be, just as
also our Lord Jesus
Christ signified to me.
15 So I will do my
utmost also at every
time that, after my
departure, YOU may
be able to make men-
tion of these things
for yourselves.

16 οὐ γὰρ σεσοφισμένοις
Not for to (ones) having been wisely made
μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν
to myths having followed out we made known
ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
to YOU the of the Lord of us of Jesus Christ
δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται
power and presence, but onlookers
γενηθέντες τῆς ἐκείνου μεγαλειότητος.
having become of the of that (one) of magnificence.
17 λαβὼν γὰρ παρὰ θεοῦ
[He] having received for beside of God
πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης
Father honor and glory of voice having been borne
αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς
to him of such [voice] by the fittingly great
δόξης Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός
glory The Son of me the loved of me this
ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα, — 18 καὶ
is, into whom I thought well, — and
ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ
this the voice we heard out of
οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ
heaven having been borne together with him
ὄντες ἐν τῷ ἁγίῳ ὄρει.
[we] being in the holy mountain.
19 καὶ ἔχομεν βεβαιότερον τὸν
And we are having more stable the
προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε
prophetic word, to which finely YOU are doing
προσέχοντες ὡς λύχνῳ φαίνοντι ἐν
having [mind] toward as to lamp shining in
αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα
parched place, until which [time] day
διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ
might beam through and light bearer might rise up
ἐν ταῖς καρδίαις ὑμῶν· 20 τοῦτο
in the hearts of YOU; this (thing)
πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία
first (ones) knowing that every prophecy
γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται,
of Scripture of own loosing upon not is becoming,
21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη
not for to will of man was borne
προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος
prophecy at any time, but by spirit
ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.
holy being borne they spoke from God men.

16 No, it was not
by following artfully
contrived false stories
that we acquainted
YOU with the power
and presence of our
Lord Jesus Christ,
but it was by having
become eyewitnesses
of his magnificence.
17 For he received
from God the Fa-
ther honor and glory,
when words such as
these were borne to
him by the mag-
nificent glory: "This
is my son, my be-
loved, whom I my-
self have approved."
18 Yes, these words
we heard borne from
heaven while we were
with him in the holy
mountain.

19 Consequently we
have the prophetic
word [made] more
sure; and YOU are do-
ing well in paying
attention to it as to
a lamp shining in
a dark place, un-
til day dawns and
a daystar rises, in
YOUR hearts. 20 For
YOU know this first,
that no prophecy
of Scripture springs
from any private
interpretation. 21 For
prophecy was at no
time brought by
man's will, but men
spoke from God as
they were borne along
by holy spirit.

2 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν
There occurred but also false prophets in
τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται
the people, as also in YOU will be
ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν
false teachers, who will lead into beside
αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα
sects of destruction, and the having bought
αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες
them master denying, leading upon
ἑαυτοῖς ταχινὴν ἀπώλειαν· 2 καὶ πολλοὶ
to themselves swift destruction; and many
ἐξακολουθήσουσιν αὐτῶν ταῖς
will follow out of them to the
ἀσελγείαις, δι' οὓς ἡ ὁδὸς
acts of loose conduct, through whom the way
τῆς ἀληθείας βλασφημηθήσεται· 3 καὶ ἐν
of the truth will be blasphemed; and in
πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς
covetousness to molded words YOU
ἐμπορεύσονται· οἷς τὸ κρίμα
they will make their way in; to whom the judgment
ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ
out of old not is being ineffective, and the
ἀπώλεια αὐτῶν οὐ νυστάζει.
destruction of them not is nodding.
4 εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων
If for the God of angels having sinned
οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου
not he spared, but to pits of gloom
ταρταρώσας παρέδωκεν εἰς
having cast into Tartarus he gave beside into
κρίσιν τηρουμένους, 5 καὶ ἀρχαίου
judgment (ones) being kept, and of archaic
κόσμου οὐκ ἐφείσατο, ἀλλὰ ὄγδοον
world not he spared, but eighth (one)
Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν,
Noah of righteousness preacher he guarded,
κατακλυσμὸν κόσμῳ ἀσεβῶν
cataclysm to world of irreverential (ones)
ἐπάξας, 6 καὶ πόλεις Σοδόμων καὶ
having led upon, and cities of Sodom and
Γομόρρας τεφρώσας κατέκρινεν,
of Gomorrah having reduced to ashes he condemned,
ὑπόδειγμα μελλόντων
example of (things) being about (to come)
ἀσεβέσιν τεθεικώς, 7 καὶ
to irreverential (ones) [he] having put, and

2 However, there
also came to be
false prophets among
the people, as there
will also be false
teachers among YOU.
These very ones will
quietly bring in de-
structive sects and
will disown even the
owner that bought
them, bringing speedy
destruction upon
themselves. 2 Further-
more, many will fol-
low their acts of loose
conduct, and on ac-
count of these the
way of the truth will
be spoken of abusive-
ly. 3 Also, with cov-
etousness they will
exploit YOU with coun-
terfeit words. But as
for them, the judgment
from of old is not
moving slowly, and
the destruction of them
is not slumbering.
4 Certainly if God
did not hold back
from punishing the
angels that sinned,
but, by throwing them
into Tar'ta·rus,[a] de-
livered them to pits of
dense darkness to be
reserved for judg-
ment; 5 and he did
not hold back from
punishing an ancient
world, but kept Noah,
a preacher of righ-
teousness, safe with
seven others when he
brought a deluge upon
a world of ungodly
people; 6 and by re-
ducing the cities Sod'-
om and Go·mor'rah
to ashes he con-
demned them, set-
ting a pattern for
ungodly persons of
things to come; 7 and

4[a] Tar'ta·rus, Vg; the lowest places, Sy[h]. See Appendix under 2 Peter 2:4.

δίκαιον Λὼτ καταπονούμενον ὑπὸ τῆς
righteous Lot being afflicted down by the
τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς
of the illegal (ones) in lewdness of conduct
ἐρύσατο, — 8 βλέμματι γὰρ καὶ
he drew for self, — to looking at for and
ἀκοῇ δίκαιος ἐνκατοικῶν ἐν αὐτοῖς
to hearing righteous dwelling within in them
ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις
day out of day soul righteous to lawless
ἔργοις ἐβασάνιζεν, — 9 οἶδεν Κύριος
works he was tormenting, — has known Lord
εὐσεβεῖς ἐκ πειρασμοῦ
well-reverential (ones) out of trial
ῥύεσθαι, ἀδίκους δὲ εἰς
to be drawing for self, unrighteous (ones) but into
ἡμέραν κρίσεως κολαζομένους
day *of judgment (ones) being lopped off*
τηρεῖν, 10 μάλιστα δὲ τοὺς ὀπίσω
to be keeping, mostly but the (ones) behind
σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους
flesh in desire of defilement going their way
καὶ κυριότητος καταφρονοῦντας.
and of lordship minding down.
τολμηταί, αὐθάδεις, δόξας οὐ
Daring, self-pleasing, glories not
τρέμουσιν, βλασφημοῦντες, 11 ὅπου
they are trembling at, blaspheming, where
ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες
angels to strength and to power greater
ὄντες οὐ φέρουσιν κατ' αὐτῶν
being not they are bearing down on them
παρὰ Κυρίῳ βλάσφημον κρίσιν.
beside Lord blasphemous judgment.
12 οὗτοι δέ, ὡς ἄλογα ζῷα
These (ones) but, as unreasoning living things
γεγεννημένα φυσικὰ εἰς ἅλωσιν καὶ
having been generated natural into capture and
φθοράν, ἐν οἷς ἀγνοοῦσιν
corruption, in which (things) they are not knowing
βλασφημοῦντες, ἐν τῇ φθορᾷ
blaspheming, in the corruption
αὐτῶν καὶ φθαρήσονται,
of them also they will be corrupted,
13 ἀδικούμενοι μισθὸν
treating themselves unrighteously wage
ἀδικίας·
of unrighteousness;

he delivered righteous
Lot, who was greatly
distressed by the in-
dulgence of the law-
defying people in loose
conduct— 8 for that
righteous man by
what he saw and
heard while dwelling
among them from day
to day was tormenting
his righteous soul by
reason of their law-
less deeds— 9 Jeho-
vah[a] knows how to
deliver people of god-
ly devotion out of
trial, but to reserve
unrighteous people
for the day of judg-
ment to be cut off,
10 especially, however,
those who go on af-
ter flesh with the
desire to defile [it]
and who look down
on lordship.
Daring, self-willed,
they do not tremble
at glorious ones
but speak abusively,
11 whereas angels, al-
though they are great-
er in strength and
power, do not bring
against them an ac-
cusation in abusive
terms, [not doing so]
out of respect for Je-
hovah.[b] 12 But these
[men], like unreason-
ing animals born
naturally to be caught
and destroyed, will, in
the things of which
they are ignorant and
speak abusively, even
suffer destruction in
their own [course of]
destruction, 13 wrong-
ing themselves as a
reward for wrong-
doing.

9[a] Jehovah, J[8,14,16-18]; the Lord, אBAVgSy[h]. 11[b] Jehovah, J[13,16-18]; the Lord, אB; but omitted by AVgSy[h].

ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν,
Pleasure considering the in day luxury,
σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς
spots and blemishes living in luxury in the
ἀπάταις αὐτῶν συνευωχούμενοι
seductions of them feeding selves well together
ὑμῖν, 14 ὀφθαλμοὺς ἔχοντες μεστοὺς
to YOU, eyes [they] having full
μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας,
of adulteress and unceasing down of sin,
δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν
baiting on souls not firmly fixed, heart
γεγυμνασμένην πλεονεξίας
having been trained (like gymnast) of covetousness
ἔχοντες, κατάρας τέκνα,
[they] having, of curse children,
15 καταλείποντες εὐθεῖαν ὁδὸν
leaving down straight way
ἐπλανήθησαν, ἐξακολουθήσαντες
they were made to err, having followed out
τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βεὼρ
to the way of the Balaam of the Beor
ὃς μισθὸν ἀδικίας ἠγάπησεν
who reward of unrighteousness loved
16 ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας·
reproof but he had of own exceeding of law;
ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ
beast under yoke voiceless in of man voice
φθεγξάμενον ἐκώλυσεν τὴν τοῦ
having uttered sound it hindered the of the
προφήτου παραφρονίαν.
prophet beside-mindedness.
17 οὗτοί εἰσιν πηγαὶ ἄνυδροι
These (ones) are fountains waterless
καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι,
and mists by violent windstorm being driven,
οἷς ὁ ζόφος τοῦ σκότους τετήρηται.
to whom the gloom of the darkness has been kept.
18 ὑπέρογκα γὰρ ματαιότητος
Over-swelling (things) for of vanity
φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις
uttering sound of they are baiting on in desires
σαρκὸς ἀσελγείαις τοὺς ὀλίγως
of flesh to loose habits the (ones) by little
ἀποφεύγοντας τοὺς ἐν πλάνῃ
fleeing from the (ones) in error
ἀναστρεφομένους, 19 ἐλευθερίαν αὐτοῖς
being turned up, freedom to them
ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες
[they] promising, very (ones) slaves existing

They consider luxurious living in the daytime a pleasure. They are spots and blemishes, indulging with unrestrained delight in their deceptive teachings while feasting together with YOU.
14 They have eyes full of adultery and unable to desist from sin, and they entice unsteady souls. They have a heart trained in covetousness. They are accursed children.
15 Abandoning the straight path, they have been misled. They have followed the path of Ba′laam, [the son] of Be′or, who loved the reward of wrongdoing,
16 but got a reproof for his own violation of what was right. A voiceless beast of burden, making utterance with the voice of a man, hindered the prophet's mad course.

17 These are fountains without water, and mists driven by a violent storm, and for them the blackness of darkness has been reserved.
18 For they utter swelling expressions of no profit, and by the desires of the flesh and by loose habits they entice those who are just escaping from people who conduct themselves in error.
19 While they are promising them freedom, they themselves are existing as slaves

τῆς φθορᾶς· ᾧ γὰρ τις
of the corruption; to whom for anyone
ἥττηται, τούτῳ δεδούλωται.
has been made less, to this (one) he has been enslaved.
20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ
If for having fled from the defilements of the
κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ
world in accurate knowledge of the Lord and
σωτῆρος Ἰησοῦ Χριστοῦ τούτοις δὲ
Savior of Jesus Christ to these (things) but
πάλιν ἐμπλακέντες ἡττῶνται,
again having been inwoven they are being made less,
γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα
it has become to them the last (things) worse
τῶν πρώτων. 21 κρεῖττον γὰρ ἦν
of the first (things). Better for it was
αὐτοῖς μὴ ἐπεγνωκέναι τὴν
to them not to have accurately known the
ὁδὸν τῆς δικαιοσύνης ἢ
way of the righteousness than
ἐπιγνοῦσιν ὑποστρέψαι
to (ones) having accurately known to turn under
ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας
out of the having been given beside to them of holy
ἐντολῆς· 22 συμβέβηκεν αὐτοῖς
commandment; has stepped together to them
τὸ τῆς ἀληθοῦς παροιμίας Κύων
the (thing) of the true proverb Dog
ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καί
having turned upon upon the own vomit, and
Ὗς λουσαμένη εἰς κυλισμὸν βορβόρου.
Sow having been bathed into rolling of mire.

3 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν
This already, loved (ones), second to YOU
γράφω ἐπιστολήν, ἐν αἷς
I am writing letter, in which [letters]
διεγείρω ὑμῶν ἐν ὑπομνήσει
I am thoroughly raising up of YOU in reminding
τὴν εἰλικρινῆ διάνοιαν, 2 μνησθῆναι
the sincere mental perception, to remember
τῶν προειρημένων ῥημάτων ὑπὸ
of the having been previously spoken sayings by
τῶν ἁγίων προφητῶν καὶ τῆς τῶν
the holy prophets and of the of the
ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου
apostles of YOU commandment of the Lord
καὶ σωτῆρος, 3 τοῦτο πρῶτον γινώσκοντες
and Savior, this first [YOU] knowing

of corruption. For whoever is overcome by another is enslaved by this one.
20 Certainly if, after having escaped from the defilements of the world by an accurate knowledge of the Lord and Savior Jesus Christ, they get involved again with these very things and are overcome, the final conditions have become worse for them than the first.
21 For it would have been better for them not to have accurately known the path of righteousness than after knowing it accurately to turn away from the holy commandment delivered to them.
22 The saying of the true proverb has happened to them: "The dog has returned to its own vomit, and the sow that was bathed to rolling in the mire."

3 Beloved ones, this is now the second letter I am writing YOU, in which, as in my first one, I am arousing YOUR clear thinking faculties by way of a reminder,
2 that YOU should remember the sayings previously spoken by the holy prophets and the commandment of the Lord and Savior through YOUR apostles.
3 For YOU know this first,

ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν
that will come upon last (ones) of the days
ἐν ἐμπαιγμονῇ ἐμπαῖκται κατὰ
in playing in sport players in sport according to
τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι
the own desires of them going their way
4 καὶ λέγοντες Ποῦ ἐστιν ἡ ἐπαγγελία
and saying Where is the promise
τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ
of the presence of him? from which [day] for
οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως
the fathers fell asleep, all (things) thus
διαμένει ἀπ' ἀρχῆς κτίσεως.
is remaining through from beginning of creation.
5 λανθάνει γὰρ αὐτοὺς τοῦτο
Is lying hidden to for them this
θέλοντας ὅτι οὐρανοὶ ἦσαν ἔκπαλαι
(them) being willing that heavens were out of old
καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος
and earth out of water and through water
συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,
having stood together to the of the God to word,
6 δι' ὧν ὁ τότε κόσμος
through which (things) the then world
ὕδατι κατακλυσθεὶς ἀπώλετο· 7 οἱ
to water having been deluged was destroyed; the
δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ
but now heavens and the earth to the very word
τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι
have been treasured up they are to fire being kept
εἰς ἡμέραν κρίσεως καὶ ἀπωλείας
into day of judgment and of destruction
τῶν ἀσεβῶν ἀνθρώπων.
of the irreverential men.
8 Ἓν δὲ τοῦτο μὴ
One but this (thing) not
λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι
let it be lying hidden to YOU, loved (ones), that
μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη καὶ
one day beside Lord as thousand years and
χίλια ἔτη ὡς ἡμέρα μία. 9 οὐ βραδύνει
thousand years as day one. Not is being slow
Κύριος τῆς ἐπαγγελίας, ὡς τινες
Lord of the promise, as some (ones)
βραδυτῆτα ἡγοῦνται, ἀλλὰ
slowness they are considering, but
μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός
is being long in spirit into YOU, not wishing

that in the last days
there will come ridi-
culers with their
ridicule, proceeding
according to their own
desires 4 and saying:
"Where is this prom-
ised presence[a] of his?
Why, from the day
our forefathers fell
asleep [in death], all
things are continuing
exactly as from cre-
ation's beginning."
5 For, according to
their wish, this fact
escapes their notice,
that there were heav-
ens from of old and
an earth standing
compactly out of wa-
ter and in the midst
of water by the word
of God; 6 and by those
[means] the world of
that time suffered de-
struction when it was
deluged with water.
7 But by the same
word the heavens and
the earth that are
now are stored up for
fire and are being re-
served to the day of
judgment and of de-
struction of the un-
godly men.
8 However, let this
one fact not be escap-
ing YOUR notice, be-
loved ones, that one
day is with Jehovah[b]
as a thousand years
and a thousand years
as one day. 9 Jehovah[c]
is not slow respecting
his promise, as some
people consider slow-
ness, but he is pa-
tient with YOU because
he does not desire

4[a] See Appendix under 1 Corinthians 16:17. 8[b] Jehovah, J[7,8,13,14,16-18]; the Lord, ℵBAVgSy[h]. 9[c] Jehovah, J[7,8,13,16-18]; the Lord, ℵBAVgSy[h].

τινας ἀπολέσθαι ἀλλὰ πάντας εἰς
any (ones) to be destroyed but all (ones) into
μετάνοιαν χωρῆσαι. 10 Ἥξει δὲ
repentance to allow space for. Will come but
ἡμέρα Κυρίου ὡς κλέπτης, ἐν ᾗ οἱ οὐρανοὶ
day of Lord as thief, in which the heavens
ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ
with hissing noise will go beside, elements but
καυσούμενα λυθήσεται, καὶ γῆ καὶ
being intensely hot will be loosed, and earth and
τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται.
the in it works will be found.
11 Τούτων οὕτως πάντων λυομένων
Of these (things) thus of all being loosed
ποταποὺς δεῖ ὑπάρχειν
what sort of [men] it is binding to be existing
ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ
YOU in holy (acts of) conduct and
εὐσεβείαις, 12 προσδοκῶντας καὶ
well-reverential (deeds), awaiting and
σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ
speeding up the presence of the of the God
ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι
day, through which heavens being on fire
λυθήσονται καὶ στοιχεῖα καυσούμενα
will be loosed and elements being intensely hot
τήκεται· 13 καινοὺς δὲ οὐρανοὺς καὶ
is being melted; new but heavens and
γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ
earth new according to the promise of him
προσδοκῶμεν, ἐν οἷς δικαιοσύνη
we are awaiting, in which (ones) righteousness
κατοικεῖ.
is dwelling.
14 Διό, ἀγαπητοί, ταῦτα
Through which, loved (ones), these (things)
προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ
awaiting speed YOU up spotless (ones) and
ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ,
unblemished (ones) to him to be found in peace,
15 καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν
and the of the Lord of us longness of spirit
σωτηρίαν ἡγεῖσθε, καθὼς καὶ ὁ
salvation be YOU considering, according as also the
ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ
loved of us brother Paul according to

any to be destroyed
but desires all to at-
tain to repentance.
10 Yet Jehovah's[a] day
will come as a thief,
in which the heavens
will pass away with
a hissing noise, but
the elements being in-
tensely hot will be dis-
solved, and earth and
the works in it will
be discovered.
11 Since all these
things are thus to be
dissolved, what sort of
persons ought YOU to
be in holy acts of
conduct and deeds
of godly devotion,
12 awaiting and keep-
ing close in mind the
presence[b] of the day
of Jehovah,[c] through
which [the] heavens
being on fire will be
dissolved and [the]
elements being in-
tensely hot will melt!
13 But there are new
heavens and a new
earth that we are
awaiting according to
his promise, and in
these righteousness is
to dwell.
14 Hence, beloved
ones, since YOU are
awaiting these things,
do YOUR utmost to be
found finally by him
spotless and unblem-
ished and in peace.
15 Furthermore, con-
sider the patience
of our Lord as
salvation, just as
our beloved broth-
er Paul according to

10[a] Jehovah's, J[7,8,13,16-18]; the Lord's, ℵBAVgSy[h]. 12[b] See Appendix under 1 Corinthians 16:17. 12[c] Jehovah, J[7,8,17]; the Lord, CVg[s,c]; God, ℵBASy[h]J[18].

τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν
the having been given to him wisdom he wrote

ὑμῖν, 16 ὡς καὶ ἐν πάσαις ἐπιστολαῖς
to YOU, as also in all letters

λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν
[he] speaking in them about these (things), in

αἷς ἐστὶν δυσνόητά
which [letters] is hard for mind

τινα, ἃ οἱ ἀμαθεῖς καὶ
some (things), which the non-learners and

ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς
unsteady are distorting as also the

λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν
leftover (ones) Scriptures toward the own of them

ἀπώλειαν.
destruction.

17 Ὑμεῖς οὖν, ἀγαπητοί,
You therefore, loved (ones),

προγινώσκοντες φυλάσσεσθε ἵνα
knowing before be guarding yourselves in order that

μὴ τῇ τῶν ἀθέσμων πλάνῃ
not to the of the illegal (ones) error

συναπαχθέντες ἐκπέσητε τοῦ
having been led off together you might fall out of the

ἰδίου στηριγμοῦ, 18 αὐξάνετε δὲ ἐν
own firm fixedness, be YOU growing but in

χάριτι καὶ γνώσει τοῦ κυρίου
undeserved kindness and knowledge of the Lord

ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ
of us and of Savior Jesus Christ. To him the

δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος.
glory and now and into day of age.

the wisdom given
him also wrote YOU,
16 speaking about
these things as he
does also in all [his]
letters. In them, how-
ever, are some things
hard to understand,
which the untaught
and unsteady are
twisting, as [they do]
also the rest of the
Scriptures, to their
own destruction.

17 YOU, therefore,
beloved ones, having
this advance knowl-
edge, be on YOUR
guard that YOU may
not be led away with
them by the error of
the law-defying peo-
ple and fall from
YOUR own steadfast-
ness. 18 No, but go on
growing in the unde-
served kindness and
knowledge of our
Lord and Savior Je-
sus Christ. To him
[be] the glory both
now and to the day
of eternity.

ΙΩΑΝΟΥ Α
OF JOHN 1

1 Ὃ ἦν ἀπ' ἀρχῆς, ὃ
Which was from beginning, which

ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς
we have heard, which we have seen to the

ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ
eyes of us, which we viewed and the

χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου
hands of us felt, about the word

τῆς ζωῆς, — 2 καὶ ἡ ζωὴ ἐφανερώθη,
of the life, — and the life was manifested,

καὶ ἑωράκαμεν καὶ μαρτυροῦμεν καὶ
and we have seen and we are bearing witness and

ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν
we are reporting back to YOU the life the

αἰώνιον ἥτις ἦν πρὸς τὸν πατέρα καὶ
everlasting which was toward the Father and

ἐφανερώθη ἡμῖν, — 3 ὃ ἑωράκαμεν
it was manifested to us, — which we have seen

καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ
and we have heard we are reporting back also

ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν
to YOU, in order that also YOU sharing

ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία
YOU may be having with us; and the sharing

δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ
but the our with the Father and with

τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· 4 καὶ
the Son of him of Jesus Christ; and

ταῦτα γράφομεν ἡμεῖς ἵνα
these (things) we are writing we in order that

ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.
the joy of us may be having been fulfilled.

5 Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν
And is this the message which

ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν
we have heard from him and we are announcing

ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία
to YOU, that the God light is and darkness

οὐκ ἔστιν ἐν αὐτῷ οὐδεμία. 6 Ἐὰν
not is in him none. If ever

εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ'
we should say that sharing we are having with

1 That which was
from [the] begin-
ning, which we have
heard, which we have
seen with our eyes,
which we have viewed
attentively and our
hands felt, concerning
the word of life,
2 (yes, the life was
made manifest, and
we have seen and are
bearing witness and
reporting to YOU the
everlasting life which
was with the Father
and was made mani-
fest to us,) 3 that
which we have seen
and heard we are re-
porting also to YOU,
that YOU too may be
having a sharing with
us. Furthermore, this
sharing of ours is with
the Father and with
his Son Jesus Christ.
4 And so we are writ-
ing these things that
our joy may be in
full measure.

5 And this is the
message which we
have heard from him
and are announcing
to YOU, that God is
light and there is no
darkness at all in
union with him. 6 If
we make the state-
ment: "We are hav-
ing a sharing with

αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν,
him and in the darkness we may be walking about,
ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·
we are lying and not we are doing the truth;
7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν
if ever but in the light we may be walking about
ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν
as he is in the light, sharing
ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα
we are having with one another and the blood
Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς
of Jesus the Son of him it is cleansing us
ἀπὸ πάσης ἁμαρτίας.
from all sin.
8 Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ
If ever we should say that sin not
ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ
we are having, selves we are making to err and
ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 9 ἐὰν
the truth not is in us. If ever
ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός
we may be confessing the sins of us, faithful
ἐστιν καὶ δίκαιος ἵνα ἀφῇ
he is and righteous in order that he might let go off
ἡμῖν τὰς ἁμαρτίας καὶ καθαρίσῃ ἡμᾶς
to us the sins and he might cleanse us
ἀπὸ πάσης ἀδικίας. 10 Ἐὰν
from all unrighteousness. If ever
εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην
we should say that not we have sinned, liar
ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ
we are making him and the word of him
οὐκ ἔστιν ἐν ἡμῖν.
not is in us.

2 Τεκνία μου, ταῦτα
Little children of me, these (things)
γράφω ὑμῖν ἵνα μὴ
I am writing to YOU in order that not
ἁμάρτητε. καὶ ἐάν τις
YOU might commit sin. And if ever anyone
ἁμάρτῃ, παράκλητον ἔχομεν
should commit sin, paraclete we are having
πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν
toward the Father Jesus Christ
δίκαιον, 2 καὶ αὐτὸς ἱλασμός
righteous (one), and he propitiation
ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ
is about the sins of us, not about
τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ
the our (ones) but only but also about

him," and yet we go
on walking in the
darkness, we are lying
and are not prac-
ticing the truth.
7 However, if we are
walking in the light
as he himself is in
the light, we do have
a sharing with one
another, and the
blood of Jesus his
Son cleanses us from
all sin.

8 If we make the
statement: "We have
no sin," we are
misleading ourselves
and the truth is
not in us. 9 If we
confess our sins, he
is faithful and righ-
teous so as to for-
give us our sins and
to cleanse us from
all unrighteousness.
10 If we make the
statement: "We have
not sinned," we are
making him a liar,
and his word is not
in us.

2 My little children,
I am writing YOU
these things that
YOU may not com-
mit a sin. And yet,
if anyone does com-
mit a sin, we have
a helper with the
Father, Jesus Christ,
a righteous one.
2 And he is a pro-
pitiatory sacrifice for
our sins, yet not for
ours only but also

ὅλου τοῦ κόσμου. 3 Καὶ ἐν τούτῳ
whole the world. And in this
γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν,
we are knowing that we have known him,
ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.
if ever the commandments of him we may observe.
4 ὁ λέγων ὅτι Ἔγνωκα αὐτόν, καὶ
The (one) saying that I have known him, and
τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης
the commandments of him not observing liar
ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·
is, and in this (one) the truth not is;
5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν
who but likely may be observing of him the
λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ
word, truthfully in this (one) the love of the
θεοῦ τετελείωται. Ἐν τούτῳ γινώσκομεν
God has been perfected. In this we are knowing
ὅτι ἐν αὐτῷ ἐσμέν· 6 ὁ λέγων ἐν αὐτῷ
that in him we are; the (one) saying in him
μένειν ὀφείλει καθὼς ἐκεῖνος
to be remaining he is owing according as that (one)
περιεπάτησεν καὶ αὐτὸς περιπατεῖν.
walked about also he to be walking about.
7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν
Loved (ones), not commandment new
γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν
I am writing to YOU, but commandment old
ἣν εἴχετε ἀπ' ἀρχῆς· ἡ
which YOU were having from beginning; the
ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος
commandment the old is the word
ὃν ἠκούσατε. 8 πάλιν ἐντολὴν
which YOU heard. Again commandment
καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς
new I am writing to YOU, which is true
ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία
in him and in YOU, because the darkness
παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη
is going beside and the light the true already
φαίνει.
is shining.
9 Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ
The (one) saying in the light to be and
τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν
the brother of him hating in the darkness he is
ἕως ἄρτι. 10 ὁ ἀγαπῶν τὸν
until right now. The (one) loving the
ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει,
brother of him in the light he is remaining,

for the whole world's.
3 And by this we have
the knowledge that we
have come to know
him, namely, if we
continue observing his
commandments. 4 He
that says: "I have
come to know him,"
and yet is not ob-
serving his command-
ments, is a liar, and
the truth is not in
this [person]. 5 But
whoever does observe
his word, truthfully
in this [person] the
love of God has been
made perfect. By this
we have the knowl-
edge that we are in
union with him. 6 He
that says he remains
in union with him
is under obligation
himself also to go on
walking just as that
one walked.

7 Beloved ones, I am
writing YOU, not a
new commandment,
but an old command-
ment which YOU have
had from [the] begin-
ning. This old com-
mandment is the word
which YOU heard.
8 Again, I am writing
YOU a new command-
ment, a fact that is
true in his case and
in YOURS, because the
darkness is passing
away and the true
light is already shin-
ing.

9 He that says he
is in the light and
yet hates his brother
is in the darkness
up to right now. 10 He
that loves his brother
remains in the light,

καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν· 11 ὁ
and fall-causer in him not is; the (one)
δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ
but hating the brother of him in the darkness
ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ,
he is and in the darkness he is walking about,
καὶ οὐκ οἶδεν ποῦ ὑπάγει,
and not he has known where he is going under,
ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς
because the darkness blinded the eyes
αὐτοῦ.
of him.

12 Γράφω ὑμῖν, τεκνία, ὅτι
I am writing to YOU, little children, because
ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ
have been let go off to YOU the sins through
τὸ ὄνομα αὐτοῦ· 13 γράφω ὑμῖν,
the name of him; I am writing to YOU,
πατέρες, ὅτι ἐγνώκατε τὸν ἀπ'
fathers, because YOU have known the (one) from
ἀρχῆς· γράφω ὑμῖν, νεανίσκοι,
beginning; I am writing to YOU, young [men],
ὅτι νενικήκατε τὸν πονηρόν.
because YOU have conquered the wicked (one).
ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε
I wrote to YOU, little boys, because YOU have known
τὸν πατέρα· 14 ἔγραψα ὑμῖν, πατέρες,
the Father; I wrote to YOU, fathers,
ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
because YOU have known the (one) from beginning;
ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί
I wrote to YOU, young [men], because strong
ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν
YOU are and the word of the God in YOU
μένει καὶ νενικήκατε τὸν
is remaining and YOU have conquered the
πονηρόν.
wicked (one).

15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ
Not be YOU loving the world not-but
τὰ ἐν τῷ κόσμῳ. ἐάν τις
the (things) in the world. If ever anyone
ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη
may be loving the world, not is the love
τοῦ πατρὸς ἐν αὐτῷ· 16 ὅτι πᾶν
of the Father in him; because all
τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς
the (thing) in the world, the desire of the
σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ
flesh and the desire of the eyes and

and there is no cause
for stumbling in his
case. 11 But he that
hates his brother is
in the darkness and
is walking in the
darkness, and he does
not know where he
is going, because the
darkness has blinded
his eyes.

12 I am writing YOU,
little children, because
YOUR sins have been
forgiven YOU for the
sake of his name.
13 I am writing YOU,
fathers, because YOU
have come to know
him who is from [the]
beginning. I am writ-
ing YOU, young men,
because YOU have con-
quered the wicked
one. I write YOU,
young children, be-
cause YOU have come
to know the Father.
14 I write YOU, fa-
thers, because YOU
have come to know
him who is from [the]
beginning. I write
YOU, young men, be-
cause YOU are strong
and the word of God
remains in YOU and
YOU have conquered
the wicked one.

15 Do not be loving
either the world or
the things in the
world. If anyone loves
the world, the love of
the Father is not in
him; 16 because every-
thing in the world—
the desire of the
flesh and the de-
sire of the eyes and

ἡ ἀλαζονία τοῦ βίου, οὐκ ἔστιν
the self-assumption of the life (means), not it is
ἐκ τοῦ πατρός, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν·
out of the Father, but out of the world it is;
17 καὶ ὁ κόσμος παράγεται καὶ ἡ
and the world is going beside also the
ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα
desire of it, the (one) but doing the will
τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.
of the God is remaining into the age.

18 Παιδία, ἐσχάτη ὥρα ἐστίν, καὶ
Little boys, last hour it is, and
καθὼς ἠκούσατε ὅτι ἀντίχριστος
according as YOU heard that antichrist
ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ
is coming, and now antichrists many
γεγόνασιν· ὅθεν γινώσκομεν ὅτι
have come to be; from which we are knowing that
ἐσχάτη ὥρα ἐστίν. 19 ἐξ ἡμῶν
last hour it is. Out of us
ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν·
they came out, but not they were out of us;
εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν
if for out of us they were, they had remained
ἂν μεθ' ἡμῶν· ἀλλ' ἵνα
likely with us; but in order that
φανερωθῶσιν ὅτι οὐκ εἰσὶν
they might be manifested that not they are
πάντες ἐξ ἡμῶν. 20 καὶ ὑμεῖς χρίσμα
all out of us. And YOU anointing
ἔχετε ἀπὸ τοῦ ἁγίου·
YOU are having from the holy (one);
οἴδατε πάντες — 21 οὐκ ἔγραψα
YOU have known all (ones) — Not I wrote
ὑμῖν ὅτι οὐκ οἴδατε τὴν
to YOU because not YOU have known the
ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν,
truth, but because YOU have known it,
καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας
and that every lie out of the truth
οὐκ ἔστιν.
not is.

22 Τίς ἐστιν ὁ ψεύστης εἰ μὴ ὁ
Who is the liar if not the (one)
ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός;
denying that Jesus not is the Christ?
οὗτός ἐστιν ὁ ἀντίχριστος, ὁ
This (one) is the antichrist, the (one)
ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.
denying the Father and the Son.

the showy display of
one's means of life—
does not originate with
the Father, but origi-
nates with the world.
17 Furthermore, the
world is passing away
and so is its desire,
but he that does the
will of God remains
forever.

18 Young children,
it is the last hour,
and, just as YOU have
heard that antichrist
is coming, even now
there have come to
be many antichrists;
from which fact we
gain the knowledge
that it is the last hour.
19 They went out from
us, but they were not
of our sort; for if they
had been of our sort,
they would have re-
mained with us. But
[they went out] that
it might be shown up
that not all are of our
sort. 20 And YOU have
an anointing from the
holy one; all of YOU
have knowledge. 21 I
write YOU, not because
YOU do not know the
truth, but because YOU
know it, and because
no lie originates with
the truth.

22 Who is the liar
if it is not the one
that denies that Je-
sus is the Christ?
This is the antichrist,
the one that denies the
Father and the Son.

23 πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ
Everyone the denying the Son not-but
τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν
the Father he is having; the (one) confessing the
υἱὸν καὶ τὸν πατέρα ἔχει. 24 Ὑμεῖς
Son also the Father he is having. YOU
ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν
which YOU heard from beginning, in YOU
μενέτω· ἐὰν ἐν ὑμῖν μείνῃ
let it be remaining; if ever in YOU should remain
ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν
which from beginning YOU heard, also YOU in
τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.
the Son and in the Father YOU will remain.
25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς
And this is the promise which he
ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.
promised to us, the life the everlasting.
26 Ταῦτα ἔγραψα ὑμῖν περὶ
These (things) I wrote to YOU about
τῶν πλανώντων ὑμᾶς. 27 καὶ ὑμεῖς
the (ones) making to err YOU. And YOU
τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ
the anointing which YOU received from him
μένει ἐν ὑμῖν, καὶ οὐ χρείαν
it is remaining in YOU, and not need
ἔχετε ἵνα τις
YOU are having in order that anyone
διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτοῦ
may be teaching YOU; but as the of him
χρίσμα διδάσκει ὑμᾶς περὶ πάντων,
anointing is teaching YOU about all (things),
καὶ ἀληθές ἐστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ
and true it is and not it is lie, and
καθὼς ἐδίδαξεν ὑμᾶς, μένετε
according as it taught YOU, be YOU remaining
ἐν αὐτῷ. 28 Καὶ νῦν, τεκνία,
in him. And now, little children,
μένετε ἐν αὐτῷ, ἵνα ἐὰν
be YOU remaining in him, in order that if ever
φανερωθῇ σχῶμεν
he should be manifested we might have
παρρησίαν καὶ μὴ αἰσχυνθῶμεν
outspokenness and not we might be put to shame
ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.
from him in the presence of him.
29 ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν,
If ever YOU should know that righteous he is,
γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν
YOU are knowing that everyone the doing the

23 Everyone that de-
nies the Son does not
have the Father either.
He that confesses the
Son has the Father al-
so. 24 As for YOU, let
that which YOU have
heard from [the] be-
ginning remain in
YOU. If that which
YOU have heard from
[the] beginning re-
mains in YOU, YOU
will also abide in
union with the Son
and in union with the
Father. 25 Further-
more, this is the
promised thing that he
himself promised us,
the life everlasting.
26 These things I
write YOU about those
who are trying to mis-
lead YOU. 27 And as
for YOU, the anointing
that YOU received from
him remains in YOU,
and YOU do not need
anyone to be teaching
YOU; but, as the
anointing from him is
teaching YOU about all
things, and is true and
is no lie, and just as it
has taught YOU, re-
main in union with
him. 28 So now, little
children, remain in
union with him, that
when he is made
manifest we may have
freeness of speech and
not be shamed away
from him at his
presence. 29 If YOU
know that he is righ-
teous, YOU gain the
knowledge that every-
one who practices

δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
righteousness out of him he has been generated.
3 Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν
See YOU what sort of love has given to us
ὁ πατὴρ ἵνα τέκνα θεοῦ
the Father in order that children of God
κληθῶμεν, καί ἐσμεν. διὰ
we should be called, and we are. Through
τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς
this (thing) the world not is knowing us
ὅτι οὐκ ἔγνω αὐτόν. 2 Ἀγαπητοί, νῦν
because not it knew him. Loved (ones), now
τέκνα θεοῦ ἐσμέν, καὶ οὔπω
children of God we are, and not as yet
ἐφανερώθη τί ἐσόμεθα. οἴδαμεν
was it manifested what we shall be. We have known
ὅτι ἐὰν φανερωθῇ ὅμοιοι
that if ever he should be manifested (ones) like
αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν
to him we will be, because we shall see him
καθώς ἐστιν. 3 καὶ πᾶς ὁ ἔχων
according as he is. And every the (one) having
τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἁγνίζει
the hope this upon him he is purifying
ἑαυτὸν καθὼς ἐκεῖνος ἁγνός ἐστιν.
himself according as that (one) pure he is.
4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ
Every the (one) doing the sin also
τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν
the lawlessness he is doing, and the sin is
ἡ ἀνομία. 5 καὶ οἴδατε ὅτι
the lawlessness. And YOU have known that
ἐκεῖνος ἐφανερώθη ἵνα τὰς
that (one) was manifested in order that the
ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ
sins he might lift up, and sin in him
οὐκ ἔστιν. 6 πᾶς ὁ ἐν αὐτῷ μένων
not is. Every the (one) in him remaining
οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ
not is sinning; every the (one) sinning not
ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.
has seen him not-but he has known him.
7 Τεκνία, μηδεὶς πλανάτω ὑμᾶς·
Little children, no one let make to err YOU;
ὁ ποιῶν τὴν δικαιοσύνην δίκαιός
the (one) doing the righteousness righteous
ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν·
he is, according as that (one) righteous is;

righteousness has been
born from him.
3 See what sort of
love the Father
has given us, so that
we should be called
children of God; and
such we are. That is
why the world does
not have a knowledge
of us, because it has
not come to know him.
2 Beloved ones, now
we are children of
God, but as yet it has
not been made mani-
fest what we shall be.
We do know that
whenever he is made
manifest we shall be
like him, because we
shall see him just as
he is. 3 And everyone
who has this hope set
upon him purifies him-
self just as that one
is pure.
4 Everyone who
practices sin is also
practicing lawlessness,
and so sin is lawless-
ness. 5 YOU know too
that that one was
made manifest to take
away [our] sins, and
there is no sin in him.
6 Everyone remaining
in union with him
does not practice sin;
no one that practices
sin has either seen
him or come to know
him. 7 Little children,
let no one mislead
YOU; he who car-
ries on righteousness
is righteous, just as
that one is righteous.

8 ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ
The (one) doing the sin out of the
διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ
Devil he is, because from beginning the
διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη
Devil is sinning. Into this was manifested
ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ
the Son of the God in order that he might loose
τὰ ἔργα τοῦ διαβόλου.
the works of the Devil.

9 Πᾶς ὁ γεγεννημένος ἐκ
Every the (one) having been generated out of
τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι
the God sin not he is doing, because
σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ
seed of him in him is remaining, and not
δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ
he is able to be sinning, because out of the God
γεγέννηται. 10 ἐν τούτῳ φανερά
he has been generated. In this (thing) manifest
ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα
is the children of the God and the children
τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν
of the Devil; every the (one) not doing
δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ
righteousness not he is out of the God, and
ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.
the (one) not loving the brother of him.
11 ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν
Because this is the message which
ἠκούσατε ἀπ' ἀρχῆς, ἵνα
YOU heard from beginning, in order that
ἀγαπῶμεν ἀλλήλους· 12 οὐ καθὼς
we may be loving one another; not according as
Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ
Cain out of the wicked (one) he was and
ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν
he slaughtered the brother of him; and thanks
τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα
of what slaughtered he him? Because the works
αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ
of him wicked was, the (ones) but of the brother
αὐτοῦ δίκαια.
of him righteous (ones).

13 Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ
Not be YOU wondering, brothers, if is hating
ὑμᾶς ὁ κόσμος. 14 ἡμεῖς οἴδαμεν ὅτι
YOU the world. We have known that
μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς
we have stepped across out of the death into

8 He who carries on sin originates with the Devil, because the Devil has been sinning from [the] beginning. For this purpose the Son of God was made manifest, namely, to break up the works of the Devil.

9 Everyone who has been born from God does not carry on sin, because His [reproductive] seed remains in such one, and he cannot practice sin, because he has been born from God. 10 The children of God and the children of the Devil are evident by this fact: Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother. 11 For this is the message which YOU have heard from [the] beginning, that we should have love for one another; 12 not like Cain, who originated with the wicked one and slaughtered his brother. And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother [were] righteous.

13 Do not marvel, brothers, that the world hates YOU. 14 We know we have passed over from death to

τὴν ζωήν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς·
the life, because we are loving the brothers;
ὁ μὴ ἀγαπῶν μένει ἐν τῷ
the (one) not loving is remaining in the
θανάτῳ. 15 πᾶς ὁ μισῶν τὸν ἀδελφὸν
death. Every the (one) hating the brother
αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε
of him man-killer he is, and YOU have known
ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν
that every man-killer not is having life
αἰώνιον ἐν αὐτῷ μένουσαν. 16 Ἐν τούτῳ
everlasting in him remaining. In this
ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος
we have known the love, because that (one)
ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς
over us the soul of him he put; and we
ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς
are owing over the brothers the souls
θεῖναι. 17 ὃς δ' ἂν ἔχῃ τὸν
to put. Who but likely may be having the
βίον τοῦ κόσμου καὶ θεωρῇ
life (means) of the world and he may be beholding
τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα καὶ
the brother of him need having and
κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ'
he might shut up the bowels of him from
αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει
him, how the love of the God is remaining
ἐν αὐτῷ; 18 Τεκνία, μὴ ἀγαπῶμεν
in him? Little children, not may we be loving
λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ
to word neither to the tongue but in work
καὶ ἀληθείᾳ.
and truth.

19 Ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς
In this we shall know that out of the
ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ
truth we are, and in front of him
πείσομεν τὴν καρδίαν ἡμῶν 20 ὅτι
we shall persuade the heart of us because
ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία,
if ever may be knowing down on of us the heart,
ὅτι μείζων ἐστὶν ὁ θεὸς τῆς
because greater is the God of the
καρδίας ἡμῶν καὶ γινώσκει πάντα.
heart of us and he is knowing all (things).
21 Ἀγαπητοί, ἐὰν ἡ καρδία μὴ
Loved (ones), if ever the heart not
καταγινώσκῃ, παρρησίαν
may be knowing down on, outspokenness

life, because we love the brothers. He who does not love remains in death. 15 Everyone who hates his brother is a manslayer, and YOU know that no manslayer has everlasting life remaining in him. 16 By this we have come to know love, because that one surrendered his soul for us; and we are under obligation to surrender [our] souls for [our] brothers. 17 But whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? 18 Little children, let us love, neither in word nor with the tongue, but in deed and truth.

19 By this we shall know that we originate with the truth, and we shall assure our hearts before him 20 as regards whatever our hearts may condemn us in, because God is greater than our hearts and knows all things. 21 Beloved ones, if [our] hearts do not condemn [us], we have freeness of speech

ἔχομεν πρὸς τὸν θεόν, 22 καὶ ὃ
we are having toward the God, and which
ἂν αἰτῶμεν λαμβάνομεν ἀπ'
likely we may be asking we are receiving from
αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ
him, because the commandments of him
τηροῦμεν καὶ τὰ ἀρεστὰ
we are observing and the (things) pleasing
ἐνώπιον αὐτοῦ ποιοῦμεν. 23 καὶ αὕτη
in sight of him we are doing. And this
ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα
is the commandment of him, in order that
πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ
we should believe to the name of the Son of him
Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους,
of Jesus Christ and we may be loving one another,
καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 24 καὶ
according as he gave commandment to us. And
ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν
the (one) observing the commandments of him in
αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ
him he is remaining and he in him; and
ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν
in this we are knowing that he is remaining in
ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν
us, out of the spirit of which to us
ἔδωκεν.
he gave.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι
Loved (ones), not to every spirit
πιστεύετε, ἀλλὰ δοκιμάζετε τὰ
be you believing, but be you proving the
πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι
spirits if out of the God it is, because
πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν
many false prophets have gone forth into the
κόσμον.
world.
2 Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ
In this you are knowing the spirit of the
θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν
God; every spirit which is confessing Jesus
Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ
Christ in flesh having come out of the God
ἐστίν, 3 καὶ πᾶν πνεῦμα ὃ μὴ
it is, and every spirit which not
ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ
is confessing the Jesus out of the God not
ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ
he is; and this is the [spirit] of the

toward God; 22 and
whatever we ask we
receive from him, be-
cause we are observ-
ing his command-
ments and are doing
the things that are
pleasing in his eyes.
23 Indeed, this is his
commandment, that
we have faith in the
name of his Son Je-
sus Christ and be lov-
ing one another, just
as he gave us com-
mandment. 24 More-
over, he who observes
his commandments
remains in union with
him, and he in union
with such one; and by
this we gain the
knowledge that he is
remaining in union
with us, owing to the
spirit which he gave
us.

4 Beloved ones, do
not believe every
inspired expression,
but test the inspired
expressions to see
whether they orig-
inate with God, be-
cause many false
prophets have gone
forth into the world.
2 You gain the
knowledge of the in-
spired expression from
God by this: Every
inspired expression
that confesses Jesus
Christ as having come
in the flesh originates
with God, 3 but every
inspired expression
that does not confess
Jesus does not orig-
inate with God. Fur-
thermore, this is the

ἀντιχρίστου, ὃ ἀκηκόατε ὅτι
antichrist, which you have heard that
ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.
it is coming, and now in the world it is already.
4 Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τεκνία,
You out of the God you are, little children,
καὶ νενικήκατε αὐτούς, ὅτι μείζων
and you have conquered them, because greater
ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ
is the (one) in you than the (one) in the
κόσμῳ· 5 αὐτοὶ ἐκ τοῦ κόσμου εἰσίν·
world; they out of the world they are;
διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν
through this out of the world they are speaking
καὶ ὁ κόσμος αὐτῶν ἀκούει. 6 ἡμεῖς
and the world of them is hearing. We
ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν
out of the God we are; the (one) knowing the
θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ
God is hearing of us, who not is out of the
θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου
God not is hearing of us. Out of this
γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ
we are knowing the spirit of the truth and
τὸ πνεῦμα τῆς πλάνης.
the spirit of the error.
7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους,
Loved (ones), may we be loving one another,
ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ
because the love out of the God is, and
πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ
every the (one) loving out of the God
γεγέννηται καὶ γινώσκει τὸν θεόν.
has been generated and he is knowing the God.
8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν,
The (one) not loving not knew the God,
ὅτι ὁ θεὸς ἀγάπη ἐστίν. 9 ἐν τούτῳ
because the God love is. In this
ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν,
was manifested the love of the God in us,
ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ
because the Son of him the only-begotten
ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον
has sent off the God into the world
ἵνα ζήσωμεν δι' αὐτοῦ. 10 ἐν
in order that we might live through him. In
τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς
this is the love, not that we
ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν
have loved the God, but that he loved

antichrist's [inspired
expression] which you
have heard was com-
ing, and now it is
already in the world.
4 You originate with
God, little children,
and you have con-
quered those [per-
sons], because he that
is in union with you
is greater than he
that is in union with
the world. 5 They orig-
inate with the world;
that is why they speak
[what proceeds] from
the world and the
world listens to them.
6 We originate with
God. He that gains
the knowledge of God
listens to us; he that
does not originate
with God does not
listen to us. This is
how we take note of
the inspired expres-
sion of truth and the
inspired expression of
error.
7 Beloved ones, let
us continue loving one
another, because love
is from God, and
everyone who loves
has been born from
God and gains the
knowledge of God.
8 He that does not
love has not come to
know God, because
God is love. 9 By this
the love of God was
made manifest in our
case, because God sent
forth his only-begot-
ten Son into the world
that we might gain
life through him.
10 The love is in this
respect, not that we
have loved God,
but that he loved

ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν
us and he sent off the Son of him propitiation
περὶ τῶν ἁμαρτιῶν ἡμῶν.
about the sins of us.

11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν
Loved (ones), if thus the God loved
ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους
us, also we are owing one another
ἀγαπᾶν. 12 θεὸν οὐδεὶς πώποτε
to be loving. God no one at any time
τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους,
has viewed. If ever we may be loving one another,
ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη
the God in us is remaining and the love
αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν. 13 ἐν
of him having been perfected in us it is. In
τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ
this we are knowing that in him
μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ
we are remaining and he in us, because out of
τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. 14 Καὶ
the spirit of him he has given to us. And
ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι
we have viewed and we are bearing witness that
ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ
the Father has sent off the Son Savior of the
κόσμου. 15 ὃς ἐὰν ὁμολογήσῃ ὅτι
world. Who if ever might confess that
Ἰησοῦς Χριστός ἐστιν ὁ υἱὸς τοῦ θεοῦ,
Jesus Christ is the Son of the God,
ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ
the God in him is remaining and he in the
θεῷ. 16 Καὶ ἡμεῖς ἐγνώκαμεν καὶ
God. And we have known and
πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ
we have believed the love which is having the
θεὸς ἐν ἡμῖν.
God in us.

Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ
The God love is, and the (one)
μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει
remaining in the love in the God is remaining
καὶ ὁ θεὸς ἐν αὐτῷ μένει. 17 Ἐν τούτῳ
and the God in him is remaining. In this
τετελείωται ἡ ἀγάπη μεθ' ἡμῶν,
has been perfected the love with us,
ἵνα παρρησίαν ἔχωμεν ἐν
in order that outspokenness we may be having in
τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς
the day of the judgment, because according as

us and sent forth his Son as a propitiatory sacrifice for our sins.

11 Beloved ones, if this is how God loved us, then we are ourselves under obligation to love one another.
12 At no time has anyone beheld God. If we continue loving one another, God remains in us and his love is made perfect in us.
13 By this we gain the knowledge that we are remaining in union with him and he in union with us, because he has imparted his spirit to us.
14 In addition, we ourselves have beheld and are bearing witness that the Father has sent forth his Son as Savior of the world.
15 Whoever makes the confession that Jesus Christ is the Son of God, God remains in union with such one and he in union with God.
16 And we ourselves have come to know and have believed the love that God has in our case.

God is love, and he that remains in love remains in union with God and God remains in union with him.
17 This is how love has been made perfect with us, that we may have freeness of speech in the day of judgment, because, just as

ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ
that (one) is also we are in the world
τούτῳ. 18 φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ'
this. Fear not is in the love, but
ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον,
the perfect love outside is throwing the fear,
ὅτι ὁ φόβος κόλασιν ἔχει, ὁ
because the fear lopping off is having, the (one)
δὲ φοβούμενος οὐ τετελείωται ἐν τῇ
but fearing not has been perfected in the
ἀγάπῃ. 19 Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς
love. We are loving because he
πρῶτος ἠγάπησεν ἡμᾶς.
first loved us.

20 ἐάν τις εἴπῃ ὅτι Ἀγαπῶ
If ever anyone should say that I am loving
τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ
the God, and the brother of him
μισῇ, ψεύστης ἐστίν· ὁ γὰρ
he may be hating, liar he is; the (one) for
μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν,
not loving the brother of him whom he has seen,
τὸν θεὸν ὃν οὐχ ἑώρακεν οὐ δύναται
the God whom not he has seen not he is able
ἀγαπᾶν. 21 καὶ ταύτην τὴν ἐντολὴν
to be loving. And this the commandment
ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ
we are having from him, in order that the (one)
ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν
loving the God may be loving also the
ἀδελφὸν αὐτοῦ.
brother of him.

5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν
Every the (one) believing that Jesus is
ὁ χριστὸς ἐκ τοῦ θεοῦ γεγέννηται,
the Christ out of the God he has been generated,
καὶ πᾶς ὁ ἀγαπῶν τὸν
and every the (one) loving the (one)
γεννήσαντα ἀγαπᾷ τὸν
having generated he is loving the (one)
γεγεννημένον ἐξ αὐτοῦ. 2 ἐν τούτῳ
having been generated out of him. In this
γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα
we are knowing that we are loving the children
τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ
of the God, whenever the God we may love and
τὰς ἐντολὰς αὐτοῦ ποιῶμεν·
the commandments of him we may be doing;

that one is, so are we ourselves in this world.
18 There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint. Indeed, he that is under fear has not been made perfect in love.
19 As for us, we love, because he first loved us.

20 If anyone makes the statement: "I love God," and yet is hating his brother, he is a liar. For he who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen.
21 And this commandment we have from him, that the one who loves God should be loving his brother also.

5 Everyone believing that Jesus is the Christ has been born from God, and everyone who loves the one that caused to be born loves him who has been born from that one.
2 By this we gain the knowledge that we are loving the children of God, when we are loving God and doing his commandments.

3 αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ
This for is the love of the God
ἵνα τὰς ἐντολὰς αὐτοῦ
in order that the commandments of him
τηρῶμεν, καὶ αἱ ἐντολαὶ
we may be observing, and the commandments
αὐτοῦ βαρεῖαι οὐκ εἰσίν, 4 ὅτι πᾶν
of him heavy not are, because every
τὸ γεγεννημένον ἐκ τοῦ θεοῦ
the (thing) having been generated out of the God
νικᾷ τὸν κόσμον. καὶ αὕτη ἐστὶν ἡ
is conquering the world. And this is the
νίκη ἡ νικήσασα τὸν κόσμον,
conquest the (one) having conquered the world,
ἡ πίστις ἡμῶν.
the faith of us.
5 τίς ἐστιν δὲ ὁ νικῶν τὸν
Who is but the (one) conquering the
κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς
world if not the (one) believing that Jesus
ἐστιν ὁ υἱὸς τοῦ θεοῦ; 6 Οὗτός ἐστιν
is the Son of the God? This is
ὁ ἐλθὼν δι' ὕδατος καὶ
the (one) having come through water and
αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι
blood, Jesus Christ; not in the water
μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ
only but in the water and in the blood; and
τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν,
the spirit is the (thing) bearing witness,
ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7 ὅτι
because the spirit is the truth. Because
τρεῖς εἰσὶν οἱ μαρτυροῦντες, 8 τὸ
three are the (ones) bearing witness, the
πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ
spirit and the water and the blood, and the
τρεῖς εἰς τὸ ἕν εἰσιν.
three into the one (thing) are.
9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων
If the witness of the men
λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ
we are receiving, the witness of the God
μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία
greater is, because this is the witness
τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ
of the God that he has given in witness about the
υἱοῦ αὐτοῦ. 10 ὁ πιστεύων εἰς τὸν
Son of him. The (one) believing into the

3 For this is what the
love of God means,
that we observe his
commandments; and
yet his command-
ments are not bur-
densome, 4 because
everything that has
been born from God
conquers the world.
And this is the con-
quest that has con-
quered the world, our
faith.
5 Who is the one
that conquers the
world but he who has
faith that Jesus is
the Son of God?
6 This is he that
came by means of
water and blood, Je-
sus Christ; not with
the water only, but
with the water and
with the blood. And
the spirit is that
which is bearing
witness, because the
spirit is the truth.
7 For there are three
witness bearers, 8 the
spirit and the water
and the blood, and
the three are in agree-
ment.[a]
9 If we receive the
witness men give, the
witness God gives
is greater, because
this is the witness
God gives, the fact
that he has borne wit-
ness concerning his
Son. 10 The [person]
putting his faith in the

8[a] Literally, "the three (witness bearers) are for the one thing." See Appendix under 1 John 5:7, 8.

υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν
Son of the God is having the witness in
αὐτῷ· ὁ μὴ πιστεύων τῷ θεῷ
him; the (one) not believing to the God
ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ
liar he has made him, because not
πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν
he has believed into the witness which
μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ
he has given in witness the God about the Son
αὐτοῦ. 11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι
of him. And this is the witness, that
ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη
life everlasting gave the God to us, and this
ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. 12 ὁ
the life in the Son of him is. The (one)
ἔχων τὸν υἱὸν ἔχει τὴν ζωήν· ὁ μὴ
having the Son is having the life; the (one) not
ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ
having the Son of the God the life not
ἔχει.
he is having.
13 Ταῦτα ἔγραψα ὑμῖν ἵνα
These (things) I wrote to YOU in order that
εἰδῆτε ὅτι ζωὴν ἔχετε
YOU might know that life YOU are having
αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ
everlasting, to the (ones) believing into the
ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 14 καὶ αὕτη
name of the Son of the God. And this
ἐστὶν ἡ παρρησία ἣν ἔχομεν
is the outspokenness which we are having
πρὸς αὐτόν, ὅτι ἐάν τι
toward him, that if ever anything
αἰτώμεθα κατὰ τὸ θέλημα
we may be asking for selves according to the will
αὐτοῦ ἀκούει ἡμῶν. 15 καὶ ἐὰν
of him he is hearing of us. And if ever
οἴδαμεν ὅτι ἀκούει ἡμῶν ὃ
we have known that he is hearing of us what
ἐὰν αἰτώμεθα, οἴδαμεν
if ever we may be asking for self, we have known
ὅτι ἔχομεν τὰ αἰτήματα ἃ
that we are having the things asked which
ᾐτήκαμεν ἀπ' αὐτοῦ.
we have asked from him.
16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ
If ever anyone should see the brother of him
ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον,
sinning sin not toward death,

Son of God has
the witness given
in his own case.
The [person] not
having faith in God
has made him a
liar, because he has
not put his faith
in the witness given,
which God as wit-
ness has given con-
cerning his Son.
11 And this is the
witness given, that
God gave us everlast-
ing life, and this life
is in his Son. 12 He
that has the Son has
this life; he that
does not have the
Son of God does not
have this life.
13 I write YOU these
things that YOU may
know that YOU have
life everlasting, YOU
who put YOUR faith
in the name of
the Son of God.
14 And this is the
confidence that we
have toward him,
that, no matter what
it is that we ask ac-
cording to his will,
he hears us. 15 Fur-
ther, if we know
he hears us respect-
ing whatever we are
asking, we know we
are to have the
things asked since we
have asked them of
him.
16 If anyone catches
sight of his brother
sinning a sin that
does not incur death,

αἰτήσει, καὶ δώσει αὐτῷ ζωήν,
he will ask, and he will give to him life,
τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον.
to the (ones) sinning not toward death.
ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ
Is sin toward death; not about
ἐκείνης λέγω ἵνα
that [sin] I am saying in order that
ἐρωτήσῃ. 17 πᾶσα ἀδικία
he should request. All unrighteousness
ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς
sin is, and is sin not toward
θάνατον.
death.

18 Οἴδαμεν ὅτι πᾶς ὁ
We have known that every the (one)
γεγεννημένος ἐκ τοῦ θεοῦ οὐχ
having been generated out of the God not
ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς
he is sinning, but the (one) having been generated
ἐκ τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ
out of the God is keeping him, and the
πονηρὸς οὐχ ἅπτεται αὐτοῦ.
wicked (one) not is touching of him.
19 οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν,
We have known that out of the God we are,
καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.
and the world whole in the wicked (one) is lying.
20 οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ
We have known but that the Son of the God
ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν
is come, and he has given to us mental perception
ἵνα γινώσκομεν τὸν ἀληθινόν·
in order that we are knowing the true (one);
καί ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ
and we are in the true (one), in the Son of him
Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς
to Jesus Christ. This (one) is the true
θεὸς καὶ ζωὴ αἰώνιος. 21 Τεκνία,
God and life everlasting. Little children,
φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.
guard you selves from the idols.

he will ask, and he
will give life to him,
yes, to those not sin-
ning so as to incur
death. There is a sin
that does incur death.
It is concerning that
sin that I do not tell
him to make request.
17 All unrighteousness
is sin; and yet there
is a sin that does not
incur death.

18 We know that
every [person] that
has been born from
God does not practice
sin, but the One born
from God watches
him, and the wicked
one does not fasten
his hold on him.
19 We know we orig-
inate with God, but
the whole world is
lying in the [power
of the] wicked one.
20 But we know that
the Son of God
has come, and he
has given us intel-
lectual capacity that
we may gain the
knowledge of the true
one. And we are in
union with the true
one, by means of his
Son Jesus Christ. This
is the true God and
life everlasting. 21 Lit-
tle children, guard
yourselves from idols.

ΙΩΑΝΟΥ Β
OF JOHN 2

1 Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς
The older man to chosen lady and to the
τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ,
children of her, whom I am loving in truth,
καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ
and not I alone but also all the (ones)
ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν
having known the truth, through the
ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ'
truth the (one) remaining in us, and with
ἡμῶν ἔσται εἰς τὸν αἰῶνα· 3 ἔσται μεθ'
us it will be into the age; will be with
ἡμῶν χάρις ἔλεος εἰρήνη παρὰ
us undeserved kindness mercy peace beside
θεοῦ πατρός, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ
of God Father, and beside of Jesus Christ the
υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.
Son of the Father, in truth and love.
4 Ἐχάρην λίαν ὅτι εὕρηκα
I rejoiced excessively because I have found
ἐκ τῶν τέκνων σου περιπατοῦντας ἐν
out of the children of you (ones) walking in
ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν
truth, according as commandment we received
παρὰ τοῦ πατρός. 5 καὶ νῦν
beside of the Father. And now
ἐρωτῶ σε, κυρία, οὐχ ὡς
I am requesting of you, lady, not as
ἐντολὴν γράφων σοι καινὴν ἀλλὰ
commandment writing to you new (one) but
ἣν εἴχαμεν ἀπ' ἀρχῆς, ἵνα
which we were having from beginning, in order that
ἀγαπῶμεν ἀλλήλους. 6 καὶ αὕτη ἐστὶν
we may be loving one another. And this is
ἡ ἀγάπη, ἵνα περιπατῶμεν
the love, in order that we may be walking
κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ
according to the commandments of him; this the
ἐντολή ἐστιν, καθὼς ἠκούσατε ἀπ'
commandment is, according as you heard from
ἀρχῆς, ἵνα ἐν αὐτῇ
beginning, in order that in it
περιπατῆτε. 7 ὅτι πολλοὶ
you may be walking. Because many

1 The older man
to the chosen lady
and to her children,
whom I truly love,
and not I alone, but
all those also who
have come to know
the truth, 2 because
of the truth that re-
mains in us, and it
will be with us for-
ever. 3 There will be
with us undeserved
kindness, mercy and
peace from God the
Father and from Je-
sus Christ the Son of
the Father, with truth
and love.

4 I rejoice very much
because I have found
certain ones of your
children walking in
the truth, just as
we received command-
ment from the Father.
5 So now I request
you, lady, as [a per-
son] writing you, not
a new commandment,
but one which we had
from [the] beginning,
that we love one an-
other. 6 And this is
what love means, that
we go on walking ac-
cording to his com-
mandments. This is
the commandment,
just as YOU people
have heard from [the]
beginning, that YOU
should go on walking
in it. 7 For many

πλάνοι ἐξῆλθαν εἰς τὸν κόσμον,
errant (ones) went out into the world,
οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν
the (ones) not confessing Jesus Christ
ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος
coming in flesh; this is the errant (one)
καὶ ὁ ἀντίχριστος.
and the antichrist.
8 βλέπετε ἑαυτούς, ἵνα μὴ
Be YOU looking at selves, in order that not
ἀπολέσητε ἃ ἠργασάμεθα,
YOU might destroy what (things) we worked,
ἀλλὰ μισθὸν πλήρη ἀπολάβητε.
but reward full YOU might receive off.
9 πᾶς ὁ προάγων καὶ μὴ μένων
Every the (one) going before and not remaining
ἐν τῇ διδαχῇ τοῦ χριστοῦ θεὸν οὐκ
in the teaching of the Christ God not
ἔχει· ὁ μένων ἐν τῇ διδαχῇ,
he is having; the (one) remaining in the teaching,
οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν
this (one) and the Father and the Son
ἔχει. 10 εἴ τις ἔρχεται πρὸς ὑμᾶς
he is having. If anyone is coming toward YOU
καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ
and this the teaching not he is bearing, not
λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ
be YOU receiving him into house and
χαίρειν αὐτῷ μὴ λέγετε·
to be rejoicing to him not be YOU saying;
11 ὁ λέγων γὰρ αὐτῷ χαίρειν
the (one) saying for to him to be rejoicing
κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς
he is sharing to the works of him to the
πονηροῖς.
wicked (ones).
12 Πολλὰ ἔχων ὑμῖν γράφειν
Many (things) having to YOU to be writing
οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος,
not I wished through paper and black [ink],
ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ
but I am hoping to come to be toward YOU and
στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ
mouth toward mouth to speak, in order that the
χαρὰ ὑμῶν πεπληρωμένη ᾖ.
joy of YOU having been fulfilled may be.

deceivers have gone forth into the world, persons not confessing Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.
8 Look out for yourselves, that YOU do not lose the things we have worked to produce, but that YOU may obtain a full reward.
9 Everyone that pushes ahead and does not remain in the teaching of the Christ does not have God. He that does remain in this teaching is the one that has both the Father and the Son.
10 If anyone comes to YOU and does not bring this teaching, never receive him into YOUR homes or say a greeting to him.
11 For he that says a greeting to him is a sharer in his wicked works.[a]
12 Although I have many things to write YOU, I do not desire to do so with paper and ink, but I am hoping to come to YOU and to speak with YOU face to face, that YOUR joy may be in full measure.

11[a] Vg[s] adds: "Look! I have told you beforehand so that you may not be confused in the day of the Lord." J[7,8] add: "(Look! I have told you beforehand that you may not be ashamed in Jehovah's day.)"

13 Ἀσπάζεταί σε τὰ τέκνα τῆς
Is greeting you the children of the
ἀδελφῆς σου τῆς ἐκλεκτῆς.
sister of you of the chosen (one).

13 The children of your sister, the chosen one, send you their greetings.

ΙΩΑΝΟΥ Γ

OF JOHN 3

1 Ὁ πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ,
The older man to Gaius the loved (one),
ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
whom I am loving in truth.
2 Ἀγαπητέ, περὶ πάντων εὔχομαί
Loved (one), about all (things) I am praying
σε εὐοδοῦσθαι καὶ ὑγιαίνειν,
you to make one's way well and to be in health,
καθὼς εὐοδοῦταί σου ἡ
according as is making its way well of you the
ψυχή. 3 ἐχάρην γὰρ λίαν
soul. I rejoiced for excessively
ἐρχομένων ἀδελφῶν καὶ
of (ones) coming of brothers and
μαρτυρούντων σου τῇ ἀληθείᾳ,
of (ones) bearing witness of you to the truth,
καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.
according as you in truth you are walking about.
4 μειζοτέραν τούτων οὐκ ἔχω
More greater of these (things) not I am having
χάριν, ἵνα ἀκούω τὰ
thankfulness, in order that I may be hearing the
ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.
my children in the truth walking about.
5 Ἀγαπητέ, πιστὸν ποιεῖς
Loved (one), faithful (thing) you are doing
ὃ ἐὰν ἐργάσῃ εἰς τοὺς
which (thing) if ever you should work into the
ἀδελφοὺς καὶ τοῦτο ξένους, 6 οἳ
brothers and this strangers, who
ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον
bore witness of you to the love in sight
ἐκκλησίας, οὓς καλῶς ποιήσεις
of ecclesia, which (ones) finely you will do
προπέμψας ἀξίως τοῦ θεοῦ·
having sent forward worthily of the God;

1 The older man to Ga'ius, the beloved, whom I truly love.
2 Beloved one, I pray that in all things you may be prospering and having good health, just as your soul is prospering.
3 For I rejoiced very much when brothers came and bore witness to the truth you hold, just as you go on walking in the truth.
4 No greater cause for thankfulness do I have than these things, that I should be hearing that my children go on walking in the truth.
5 Beloved one, you are doing a faithful work in whatever you do for the brothers, and strangers at that,
6 who have borne witness to your love before the congregation. These you will please send on their way in a manner worthy of God.

7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθαν μηδὲν
over for the name they went out nothing
λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. 8 ἡμεῖς
receiving from the nationals. We
οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς
therefore we are owing to be receiving under the
τοιούτους, ἵνα συνεργοὶ
such ones, in order that fellow workers
γινώμεθα τῇ ἀληθείᾳ.
we may become to the truth.

9 Ἔγραψά τι τῇ ἐκκλησίᾳ·
I wrote something to the ecclesia;
ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης
but the (one) liking to be first of them Diotrephes
οὐκ ἐπιδέχεται ἡμᾶς. 10 διὰ
not is receiving upon us. Through
τοῦτο, ἐὰν ἔλθω,
this, if ever I should come,
ὑπομνήσω αὐτοῦ τὰ ἔργα
I shall bring under remembrance of him the works
ἃ ποιεῖ, λόγοις πονηροῖς
which he is doing, to words wicked
φλυαρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ
chattering about us, and not being satisfied upon
τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς
these (things) neither he is receiving upon the
ἀδελφοὺς καὶ τοὺς βουλομένους
brothers and the (ones) wishing
κωλύει καὶ ἐκ τῆς ἐκκλησίας
he is hindering and out of the ecclesia
ἐκβάλλει.
he is throwing out.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ
Loved (one), not be you imitating the
κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ
bad (thing) but the good (thing). The (one)
ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ
doing good out of the God is; the (one)
κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.
doing bad not has seen the God.
12 Δημητρίῳ μεμαρτύρηται ὑπὸ
To Demetrius witness has been borne by
πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ
all (ones) and by very the truth; and
ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας
we but are bearing witness, and you have known
ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστιν.
that the witness of us true is.

7 For it was in be-
half of [his] name
that they went forth,
not taking anything
from the people of
the nations. 8 We,
therefore, are under
obligation to receive
such persons hospita-
bly, that we may
become fellow work-
ers in the truth.
9 I wrote something
to the congregation,
but Di·ot′re·phes, who
likes to have the first
place among them,
does not receive any-
thing from us with
respect. 10 That is
why, if I come, I will
call to remembrance
his works which he
goes on doing, chat-
tering about us with
wicked words. Also,
not being content
with these things, nei-
ther does he himself
receive the brothers
with respect, and
those who are want-
ing to receive them
he tries to hinder
and to throw out of
the congregation.
11 Beloved one, be an
imitator, not of what
is bad, but of what is
good. He that does
good originates with
God. He that does
bad has not seen God.
12 De·me′tri·us has
had witness borne to
him by them all and
by the truth itself.
In fact, we, also, are
bearing witness, and
you know that the wit-
ness we give is true.

13 Πολλὰ εἶχον γράψαι σοι,
Many (things) I was having to write to you,
ἀλλ' οὐ θέλω διὰ μέλανος καὶ
but not I am willing through black [ink] and
καλάμου σοι γράφειν· 14 ἐλπίζω δὲ
reed to you to be writing; I am hoping but
εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς
immediately you to see, and mouth toward
στόμα λαλήσομεν.
mouth we shall speak.
Εἰρήνη σοι.
Peace to you.
ἀσπάζονταί σε οἱ φίλοι. ἀσπάζου τοὺς
Are greeting you the friends. Be greeting the
φίλους κατ' ὄνομα.
friends according to name.

13 I had many things
to write you, yet
I do not wish to go
on writing you with
ink and pen. 14 But
I am hoping to see
you directly, and we
shall speak face to
face.
May you have peace.
The friends send you their greetings. Give my greetings to the friends by name.

ΙΟΥΔΑ
OF JUDE

1 Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς
Judas of Jesus Christ slave, brother
δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ
but of James, to the (ones) in God Father
ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ
having been loved and to Jesus Christ
τετηρημένοις κλητοῖς·
to (ones) having been kept called (ones);
2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη
Mercy to YOU and peace and love
πληθυνθείη.
may it be multiplied.
3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος
Loved (ones), every speedup making
γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν
to be writing to YOU about the common of us
σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν
salvation necessity I had to write to YOU
παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ
encouraging to be struggling upon to the once for all
παραδοθείσῃ τοῖς ἁγίοις
having been given beside to the holy (ones)
πίστει. 4 παρεισεδύησαν γάρ τινες
to faith. Slipped into beside for some

1 Jude, a slave of
Jesus Christ, but a
brother of James, to
the called ones who
are loved in relation-
ship with God [the]
Father and preserved
for Jesus Christ:
2 May mercy and
peace and love be
increased to YOU.
3 Beloved ones,
though I was making
every effort to write
YOU about the sal-
vation we hold in
common, I found it
necessary to write YOU
to exhort YOU to put
up a hard fight for the
faith that was once
for all time delivered
to the holy ones. 4 My
reason is that certain
men have slipped in

ἄνθρωποι, οἱ πάλαι
men, the (ones) of old
προγεγραμμένοι εἰς τοῦτο τὸ
having been written before into this the
κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ
judgment, irreverential (ones), the of the God
ἡμῶν χάριτα μετατιθέντες εἰς
of us undeserved kindness putting across into
ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ
loose conduct and the only master and
κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.
Lord of us of Jesus Christ (ones) denying.
5 Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι,
To remind but YOU I am wishing,
εἰδότας ἅπαξ πάντα, ὅτι
(ones) having known once for all all (things), that
Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας
Lord people out of earth of Egypt having saved
τὸ δεύτερον τοὺς μὴ πιστεύσαντας
the second [time] the (ones) not having believed
ἀπώλεσεν, 6 ἀγγέλους τε τοὺς μὴ
he destroyed, angels and the (ones) not
τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ
having kept the of selves beginning but
ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς
having left off the own dwelling place into
κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις
judgment of great day to bonds ever-being
ὑπὸ ζόφον τετήρηκεν· 7 ὡς Σόδομα
under gloom he has kept; as Sodom
καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν
and Gomorrah and the about them cities, the
ὅμοιον τρόπον τούτοις
like manner to these (ones)
ἐκπορνεύσασαι καὶ
[cities] having committed fornication out and
ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας,
having gone off behind flesh different,
πρόκεινται δεῖγμα πυρὸς
they are lying before something shown of fire
αἰωνίου δίκην ὑπέχουσαι.
everlasting justice having under.
8 Ὁμοίως μέντοι καὶ οὗτοι
Likewise indeed-to you also these
ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν,
dreaming (ones) flesh indeed are defiling,
κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ
lordship but they are putting aside, glories but

who have long ago
been appointed by the
Scriptures to this
judgment, ungodly
men, turning the un-
deserved kindness of
our God into an excuse
for loose conduct and
proving false to our
only Owner and Lord,
Jesus Christ.
5 I desire to remind
YOU, despite YOUR
knowing all things
once for all time, that
Jehovah,[a] although he
saved a people out of
the land of Egypt,
afterwards destroyed
those not showing
faith. 6 And the angels
that did not keep
their original position
but forsook their own
proper dwelling place
he has reserved with
eternal bonds under
dense darkness for the
judgment of the great
day. 7 So too Sod′om
and Go·mor′rah and
the cities about them,
after they in the same
manner as the fore-
going ones had com-
mitted fornication
excessively and gone
out after flesh for un-
natural use, are placed
before [us] as a
[warning] example by
undergoing the judi-
cial punishment of
everlasting fire.
8 In like manner,
notwithstanding, these
men too indulging in
dreams, are defiling
the flesh and dis-
regarding lordship and

5[a] Jehovah, $J^{7,8,11-14,16-18}$; the Lord, ℵC; God, Sy^{h}; Jesus, BAVg.

βλασφημοῦσιν. 9 Ὁ δὲ Μιχαὴλ ὁ
they are blaspheming. The but Michael the
ἀρχάγγελος, ὅτε τῷ
archangel, when to the
διαβόλῳ διακρινόμενος
Devil having judged for self dividedly
διελέγετο περὶ τοῦ
he was saying in disagreement about of the
Μωυσέως σώματος, οὐκ ἐτόλμησεν κρίσιν
Moses of body, not he dared judgment
ἐπενεγκεῖν βλασφημίας, ἀλλὰ εἶπεν
to bear upon of blasphemy, but he said
Ἐπιτιμήσαι σοι Κύριος.
May he give rebuke to you Lord.
10 Οὗτοι δὲ ὅσα μὲν
These (ones) but as many (things) as indeed
οὐκ οἴδασιν βλασφημοῦσιν,
not they have known they are blaspheming,
ὅσα δὲ φυσικῶς ὡς τὰ
as many (things) as but naturally as the
ἄλογα ζῷα ἐπίστανται, ἐν
unreasoning living things they are well knowing, in
τούτοις φθείρονται.
these (things) they are corrupting themselves.
11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ
Woe to them, because to the way of the
Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ
Cain they went, and to the error of the
Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ
Balaam of reward they were poured out, and to the
ἀντιλογίᾳ τοῦ Κορὲ
contrary saying of the Korah
ἀπώλοντο. 12 οὗτοί εἰσιν
they destroyed themselves. These are
οἱ ἐν ταῖς ἀγάπαις ὑμῶν
the (ones) in the love [feasts] of YOU
σπιλάδες συνευωχούμενοι, ἀφόβως
hidden rocks feeding selves well together, fearlessly
ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ
selves shepherding, clouds waterless by
ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ
winds being borne beside, trees autumnal
ἄκαρπα δὶς ἀποθανόντα ἐκριζωθέντα,
fruitless twice having died having been rooted out,
13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς
waves wild of sea foaming upon the
ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται
of selves shameful things, stars wandering

speaking abusively of
glorious ones. 9 But
when Michael the
archangel had a dif-
ference with the Devil
and was disputing
about Moses' body, he
did not dare to bring
a judgment against
him in abusive terms,
but said: "May Je-
hovah[a] rebuke you."
10 Yet these [men]
are speaking abusive-
ly of all the things
they really do not
know; but all the
things that they do
understand naturally
like the unreasoning
animals, in these
things they go on cor-
rupting themselves.
11 Too bad for them,
because they have
gone in the path of
Cain, and have rushed
into the erroneous
course of Ba′laam for
reward, and have per-
ished in the rebellious
talk of Ko′rah!
12 These are the rocks
hidden below water
in YOUR love feasts
while they feast with
YOU, shepherds that
feed themselves with-
out fear; waterless
clouds carried this way
and that by winds;
trees in autumn time,
but fruitless, having
died twice, having
been uprooted; 13 wild
waves of the sea that
foam up their own
causes for shame; stars
with no set course,

9[a] Jehovah, $J^{7,8,11-14,16-18}$; the Lord, $BAVgSy^{h}$; God, ℵ.

οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα
to whom the gloom of the darkness into age
τετήρηται.
has been kept.
14 Ἐπροφήτευσεν δὲ καὶ τούτοις
Prophesied but also to these (ones)
ἕβδομος ἀπὸ Ἀδὰμ Ἑνὼχ λέγων Ἰδοὺ
seventh (one) from Adam Enoch saying Look!
ἦλθεν Κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ,
Came Lord in holy myriads of him,
15 ποιῆσαι κρίσιν κατὰ πάντων καὶ
to do judgment down on all (ones) and
ἐλέγξαι πάντας τοὺς ἀσεβεῖς περὶ
to reprove all the irreverential (ones) about
πάντων τῶν ἔργων ἀσεβείας αὐτῶν
all the works of irreverentialness of them
ὧν ἠσέβησαν καὶ περὶ πάντων
of which they did irreverentially and about all
τῶν σκληρῶν ὧν ἐλάλησαν κατ᾽
the hard (things) of which they spoke down on
αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.
him sinners irreverential.
16 Οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι,
These are murmurers, complainers at fate,
κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι,
according to the desires of them going their way,
καὶ τὸ στόμα αὐτῶν λαλεῖ
and the mouth of them is speaking
ὑπέρογκα, θαυμάζοντες πρόσωπα
over-swelling (things), wondering at faces
ὠφελίας χάριν.
of benefit thanks.
17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε
YOU but, loved (ones), be YOU reminded
τῶν ῥημάτων τῶν
of the sayings the (ones)
προειρημένων ὑπὸ τῶν ἀποστόλων
having been spoken before by the apostles
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· 18 ὅτι
of the Lord of us of Jesus Christ; that
ἔλεγον ὑμῖν Ἐπ᾽ ἐσχάτου χρόνου
they were saying to YOU Upon last time
ἔσονται ἐμπαῖκται κατὰ τὰς
will be players in sport according to the
ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν
of selves desires going their way of the
ἀσεβειῶν. 19 Οὗτοί εἰσιν οἱ
irreverential things. These are the (ones)

for which the black-
ness of darkness
stands reserved for-
ever.
14 Yes, the seventh
man [in line] from
Adam, E'noch, proph-
esied also regarding
them, when he said:
"Look! Jehovah[a] came
with his holy myriads,
15 to execute judg-
ment against all, and
to convict all the un-
godly concerning all
their ungodly deeds
that they did in an
ungodly way, and con-
cerning all the shock-
ing things that
ungodly sinners spoke
against him."
16 These men are
murmurers, complain-
ers about their lot in
life, proceeding ac-
cording to their own
desires, and their
mouths speak swelling
things, while they are
admiring personalities
for the sake of [their
own] benefit.
17 As for YOU, be-
loved ones, call to
mind the sayings that
have been previously
spoken by the apostles
of our Lord Jesus
Christ, 18 how they
used to say to YOU:
"In the last time there
will be ridiculers, pro-
ceeding according to
their own desires
for ungodly things."
19 These are the ones

14[a] Jehovah, $J^{7,8,13,14,16-18}$; the Lord, ℵBAVgSy[h].

ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.
making separations, soulical, spirit not having.
20 Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες
YOU but, loved (ones), building upon
ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει, ἐν
selves to the holiest of YOU to faith, in
πνεύματι ἁγίῳ προσευχόμενοι, 21 ἑαυτοὺς ἐν
spirit holy praying, selves in
ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ
love of God keep YOU receiving toward the
ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς
mercy of the Lord of us of Jesus Christ into
ζωὴν αἰώνιον. 22 Καὶ οὓς
life everlasting. And which (ones)
μὲν ἐλεᾶτε
indeed be YOU showing mercy to
διακρινομένους 23 σῴζετε
(ones) judging for selves dividedly be YOU saving
ἐκ πυρὸς ἁρπάζοντες, οὓς δὲ
out of fire snatching, which ones but
ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ
be YOU showing mercy to in fear, hating also
τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον
the from the flesh having been spotted
χιτῶνα.
inner garment.
24 Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς
To the (one) but being able to guard YOU
ἀπταίστους καὶ στῆσαι κατενώπιον τῆς
not tripping and to set down in sight of the
δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει
glory of him unblemished in exultation
25 μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ
to only God Savior of us through Jesus
Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη
Christ the Lord of us glory greatness
κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος
might and authority before all the age
καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας· ἀμήν.
and now and into all the ages; amen.

that make separa-
tions, animalistic
[men], not having
spirituality. 20 But
YOU, beloved ones, by
building up yourselves
on YOUR most holy
faith, and praying
with holy spirit,
21 keep yourselves in
God's love, while YOU
are waiting for the
mercy of our Lord Je-
sus Christ with ever-
lasting life in view.
22 Also, continue
showing mercy to some
that have doubts;
23 save [them] by
snatching [them] out
of the fire. But con-
tinue showing mercy
to others, doing so
with fear, while YOU
hate even the inner
garment that has been
stained by the flesh.
24 Now to the one
who is able to guard
YOU from stumbling
and to set YOU un-
blemished in the sight
of his glory with
great joy, 25 to [the]
only God our Savior
through Jesus Christ
our Lord, be glory,
majesty, might and
authority for all past
eternity and now and
into all eternity. Amen.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ

REVELATION OF JOHN

1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν
Revelation of Jesus Christ, which gave
αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ,
to him the God to show to the slaves of him,
ἃ δεῖ γενέσθαι ἐν
which (things) it is binding to occur in
τάχει, καὶ ἐσήμανεν ἀποστείλας
quickness, and he showed by signs having sent off
διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ
through the angel of him to the slave of him
Ἰωάνει, 2 ὃς ἐμαρτύρησεν τὸν λόγον τοῦ
to John, who bore witness of the word of the
θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ,
God and the witness of Jesus Christ,
ὅσα εἶδεν. 3 μακάριος ὁ
as many (things) as he saw. Happy the (one)
ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς
reading (aloud) and the (ones) hearing the
λόγους τῆς προφητείας καὶ τηροῦντες
words of the prophecy and observing
τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ
the (things) in it having been written, the for
καιρὸς ἐγγύς.
appointed time near.
4 Ἰωάνης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν
John to the seven ecclesias the in
τῇ Ἀσίᾳ·
the Asia;
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Undeserved kindness to YOU and peace from
ὁ ὢν καὶ ὁ ἦν καὶ ὁ
the (one) being and the (one) was and the (one)
ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων
coming, and from the seven spirits
ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ, 5 καὶ ἀπὸ
which in sight of the throne of him, and from
Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός,
Jesus Christ, [he] the Witness the Faithful,
ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ
the firstborn of the dead (ones) and The
ἄρχων τῶν βασιλέων τῆς γῆς.
Ruler of the kings of the earth.

1 A revelation by Je-
sus Christ, which
God gave him, to
show his slaves the
things that must
shortly take place.
And he sent forth
his angel and pre-
sented [it] in signs
through him to his
slave John, 2 who
bore witness to the
word God gave and
to the witness Jesus
Christ gave, even to
all the things he
saw. 3 Happy is he
who reads aloud and
those who hear the
words of this proph-
ecy, and who observe
the things written
in it; for the ap-
pointed time is near.
4 John to the seven
congregations that are
in the [district of]
Asia:
May YOU have un-
deserved kindness and
peace from "The One
who is and who was
and who is coming,"
and from the seven
spirits that are be-
fore his throne, 5 and
from Jesus Christ,
"The Faithful Wit-
ness," "The first-born
from the dead," and
"The Ruler of the
kings of the earth."

Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι
To the (one) loving us and having loosed
ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι
us out of the sins of us in the blood
αὐτοῦ, — 6 καὶ ἐποίησεν ἡμᾶς βασιλείαν,
of him, — and he made us kingdom,
ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, — αὐτῷ
priests to the God and to Father of him, — to him
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν.
the glory and the might into the ages; amen.
7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν,
Look! He is coming with the clouds,
καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ
and will see him every eye and
οἵτινες αὐτὸν ἐξεκέντησαν, καὶ
whichever (ones) him stabbed out, and
κόψονται ἐπ' αὐτὸν πᾶσαι
they will strike themselves upon him all
αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.
the tribes of the earth. Yes, amen.
8 Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὦ,
I am the Alpha and the Omega,
λέγει Κύριος, ὁ θεός, ὁ ὢν καὶ
is saying Lord, the God, The (one) being and
ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ
the (one) was and the (one) coming, the
παντοκράτωρ.
Almighty.
9 Ἐγὼ Ἰωάνης, ὁ ἀδελφὸς ὑμῶν καὶ
I John, the brother of YOU and
συνκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ
co-sharer in the tribulation and kingdom
καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ
and endurance in Jesus, I came to be in the
νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν
isle the (one) being called Patmos through the
λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν
word of the God and the witness
Ἰησοῦ. 10 ἐγενόμην ἐν πνεύματι ἐν τῇ
of Jesus. I came to be in spirit in the
κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω
pertaining to Lord day, and I heard behind
μου φωνὴν μεγάλην ὡς σάλπιγγος
of me voice great as of trumpet
11 λεγούσης Ὃ βλέπεις
saying Which (thing) you are looking at

To him that loves
us and that loosed
us from our sins by
means of his own
blood— 6 and he made
us to be a kingdom,
priests to his God
and Father—yes, to
him be the glory
and the might forever.
Amen.
7 Look! He is com-
ing with the clouds,
and every eye will
see him, and those
who pierced him;
and all the tribes
of the earth will beat
themselves in grief
because of him. Yes,
Amen.
8 "I am the Al′-
pha and the O·me′-
ga," says Jehovah[a]
God, "the One who
is and who was and
who is coming, the
Almighty."
9 I John, YOUR
brother and a sharer
with YOU in the trib-
ulation and kingdom
and endurance in
company with Jesus,
came to be in the
isle that is called
Pat′mos for speaking
about God and bear-
ing witness to Jesus.
10 By inspiration I
came to be in the
Lord's day, and I
heard behind me a
strong voice like that
of a trumpet, 11 say-
ing: "What you see

8[a] Jehovah, $J^{7,8,13,14,16-18}$; the Lord, ℵAVgSy[b].

γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ
write into little book and send to the seven
ἐκκλησίαις, εἰς Ἔφεσον καὶ εἰς Σμύρναν
ecclesias, into Ephesus and into Smyrna
καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς
and into Pergamum and into Thyatira and into
Σάρδεις καὶ εἰς Φιλαδελφίαν καὶ εἰς
Sardis and into Philadelphia and into
Λαοδικίαν.
Laodicea.

12 Καὶ ἐπέστρεψα βλέπειν τὴν
And I turned upon to be looking at the
φωνὴν ἥτις ἐλάλει μετ' ἐμοῦ· καὶ
voice which was speaking with me; and
ἐπιστρέψας εἶδον ἑπτὰ λυχνίας
having turned upon I saw seven lampstands
χρυσᾶς, 13 καὶ ἐν μέσῳ τῶν λυχνιῶν
golden, and in midst of the lampstands
ὅμοιον υἱὸν ἀνθρώπου, ἐνδεδυμένον
(one) like son of man, having been clothed
ποδήρη καὶ
[garment] reaching the foot and
περιεζωσμένον πρὸς τοῖς μαστοῖς
having been girded about toward the breasts
ζώνην χρυσᾶν· 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ
girdle golden; the but head of him and the
τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών, καὶ
hairs white as wool white, as snow, and
οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός, 15 καὶ οἱ
the eyes of him as flame of fire, and the
πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν
feet of him like to fine copper, as in
καμίνῳ πεπυρωμένης, καὶ ἡ φωνὴ
furnace of (one) having been fired, and the voice
αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, 16 καὶ
of him as voice of waters many, and
ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας
[he] having in the right hand of him stars
ἑπτά, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία
seven, and out of the mouth of him long sword
δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ
two-mouthed sharp going out, and the
ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ
countenance of him as the sun is shining in the
δυνάμει αὐτοῦ. 17 Καὶ ὅτε εἶδον αὐτόν,
power of it. And when I saw him,
ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός·
I fell toward the feet of him as dead (one);

write in a scroll and
send it to the sev-
en congregations, in
Eph'e·sus and in
Smyr'na and in Per'-
ga·mum and in Thy-
a·ti'ra and in Sar'dis
and in Philadelphia
and in La·o·di·ce'a."
12 And I turned to
see the voice that
was speaking with me,
and, having turned,
I saw seven golden
lampstands, 13 and in
the midst of the lamp-
stands someone like a
son of man, clothed
with a garment that
reached down to the
feet, and girded at
the breasts with a
golden girdle. 14 More-
over, his head and
his hair were white
as white wool, as
snow, and his eyes
as a fiery flame;
15 and his feet were
like fine copper when
glowing in a furnace;
and his voice was
as the sound of
many waters. 16 And
he had in his right
hand seven stars,
and out of his mouth
a sharp, long two-
edged sword was
protruding, and his
countenance was as
the sun when it
shines in its power.
17 And when I saw
him, I fell as dead
at his feet.

καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ
and he put the right [hand] of him upon me
λέγων Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ
saying Not be fearing; I am the First and
ὁ ἔσχατος, 18 καὶ ὁ ζῶν, —καὶ
the Last, and the (one) living, —and
ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμὶ εἰς
I became dead (one) and look! living I am into
τοὺς αἰῶνας τῶν αἰώνων, —καὶ ἔχω
the ages of the ages, —and I am having
τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾅδου.
the keys of the death and of the Hades.
19 γράψον οὖν ἃ εἶδες καὶ
Write therefore what (things) you saw and
ἃ εἰσὶν καὶ ἃ μέλλει
what (things) are and what (things) is about
γίνεσθαι μετὰ ταῦτα. 20 τὸ
to be occurring after these (things). The
μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες
mystery of the seven stars which you saw
ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ
upon the right [hand] of me, and the seven
λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες
lampstands the golden; the seven stars
ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσίν, καὶ αἱ
angels of the seven ecclesias are, and the
λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.
lampstands the seven seven ecclesias are.

2 Τῷ ἀγγέλῳ τῷ ἐν Ἐφέσῳ ἐκκλησίας
To the angel the in Ephesus of ecclesia
γράψον Τάδε λέγει ὁ
write The-but (things) is saying the (one)
κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ
holding the seven stars in the right [hand]
αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν
of him, the (one) walking about in middle of the
ἑπτὰ λυχνιῶν τῶν χρυσῶν, 2 Οἶδα τὰ
seven lampstands the golden, I have known the
ἔργα σου, καὶ τὸν κόπον καὶ τὴν ὑπομονήν
works of you, and the labor and the endurance
σου, καὶ ὅτι οὐ δύνῃ βαστάσαι
of you, and that not you are able to carry
κακούς, καὶ ἐπείρασας τοὺς λέγοντας
bad [men], and you put to test the (ones) saying
ἑαυτοὺς ἀποστόλους, καὶ οὐκ εἰσίν, καὶ
themselves apostles, and not they are, and

And he laid his
right hand upon me
and said: "Do not be
fearful. I am the First
and the Last, 18 and
the living one; and I
became dead, but,
look! I am living for-
ever and ever, and I
have the keys of
death and of Ha'des.[a]
19 Therefore write
down the things you
saw, and the things
that are and the
things that will take
place after these. 20 As
for the sacred secret
of the seven stars that
you saw upon my
right hand, and [of]
the seven golden lamp-
stands: The seven
stars mean [the] an-
gels of the seven con-
gregations, and the
seven lampstands
mean seven congrega-
tions.

2 "To the angel of
the congregation in
Eph'e·sus write: These
are the things that
he says who holds the
seven stars in his
right hand, he who
walks in the midst
of the seven golden
lampstands, 2 'I know
your deeds, and your
labor and endurance,
and that you cannot
bear bad men, and
that you put those
to the test who say
they are apostles, but
they are not, and

18[a] Ha'des, אA; She'ol, $J^{7,8,13,16-18}$; *Shi·ul'*, Syr^{h}.

εὗρες αὐτοὺς ψευδεῖς· 3 καὶ ὑπομονὴν
you found them false; and endurance
ἔχεις, καὶ ἐβάστασας διὰ τὸ
you are having, and you carried through the
ὄνομά μου, καὶ οὐ κεκοπίακες.
name of me, and not you have labored.
4 ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν
But I am having down on you that the
ἀγάπην σου τὴν πρώτην ἀφῆκες.
love of you the first you let go off.

5 μνημόνευε οὖν πόθεν
Be you keeping in mind therefore from where
πέπτωκες, καὶ μετανόησον καὶ τὰ πρῶτα
you have fallen, and repent and the first
ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί σοι,
works do; if but not, I am coming to you,
καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ
and I shall move the lampstand of you out of the
τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.
place of it, if ever not you should repent.
6 ἀλλὰ τοῦτο ἔχεις ὅτι μισεῖς
But this you are having that you are hating
τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ
the works of the Nicolaitans, which [works] also I
μισῶ. 7 Ὁ ἔχων οὖς ἀκουσάτω
I am hating. The (one) having ear let him hear
τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
what the spirit is saying to the ecclesias.
Τῷ νικῶντι δώσω αὐτῷ φαγεῖν
To the (one) conquering I shall give to him to eat
ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν
out of the wood of the life, which is in
τῷ παραδείσῳ τοῦ θεοῦ.
the paradise of the God.

8 Καὶ τῷ ἀγγέλῳ τῷ ἐν Σμύρνῃ
And to the angel the in Smyrna
ἐκκλησίας γράψον Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο
the first and the last, who came to be
νεκρὸς καὶ ἔζησεν, 9 Οἶδά σου τὴν
dead (one) and he lived, I have known of you the
θλῖψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος
tribulation and the poverty, but rich
εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν
you are, and the *blasphemy* out of the (ones)
λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ
saying Jews to be themselves, and not

you found them liars.
3 You are also show-
ing endurance, and
you have borne up for
my name's sake and
have not grown weary.
4 Nevertheless, I hold
[this] against you,
that you have left the
love you had at first.
5 "'Therefore re-
member from what
you have fallen, and
repent and do the
former deeds. If you
do not, I am com-
ing to you, and I
will remove your
lampstand from its
place, unless you re-
pent. 6 Still, you do
have this, that you
hate the deeds of the
sect of Nic·o·la'us,
which I also hate.
7 Let the one who has
an ear hear what the
spirit says to the con-
gregations: To him
that conquers I will
grant to eat of the
tree of life, which
is in the paradise[a] of
God.'
8 "And to the angel
of the congregation in
Smyr'na write: These
are the things that he
says, 'the First and
the Last,' who became
dead and came to life
[again], 9 'I know
your tribulation and
poverty—but you are
rich—and the blas-
phemy by those who
say they themselves
are Jews, and yet

7[a] Paradise, ℵAVgSy^h J11-13,16; garden, J17,18.

εἰσίν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.
they are, but synagogue of the Satan.
10 μὴ φοβοῦ ἃ μέλλεις
Not be fearing what (things) you are about
πάσχειν. ἰδοὺ μέλλει βάλειν ὁ
to be suffering. Look! Is about to throw the
διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα
Devil out of you into prison in order that
πειρασθῆτε, καὶ ἔχητε
you might be tested, and you may be having
θλῖψιν ἡμερῶν δέκα. γίνου πιστὸς
tribulation of days ten. Be becoming faithful
ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον
until death, and I shall give to you the crown
τῆς ζωῆς. 11 Ὁ ἔχων οὖς ἀκουσάτω
of the life. The (one) having ear let him hear
τί τὸ πνεῦμα λέγει ταῖς
what the spirit is saying to the
ἐκκλησίαις. Ὁ νικῶν οὐ μὴ
ecclesias. The (one) conquering not not
ἀδικηθῇ ἐκ τοῦ θανάτου
should be treated unrighteously out of the death
τοῦ δευτέρου.
the second.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ
And to the angel of the in Pergamum
ἐκκλησίας γράψον Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον
the (one) having the long sword the two-mouthed
τὴν ὀξεῖαν 13 Οἶδα ποῦ
the sharp I have known where
κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ,
you are dwelling, where the throne of the Satan,
καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ
and you are holding the name of me, and not
ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις
you denied the faith of me and in the days
Ἀντίπας, ὁ μάρτυς μου, ὁ πιστός,
[of] Antipas, the witness of me, the faithful (one)
μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ
of me, who was killed beside you, where the
Σατανᾶς κατοικεῖ.
Satan is dwelling.

14 ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα,
But I am having down on you few (things),
ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν
that you are having there (ones) holding the
διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλὰκ
teaching of Balaam, who was teaching to the Balak

they are not but are a
synagogue of Satan.
10 Do not be afraid of
the things you are
about to suffer. Look!
The Devil will keep on
throwing some of you
into prison that you
may be fully put to
the test, and that you
may have tribulation
ten days. Prove your-
self faithful even to
death, and I will give
you the crown of life.
11 Let the one who
has an ear hear what
the spirit says to the
congregations: He that
conquers will by no
means be harmed by
the second death.'
12 "And to the an-
gel of the congrega-
tion in Per'ga·mum
write: These are the
things that he says
who has the sharp,
long two-edged sword,
13 'I know where you
are dwelling, that is,
where the throne of
Satan is; and yet you
keep on holding fast
my name, and you did
not deny your faith
in me even in the
days of An'ti·pas, my
witness, the faithful
one, who was killed
by your side, where
Satan is dwelling.
14 "Nevertheless, I
have a few things
against you, that you
have there those hold-
ing fast the teach-
ing of Ba'laam, who
went teaching Ba'lak

βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ,
to throw fall-causer in sight of the sons of Israel,
φαγεῖν εἰδωλόθυτα καὶ
to eat (things) sacrificed to idols and
πορνεῦσαι· 15 οὕτως ἔχεις
to commit fornication; thus you are having
καὶ σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν
also you (ones) holding the teaching of Nicolaitans
ὁμοίως. 16 μετανόησον οὖν· εἰ δὲ μή,
likewise. Repent therefore; if but not,
ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ'
I am coming to you quickly, and I shall war with
αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.
them in the long sword of the mouth of me.
17 Ὁ ἔχων οὖς ἀκουσάτω τί
The (one) having ear let him hear what
τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
the spirit is saying to the ecclesias.
Τῷ νικῶντι δώσω αὐτῷ τοῦ
To the (one) conquering I shall give to him of the
μάννα τοῦ κεκρυμμένου, καὶ
manna the (one) having been hidden, and
δώσω αὐτῷ ψῆφον λευκήν, καὶ ἐπὶ τὴν
I shall give to him pebble white, and upon the
ψῆφον ὄνομα καινὸν γεγραμμένον ὃ
pebble name new having been written which
οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.
no one has known if not the (one) receiving.
18 Καὶ τῷ ἀγγέλῳ τῷ ἐν Θυατείροις
And to the angel to the in Thyatira
ἐκκλησίας γράψον Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς
the Son of the God, the (one) having the
ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ
eyes of him as flame of fire, and the
πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ,
feet of him like to fine copper,
19 Οἶδά σου τὰ ἔργα, καὶ τὴν
I have known of you the works, and the
ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ
love and the faith and the service and
τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ
the endurance of you, and the works of you the
ἔσχατα πλείονα τῶν πρώτων.
last (ones) more of the first (ones).
20 ἀλλὰ ἔχω κατὰ σοῦ ὅτι
But I am having against you that
ἀφεῖς τὴν γυναῖκα Ἰεζάβελ,
you are letting go off the woman Jezebel,

to put a stumbling
block before the sons
of Israel, to eat things
sacrificed to idols and
to commit fornication.
15 So you, also, have
those holding fast the
teaching of the sect
of Nic·o·la′us likewise.
16 Therefore repent.
If you do not, I am
coming to you quickly,
and I will war with
them with the long
sword of my mouth.
17 "'Let the one
who has an ear hear
what the spirit says
to the congregations:
To him that conquers
I will give some of
the hidden man′na,
and I will give him
a white pebble, and
upon the pebble a new
name written which
no one knows except
the one receiving it.'
18 "And to the an-
gel of the congrega-
tion in Thy·a·ti′ra
write: These are the
things that the Son
of God says, he who
has his eyes like
a fiery flame, and
his feet are like
fine copper, 19 'I
know your deeds, and
your love and faith
and ministry and en-
durance, and that
your deeds of late
are more than those
formerly.
20 "'Nevertheless, I
do hold [this] against
you, that you tolerate
that woman Jez′e·bel,

ἡ λέγουσα ἑαυτὴν προφῆτιν, καὶ
the (one) saying herself prophetess, and
διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς
she is teaching and she is making to err the my
δούλους πορνεῦσαι καὶ φαγεῖν
slaves to commit fornication and to eat
εἰδωλόθυτα. 21 καὶ ἔδωκα αὐτῇ
(things) sacrificed to idols. And I gave to her
χρόνον ἵνα μετανοήσῃ, καὶ οὐ
time in order that she might repent, and not
θέλει μετανοῆσαι ἐκ τῆς πορνείας
she is willing to repent out of the fornication
αὐτῆς. 22 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην,
of her. Look! I am throwing her into bed,
καὶ τοὺς μοιχεύοντας μετ' αὐτῆς
and the (ones) committing adultery with her
εἰς θλίψιν μεγάλην, ἐὰν μὴ
into tribulation great, if ever not
μετανοήσουσιν ἐκ τῶν ἔργων αὐτῆς· 23 καὶ
they will repent out of the works of her; and
τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ
the children of her I shall kill in death; and
γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ
will know all the ecclesias that I
εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας,
am the (one) searching kidneys and hearts,
καὶ δώσω ὑμῖν ἑκάστῳ κατὰ
and I shall give to YOU to each (one) according to
τὰ ἔργα ὑμῶν.
the works of YOU.
24 ὑμῖν δὲ λέγω τοῖς λοιποῖς
To YOU but I am saying to the leftover (ones)
τοῖς ἐν Θυατείροις, ὅσοι οὐκ
the (ones) in Thyatira, as many (ones) as not
ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ
are having the teaching this, who not
ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς
they knew the (things) deep of the Satan, as
λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο
they are saying, not I am throwing upon YOU other
βάρος· 25 πλὴν ὃ
heavy thing; besides which (thing)
ἔχετε κρατήσατε ἄχρι οὗ
YOU are having hold YOU fast until which [time]
ἂν ἥξω. 26 Καὶ ὁ νικῶν
likely I should come. And the (one) conquering
καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα
and the (one) observing until end the works

who calls herself a
prophetess, and she
teaches and misleads
my slaves to commit
fornication and to
eat things sacrificed
to idols. 21 And I
gave her time to
repent, but she is
not willing to re-
pent of her fornica-
tion. 22 Look! I am
about to throw her
into a sickbed, and
those committing
adultery with her
into great tribulation,
unless they repent
of her deeds. 23 And
her children I will
kill with deadly
plague, so that all
the congregations will
know that I am
he who searches the
inmost thoughts and
hearts, and I will
give to YOU individ-
ually according to
YOUR deeds.
24 "'However, I say
to the rest of YOU
who are in Thy·a·ti′-
ra, all those who do
not have this teach-
ing, the very ones
who did not get to
know the "deep things
of Satan," as they
say: I am not put-
ting upon YOU any
other burden. 25 Just
the same, hold fast
what YOU have un-
til I come. 26 And
to him that conquers
and observes my deeds
down to the end

μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν
of me, I shall give to him authority upon the
ἐθνῶν, 27 καὶ ποιμανεῖ αὐτοὺς ἐν
nations, and he will shepherd them in
ῥάβδῳ σιδηρᾷ ὡς τὰ σκεύη τὰ
staff made of iron as the vessels the
κεραμικὰ συντρίβεται, ὡς κἀγὼ
of potter's clay is being broken together, as also I
εἴληφα παρὰ τοῦ πατρός μου,
have received beside of the Father of me,
28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν
and I shall give to him the star the
πρωινόν. 29 Ὁ ἔχων οὖς
morning (one). The (one) having ear
ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
let him hear what the spirit is saying to the
ἐκκλησίαις.
ecclesias.

3 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν
And to the angel of the in Sardis
ἐκκλησίας γράψον Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ
the (one) having the seven spirits of the God
καὶ τοὺς ἑπτὰ ἀστέρας Οἶδά σου τὰ
and the seven stars I have known of you the
ἔργα, ὅτι ὄνομα ἔχεις ὅτι
works, that name *you are having* that
ζῇς, καὶ νεκρὸς εἶ.
you are living, and dead (one) you are.
2 γίνου γρηγορῶν, καὶ στήρισον
Be becoming staying awake, and fix firmly
τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν,
the (things) leftover which were about to die,
οὐ γὰρ εὕρηκά σου ἔργα
not for I have found of you works
πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·
having been fulfilled in sight of the God of me;
3 μνημόνευε οὖν πῶς
be you keeping in mind therefore how
εἴληφας καὶ ἤκουσας καὶ
you have received and you heard and
τήρει, καὶ μετανόησον· ἐὰν οὖν
be you keeping, and repent; if ever therefore
μὴ γρηγορήσῃς, ἥξω ὡς
not you should stay awake, I shall come as
κλέπτης, καὶ οὐ μὴ γνῷς ποίαν
thief, and not not you should know what sort of
ὥραν ἥξω ἐπὶ σέ·
hour I shall come upon you;

I will give author-
ity over the nations,
27 and he shall shep-
herd the people with
an iron rod so that
they will be broken
to pieces like clay
vessels, the same as
I have received from
my Father, 28 and
I will give him the
morning star. 29 Let
the one who has
an ear hear what
the spirit says to the
congregations.'

3 "And to the an-
gel of the con-
gregation in Sar'dis
write: These are the
things that he says
who has the seven
spirits of God and
the seven stars, 'I
know your deeds,
that you have the
name that you are
alive, but you are
dead. 2 Become watch-
ful, and strengthen
the things remain-
ing that were ready
to die, for I have
not found your deeds
fully performed be-
fore my God. 3 There-
fore, continue mindful
of how you have re-
ceived and how you
heard, and go on
keeping [it], and re-
pent. Certainly unless
you wake up, I shall
come as a thief, and
you will not know at
all at what hour I
shall come upon you.

4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν
but you are having few names in
Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ
Sardis which (ones) not polluted the
ἱμάτια αὐτῶν, καὶ περιπατήσουσιν
outer garments of them, and they will walk about
μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί
with me in white (ones), because worthy
εἰσιν. 5 Ὁ νικῶν οὕτως
they are. The (one) conquering thus
περιβαλεῖται ἐν ἱματίοις λευκοῖς,
will throw about himself in outer garments white,
καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ
and not not I shall wipe out the name of him
ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω
out of the book of the life, and I shall confess
τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου
the name of him in sight of the Father of me
καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. 6 Ὁ
and in sight of the angels of him. The (one)
ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει
having ear let him hear what the spirit is saying
ταῖς ἐκκλησίαις.
to the ecclesias.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφίᾳ
And to the angel of the in Philadelphia
ἐκκλησίας γράψον Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων
the holy (one), the truthful (one), the (one) having
τὴν κλεῖν Δαυείδ, ὁ ἀνοίγων καὶ οὐδεὶς
the key of David, the (one) opening up and no one
κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει,
will shut up, and shutting up and no one is opening,
8 Οἶδά σου τὰ ἔργα, — ἰδοὺ
I have known of you the works, — look!
δέδωκα ἐνώπιόν σου θύραν
I have given in sight of you door
ἠνεῳγμένην, ἣν οὐδεὶς δύναται
having been opened up, which no one is able
κλεῖσαι αὐτήν, — ὅτι μικρὰν ἔχεις
to shut up it, — that little you are having
δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ
power, and you observed of me the word, and
οὐκ ἠρνήσω τὸ ὄνομά μου. 9 ἰδοὺ
not you denied the name of me. Look!
διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ,
I am giving out of the synagogue of the Satan,
τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,
of the (ones) saying themselves Jews to be,

4 "'Nevertheless,
you do have a few
names in Sar'dis that
did not defile their
outer garments, and
they shall walk with
me in white ones, be-
cause they are worthy.
5 He that conquers
will thus be arrayed
in white outer gar-
ments; and I will by
no means blot out
his name from the
book of life, but I will
make acknowledgment
of his name before
my Father and before
his angels. 6 Let the
one who has an ear
hear what the spirit
says to the congrega-
tions.'

7 "And to the angel
of the congregation in
Philadelphia write:
These are the things
he says who is holy,
who is true, who has
the key of David, who
opens so that no one
will shut, and shuts
so that no one opens,
8 'I know your deeds—
look! I have set before
you an opened door,
which no one can
shut—that you have
a little power, and
you kept my word
and did not prove
false to my name.
9 Look! I will give
those from the syna-
gogue of Satan who
say they are Jews,

καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται, — ἰδοὺ
and not they are but they are lying, — look!
ποιήσω αὐτοὺς ἵνα ἥξουσιν
I shall make them in order that they will come
καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν
and they will do obeisance in sight of the feet
σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά
of you, and they should know that I loved
σε. 10 ὅτι ἐτήρησας τὸν λόγον τῆς
you. Because you observed the word of the
ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ
endurance of me, and I you I shall observe out of
τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης
the hour of the temptation the (one) being about
ἔρχεσθαι ἐπὶ τῆς οἰκουμένης
to be coming upon the being inhabited [earth]
ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς
whole, to tempt the (ones) inhabiting upon the
γῆς. 11 ἔρχομαι ταχύ· κράτει
earth. I am coming quickly; be holding fast
ὃ ἔχεις, ἵνα μηδεὶς
which (thing) you are having, in order that no one
λάβῃ τὸν στέφανόν σου.
might take the crown of you.
12 Ὁ νικῶν ποιήσω αὐτὸν
The (one) conquering I shall make him
στύλον ἐν τῷ ναῷ τοῦ θεοῦ μου,
pillar in the divine habitation of the God of me,
καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ
and outside not not he should go out yet, and
γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ
I shall write upon him the name of the God
μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ
of me and the name of the city of the God
μου, τῆς καινῆς Ἰερουσαλήμ, ἡ
of me, of the new Jerusalem, the (one)
καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
stepping down out of the heaven from the
θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.
God of me, and the name of me the new.
13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ
The (one) having ear let him hear what the
πνεῦμα λέγει ταῖς ἐκκλησίαις.
spirit is saying to the ecclesias.
14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικίᾳ
And to the angel of the in Laodicea
ἐκκλησίας γράψον Τάδε λέγει ὁ
of ecclesia write The-but (things) is saying the
Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ὁ ἀληθινός,
Amen, the witness the faithful and the true,

and yet they are not
but are lying—look! I
will make them come
and do obeisance be-
fore your feet and
make them know I
have loved you.
10 Be-
cause you kept the
word about my endur-
ance, I will also keep
you from the hour of
test, which is to come
upon the whole inhab-
ited earth, to put a
test upon those dwell-
ing on the earth.
11 I
am coming quickly.
Keep on holding fast
what you have, that
no one may take
your crown.

12 "'The one that
conquers—I will make
him a pillar in the
temple of my God,
and he will by no
means go out [from
it] any more, and I
will write upon him
the name of my God
and the name of the
city of my God, the
new Jerusalem which
descends out of heav-
en from my God, and
that new name of
mine.
13 Let the one
who has an ear hear
what the spirit says
to the congregations.'

14 "And to the
angel of the con-
gregation in La·o·di-
ce'a write: These are
the things that the
Amen says, the faith-
ful and true witness,

ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ,
the beginning of the creation of the God,
15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε
I have known of you the works, that neither
ψυχρὸς εἶ οὔτε ζεστός. ὄφελον ψυχρὸς
cold you are nor hot. I owed cold
ἦς ἢ ζεστός. 16 οὕτως, ὅτι χλιαρὸς
you were or hot. Thus, because lukewarm
εἶ καὶ οὔτε ζεστὸς οὔτε ψυχρός, μέλλω
you are and neither hot nor cold, I am about
σε ἐμέσαι ἐκ τοῦ στόματός μου.
you to vomit out of the mouth of me.
17 ὅτι λέγεις ὅτι Πλούσιός εἰμι
Because you are saying that Rich I am
καὶ πεπλούτηκα καὶ οὐδὲν χρείαν
and I have become rich and nothing need
ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ
I am having, and not you have known that you are
ὁ ταλαίπωρος καὶ ἐλεινὸς καὶ πτωχὸς καὶ
the miserable and pitiable and poor and
τυφλὸς καὶ γυμνός, 18 συμβουλεύω σοι
blind and naked, I am counseling with you
ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον
to buy beside of me gold having been fired
ἐκ πυρὸς ἵνα πλουτήσῃς,
out of fire in order that you might become rich,
καὶ ἱμάτια λευκὰ ἵνα
and outer garments white in order that
περιβάλῃ καὶ μὴ
you might throw about yourself and not
φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός
might be manifested the shame of the nakedness
σου, καὶ κολλούριον ἐγχρῖσαι τοὺς
of you, and eyesalve to anoint in the
ὀφθαλμούς σου ἵνα βλέπῃς.
eyes of you in order that you may be looking.
19 ἐγὼ ὅσους ἐὰν
I as many (ones) as if ever
φιλῶ ἐλέγχω καὶ
I may have affection for I am reproving and
παιδεύω· ζήλευε οὖν καὶ
I am disciplining; be you zealous therefore and
μετανόησον. 20 Ἰδοὺ ἕστηκα ἐπὶ τὴν
repent. Look! I have stood upon the
θύραν καὶ κρούω· ἐάν τις ἀκούσῃ
door and I am knocking; if ever anyone should hear
τῆς φωνῆς μου καὶ ἀνοίξῃ
of the voice of me and he should open up
τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν καὶ
the door, I shall come in toward him and

the beginning of the
creation by God,
15 'I
know your deeds, that
you are neither cold
nor hot. I wish you
were cold or else hot.
16 So, because you are
lukewarm and neither
hot nor cold, I am
going to vomit you
out of my mouth.
17 Because you say:
"I am rich and have
acquired riches and
do not need anything
at all," but you do
not know you are
miserable and pitiable
and poor and blind
and naked,
18 I ad-
vise you to buy from
me gold refined by
fire that you may
become rich, and
white outer garments
that you may be-
come dressed and that
the shame of your
nakedness may not be-
come manifested, and
eyesalve to rub in
your eyes that you
may see.

19 "'All those for
whom I have af-
fection I reprove
and discipline. There-
fore be zealous and
repent.
20 Look! I am
standing at the door
and knocking. If any-
one hears my voice
and opens the door,
I will come into
his [house] and

δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ'
I shall have supper with him and he with
ἐμοῦ. 21 Ὁ νικῶν δώσω αὐτῷ
me. The (one) conquering I shall give to him
καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς
to sit down with me in the throne of me, as
κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός
also I conquered and I sat down with the Father
μου ἐν τῷ θρόνῳ αὐτοῦ. 22 Ὁ ἔχων
of me in the throne of him. The (one) having
οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
ear let him hear what the spirit is saying to the
ἐκκλησίαις.
ecclesias.

4 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα
After these (things) I saw, and look! door
ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ
having been opened up in the heaven, and the
φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος
voice the first which I heard as of trumpet
λαλούσης μετ' ἐμοῦ, λέγων Ἀνάβα ὧδε, καὶ
speaking with me; saying Step up here, and
δείξω σοι ἃ δεῖ
I shall show to you what (things) it is binding
γενέσθαι. 2 μετὰ ταῦτα εὐθέως
to occur. After these (things) immediately
ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος
I came to be in spirit; and look! throne
ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον
was lying in the heaven, and upon the throne
καθήμενος, 3 καὶ ὁ καθήμενος ὅμοιος
(one) sitting, and the (one) sitting like
ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ
to seeing to stone jasper and to sardius, and
ἶρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει
rainbow from circle of the throne like to seeing
σμαραγδίνῳ.
to emerald.
4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι
And from circle of the throne thrones
εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους
twenty-four, and upon the thrones
εἴκοσι τέσσαρας πρεσβυτέρους καθημένους
twenty-four older persons sitting
περιβεβλημένους ἱματίοις
having had thrown about them to outer garments
λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν
white, and upon the heads of them
στεφάνους χρυσοῦς. 5 καὶ ἐκ τοῦ θρόνου
crowns golden. And out of the throne

take the evening meal with him and he with me. 21 To the one that conquers I will grant to sit down with me on my throne, even as I conquered and sat down with my Father on his throne. 22 Let the one who has an ear hear what the spirit says to the congregations.'"

4 After these things I saw, and, look! an opened door in heaven, and the first voice that I heard was as of a trumpet, speaking with me, saying: "Come on up here, and I shall show you the things that must take place." 2 After these things I immediately came to be in [the power of the] spirit: and, look! a throne was in its position in heaven, and there is one seated upon the throne. 3 And the one seated is, in appearance, like a jasper stone and a precious red-colored stone, and round about the throne [there is] a rainbow like an emerald in appearance.

4 And round about the throne there are twenty-four thrones, and upon these thrones [I saw] seated twenty-four older persons dressed in white outer garments, and upon their heads golden crowns. 5 And out of the throne

ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί·
are coming out lightnings and voices and thunders;
καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον
and seven lamps of fire burning in sight
τοῦ θρόνου, ἅ εἰσιν τὰ ἑπτὰ
of the throne, which (things) are the seven
πνεύματα τοῦ θεοῦ, 6 καὶ ἐνώπιον τοῦ
spirits of the God, and in sight of the
θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ.
throne as sea glassy like to crystal.
καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ
And in midst of the throne and to circle of the
θρόνου τέσσερα ζῷα γέμοντα
throne four living [creatures] being full
ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν. 7 καὶ
of eyes in front and from behind; and
τὸ ζῷον τὸ πρῶτον ὅμοιον λέοντι,
the living [creature] the first like to lion,
καὶ τὸ δεύτερον ζῷον ὅμοιον
and the second living [creature] like
μόσχῳ, καὶ τὸ τρίτον ζῷον
to young bull, and the third living [creature]
ἔχων τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ
having the face as of man, and the
τέταρτον ζῷον ὅμοιον ἀετῷ
fourth living [creature] like to eagle
πετομένῳ. 8 καὶ τὰ τέσσερα ζῷα,
flying; and the four living [creatures],
ἓν καθ' ἓν αὐτῶν ἔχων ἀνὰ πτέρυγας
one down on one of them having up wings
ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν
six, from circle and from inwardly they are full
ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν
of eyes; and resting up not they are having
ἡμέρας καὶ νυκτὸς λέγοντες Ἅγιος, ἅγιος
of day and of night [they] saying Holy, holy
ἅγιος Κύριος, ὁ θεός, ὁ παντοκράτωρ,
holy Lord, the God, the Almighty,
ὁ ἦν καὶ ὁ ὢν καὶ ὁ
the (one) was and the (one) being and the (one)
ἐρχόμενος.
coming.
9 Καὶ ὅταν δώσουσιν τὰ ζῷα
And whenever will give the living [creatures]
δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ
glory and honor and thanksgiving to the
καθημένῳ ἐπὶ τοῦ θρόνου, τῷ
(one) sitting upon the throne, to the (one)

there are proceeding lightnings and voices and thunders; and [there are] seven lamps of fire burning before the throne, and these mean the seven spirits of God. 6 And before the throne there is, as it were, a glassy sea like crystal.

And in the midst of the throne and around the throne [there are] four living creatures that are full of eyes in front and behind. 7 And the first living creature is like a lion, and the second living creature is like a young bull, and the third living creature has a face like a man's, and the fourth living creature is like a flying eagle. 8 And as for the four living creatures, each one of them respectively has six wings; round about and underneath they are full of eyes. And they have no rest day and night as they say: "Holy, holy, holy is Jehovah[a] God, the Almighty, who was and who is and who is coming."

9 And whenever the living creatures offer glory and honor and thanksgiving to the one seated upon the throne, the one

8[a] Jehovah, J7,8,11-14,16-18; the Lord, ℵAVgSyh.

ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
living into the ages of the ages,
10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι
will fall the twenty- four older persons
ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου,
in sight of the (one) sitting upon the throne,
καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς
and they will worship to the (one) living into the
αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς
ages of the ages, and they will throw the
στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου,
crowns of them in sight of the throne,
λέγοντες 11 Ἄξιος εἶ, ὁ κύριος καὶ ὁ
saying Worthy you are, the Lord and the
θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν
God of us, to receive the glory and the honor
καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ
and the power, because you created the
πάντα, καὶ διὰ τὸ θέλημά σου
all (things), and through the will of you
ἦσαν καὶ ἐκτίσθησαν.
they were and they were created.

5 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ
And I saw upon the right [hand] of the (one)
καθημένου ἐπὶ τοῦ θρόνου βιβλίον
sitting upon the throne little book
γεγραμμένον ἔσωθεν καὶ ὄπισθεν,
having been written from inwardly and from behind,
κατεσφραγισμένον σφραγῖσιν ἑπτά. 2 καὶ
having been sealed down *to seals* seven. And
εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ
I saw angel strong heralding in voice
μεγάλῃ Τίς ἄξιος ἀνοῖξαι τὸ βιβλίον
great Who worthy to open up the little book
καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ; 3 καὶ οὐδεὶς
and to loose the seals of it? And no one
ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ
was able in the heaven nor upon the earth nor
ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ βιβλίον οὔτε
underneath the earth to open up the little book nor
βλέπειν αὐτό. 4 καὶ ἐγὼ ἔκλαιον
to be looking at it. And I was weeping
πολὺ ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι
much because no one worthy was found to open up
τὸ βιβλίον οὔτε βλέπειν αὐτό· 5 καὶ
the little book nor to be looking at it; and

that lives forever
and ever, 10 the
twenty-four older per-
sons fall down before
the one seated upon
the throne and wor-
ship the one that lives
forever and ever, and
they cast their crowns
before the throne,
saying: 11 "You are
worthy, Jehovah,[a]
even our God, to re-
ceive the glory and
the honor and the
power, because you
created all things,
and because of your
will they existed and
were created."

5 And I saw in
the right hand of
the one seated upon
the throne a scroll
written within and
on the reverse side,
sealed tight with
seven seals. 2 And
I saw a strong an-
gel proclaiming with
a loud voice: "Who
is worthy to open
the scroll and loose
its seals?" 3 But
neither in heaven
nor upon earth nor
underneath the earth
was there a single
one able to open
the scroll or to look
into it. 4 And I gave
way to a great deal
of weeping because no
one was found worthy
to open the scroll or
to look into it. 5 But

11[a] Jehovah, J7,8,13,14,16,18; Lord, ℵAVgSyh.

εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι Μὴ
one out of the older persons is saying to me Not
κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ
be you weeping; look! conquered the Lion the (one)
ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυείδ,
out of the tribe of Judah, the root of David,
ἀνοῖξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγῖδας
to open up the little book and the seven seals
αὐτοῦ.
of it.
6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ
And I saw in midst of the throne and
τῶν τεσσάρων ζῴων καὶ ἐν μέσῳ
of the four living [creatures] and in middle
τῶν πρεσβυτέρων ἀρνίον ἑστηκὸς ὡς
of the older persons lamb having stood as
ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ
having been slaughtered, having horns seven and
ὀφθαλμοὺς ἑπτά, οἵ εἰσιν τὰ ἑπτὰ
eyes seven, which are the seven
πνεύματα τοῦ θεοῦ, ἀπεσταλμένοι εἰς
spirits of the God, having been sent off into
πᾶσαν τὴν γῆν. 7 καὶ ἦλθεν καὶ εἴληφεν
all the earth. And he came and he has taken
ἐκ τῆς δεξιᾶς τοῦ καθημένου
out of the right [hand] of the (one) sitting
ἐπὶ τοῦ θρόνου. 8 Καὶ ὅτε ἔλαβεν τὸ
upon the throne. And when he took the
βιβλίον, τὰ τέσσερα ζῷα καὶ
little book, the four living [creatures] and
οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν
the twenty- four older persons fell
ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος
in sight of the Lamb, having each (one)
κιθάραν καὶ φιάλας χρυσᾶς γεμούσας
harp and bowls golden being full
θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν
of incenses, which are the prayers of the
ἁγίων· 9 καὶ ᾄδουσιν ᾠδὴν καινὴν
holy (ones); and they are singing song new
λέγοντες Ἄξιος εἶ λαβεῖν τὸ
(they) saying Worthy are you to receive the
βιβλίον καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ,
little book and to open up the seals of it,
ὅτι ἐσφάγης καὶ ἠγόρασας τῷ
because you were slaughtered and you bought to the
θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς
God in the blood of you out of every tribe
καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,
and of tongue and of people and of nation,

one of the older per-
sons says to me: "Stop
weeping. Look! The
Lion that is of the
tribe of Judah, the
root of David, has
conquered so as to
open the scroll and
its seven seals."
6 And I saw stand-
ing in the midst of the
throne and of the four
living creatures and
in the midst of the
older persons a lamb
as though it had been
slaughtered, having
seven horns and seven
eyes, which [eyes]
mean the seven spirits
of God that have been
sent forth into the
whole earth. 7 And he
went and at once took
[it] out of the right
hand of the one seated
on the throne. 8 And
when he took the
scroll, the four liv-
ing creatures and the
twenty-four older per-
sons fell down before
the Lamb, having each
one a harp and golden
bowls that were full of
incense, and the [in-
cense] means the
prayers of the holy
ones. 9 And they sing
a new song, saying:
"You are worthy to
take the scroll and
open its seals, because
you were slaughtered
and with your blood
you bought persons
for God out of ev-
ery tribe and tongue
and people and nation,

10 καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν
and you made them to the God of us
βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύουσιν ἐπὶ
kingdom and priests, and they are reigning upon
τῆς γῆς.
the earth.
11 καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων
And I saw, and I heard voice of angels
πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν
many to circle of the throne and of the
ζῴων καὶ τῶν πρεσβυτέρων, καὶ
living [creatures] and of the older persons, and
ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων
was the number of them myriads of myriads
καὶ χιλιάδες χιλιάδων, 12 λέγοντες φωνῇ
and thousands of thousands, saying to voice
μεγάλῃ Ἄξιόν ἐστιν τὸ ἀρνίον τὸ
great Worthy is the Lamb the (one)
ἐσφαγμένον λαβεῖν τὴν δύναμιν
having been slaughtered to receive the power
καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν
and riches and wisdom and strength and honor
καὶ δόξαν καὶ εὐλογίαν.
and glory and blessing.
13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ
And every creature which in the heaven
καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς
and upon the earth and underneath the earth
καὶ ἐπὶ τῆς θαλάσσης ἐστίν, καὶ τὰ ἐν
and upon the sea it is, and the in
αὐτοῖς πάντα, ἤκουσα λέγοντας
them all (things), I heard (them) saying
Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ
To the (one) sitting upon the throne and
τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ
to the Lamb the blessing and the honor and
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας
the glory and the might into the ages
τῶν αἰώνων. 14 καὶ τὰ τέσσερα
of the ages. And the four
ζῷα ἔλεγον Ἀμήν, καὶ οἱ
living [creatures] were saying Amen, and the
πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.
older persons fell and they worshiped.

6 Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν
And I saw when opened up the Lamb one
ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς
out of the seven seals, and I heard of one
ἐκ τῶν τεσσάρων ζῴων λέγοντος
out of the four living [creatures] saying

10 and you made them
to be a kingdom and
priests to our God,
and they are to rule
as kings over the
earth."
11 And I saw, and I
heard a voice of many
angels around the
throne and the living
creatures and the old-
er persons, and the
number of them was
myriads of myriads
and thousands of
thousands, 12 saying
with a loud voice:
"The Lamb that was
slaughtered is worthy
to receive the power
and riches and wisdom
and strength and hon-
or and glory and bless-
ing."
13 And every crea-
ture that is in heaven
and on earth and
underneath the earth
and on the sea, and
all the things in them,
I heard saying: "To
the one sitting on the
throne and to the
Lamb be the blessing
and the honor and
the glory and the
might forever and
ever." 14 And the
four living creatures
went saying: "Amen!"
and the older persons
fell down and wor-
shiped.

6 And I saw when
the Lamb opened
one of the seven seals,
and I heard one of the
four living creatures

ὡς φωνὴ βροντῆς Ἔρχου. 2 καὶ
as to voice of thunder Be you coming. And
εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ
I saw, and look! horse white, and the (one)
καθήμενος ἐπ' αὐτὸν ἔχων τόξον, καὶ
sitting upon it having bow, and
ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν
was given to him crown, and he went out
νικῶν καὶ ἵνα νικήσῃ.
conquering and in order that he might conquer.
3 Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν
And when he opened up the seal the
δευτέραν, ἤκουσα τοῦ δευτέρου ζῴου
second, I heard of the second living [creature]
λέγοντος Ἔρχου. 4 καὶ ἐξῆλθεν ἄλλος
saying Be you coming. And went out another
ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ'
horse fiery-red, and to the (one) sitting upon
αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην
it was given to him to take the peace
ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους
out of the earth and in order that one another
σφάξουσιν, καὶ ἐδόθη αὐτῷ
they will slaughter, and was given to him
μάχαιρα μεγάλη.
sword great.
5 Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν
And when he opened up the seal the
τρίτην, ἤκουσα τοῦ τρίτου ζῴου
third, I heard of the third living [creature]
λέγοντος Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ
saying Be you coming. And I saw, and look!
ἵππος μέλας, καὶ ὁ καθήμενος ἐπ'
horse black, and the (one) sitting upon
αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.
it having yoke in the hand of him.
6 καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν
And I heard as voice in midst of the
τεσσάρων ζῴων λέγουσαν Χοῖνιξ
four living [creatures] (it) saying Choenix
σίτου δηναρίου, καὶ τρεῖς χοίνικες
of wheat of denarius, and three choenixes
κριθῶν δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν
of barleys of denarius; and the oil and the
οἶνον μὴ ἀδικήσῃς.
wine not you should treat unrighteously.
7 Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν
And when he opened up the seal the
τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου
fourth, I heard voice of the fourth

say with a voice as
of thunder: "Come!"
2 And I saw, and, look!
a white horse; and
the one seated upon
it had a bow; and a
crown was given him,
and he went forth
conquering and to
complete his conquest.
3 And when he
opened the second seal,
I heard the second
living creature say:
"Come!" 4 And an-
other came forth, a
fiery-colored horse;
and to the one seated
upon it there was
granted to take peace
away from the earth
so that they should
slaughter one another;
and a great sword was
given him.
5 And when he
opened the third
seal, I heard the third
living creature say:
"Come!" And I saw,
and, look! a black
horse; and the one
seated upon it had a
pair of scales in his
hand. 6 And I heard
a voice as if in
the midst of the four
living creatures say:
"A quart of wheat
for a de·nar'i·us, and
three quarts of bar-
ley for a de·nar'i-
us; and do not harm
the olive oil and the
wine."
7 And when he
opened the fourth
seal, I heard the
voice of the fourth

ζῴου λέγοντος Ἔρχου. 8 καὶ
living [creature] saying Be you coming. And
εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ
I saw, and look! horse greenish-yellow, and
ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ
the (one) sitting upon top of it name to him
Ὁ Θάνατος, καὶ ὁ ᾅδης ἠκολούθει μετ'
The Death, and the Hades was following with
αὐτοῦ, καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ
him, and was given to them authority upon
τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι ἐν
the fourth [part] of the earth, to kill in
ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ
long sword and in famine and in death and
ὑπὸ τῶν θηρίων τῆς γῆς.
by the wild beasts of the earth.

9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην
And when he opened up the fifth
σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου
seal, I saw underneath of the altar
τὰς ψυχὰς τῶν ἐσφαγμένων
the souls of the (ones) having been slaughtered
διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν
through the word of the God and through the
μαρτυρίαν ἣν εἶχον. 10 καὶ
witness which they were having. And
ἔκραξαν φωνῇ μεγάλῃ λέγοντες
they cried out to voice great (they) saying
Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ
Until when, the master the holy and
ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς
true, not are you judging and are you avenging
τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων
the blood of us out of the (ones) inhabiting
ἐπὶ τῆς γῆς; 11 καὶ ἐδόθη αὐτοῖς
upon the earth? And was given to them
ἑκάστῳ στολὴ λευκή, καὶ ἐρρέθη
to each (one) robe white, and it was told
αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον
to them in order that they will rest up yet time
μικρόν, ἕως πληρωθῶσιν καὶ οἱ
little, until should be fulfilled also the
σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν
fellow slaves of them and the brothers of them
οἱ μέλλοντες ἀποκτέννεσθαι ὡς καὶ
the (ones) being about to be being killed as also
αὐτοί.
they.

living creature say:
"Come!" 8 And I saw,
and, look! a pale
horse; and the one
seated upon it had
the name Death.
And Ha'des[a] was
closely following him.
And authority was
given them over the
fourth part of the
earth, to kill with
a long sword and
with food shortage
and with deadly
plague and by the wild
beasts of the earth.

9 And when he
opened the fifth seal,
I saw underneath the
altar the souls of those
slaughtered because of
the word of God and
because of the witness
work that they
used to have. 10 And
they cried with a loud
voice, saying: "Until
when, Sovereign Lord
holy and true, are you
refraining from judging
and avenging our
blood upon those who
dwell on the earth?"
11 And a white robe
was given to each of
them; and they were
told to rest a little
while longer, until the
number was filled also
of their fellow slaves
and their brothers
who were about to be
killed as they also had
been.

8[a] Ha'des, ℵA; She'ol, J[7,8,11-14,16-18]; *Shi·ul'*, Sy[h].

12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγῖδα
And I saw when he opened up the seal
τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ
the sixth, and [earth]shaking great occurred, and
ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος,
the sun became black as sackcloth of hair,
καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, 13 καὶ
and the moon whole became as blood, and
οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν
the stars of the heaven fell into the
γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς
earth, as fig tree is throwing the unripe figs of it
ὑπὸ ἀνέμου μεγάλου σειομένη, 14 καὶ ὁ
by wind great being shaken, and the
οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον
heaven was separated from as little book
ἑλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος
being rolled up, and every mountain and island
ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.
out of the places of them they were moved.
15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ
And the kings of the earth and the
μεγιστᾶνες καὶ οἱ χιλίαρχοι καὶ οἱ πλούσιοι
greatest men and the chiliarchs and the rich (ones)
καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ
and the strong (ones) and every slave and
ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια
freeman they hid themselves into the caves
καὶ εἰς τὰς πέτρας τῶν ὀρέων· 16 καὶ
and into the rock-masses of the mountains; and
λέγουσιν τοῖς ὄρεσιν καὶ ταῖς
they are saying to the mountains and to the
πέτραις Πέσατε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς
rock-masses Fall YOU upon us and hide YOU us
ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ
from face of the (one) sitting upon the
θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου,
throne and from the wrath of the Lamb,
17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς
because came the day the great of the
ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;
wrath of them, and who is able to stand?

7 Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους
After this I saw four angels
ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς
having stood upon the four corners of the
γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους
earth, holding fast the four winds
τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος
of the earth, in order that not may blow wind

12 And I saw when
he opened the sixth
seal, and a great
earthquake occurred;
and the sun became
black as sackcloth of
hair, and the entire
moon became as blood,
13 and the stars of
heaven fell to the
earth, as when a fig
tree shaken by a high
wind casts its unripe
figs. 14 And the
heaven departed as
a scroll that is being
rolled up, and
every mountain and
[every] island were
removed from their
places. 15 And the
kings of the earth
and the top-ranking
ones and the military
commanders and
the rich and the
strong ones and
every slave and [every]
free person hid
themselves in the
caves and in the rock-masses
of the mountains.
16 And they
keep saying to the
mountains and to the
rock-masses: "Fall
over us and hide us
from the face of the
one seated on the
throne and from the
wrath of the Lamb,
17 because the great
day of their wrath
has come, and who
is able to stand?"

7 After this I
saw four angels
standing upon the
four corners of the
earth, holding tight
the four winds of
the earth, that no
wind might blow

ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε
upon the earth nor upon the sea nor
ἐπὶ πᾶν δένδρον. 2 καὶ εἶδον ἄλλον
upon every tree. And I saw another
ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου,
angel stepping up from rising of sun,
ἔχοντα σφραγῖδα θεοῦ ζῶντος, καὶ ἔκραξεν
having seal of God living, and he cried out
φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις
to voice great to the four angels
οἷς ἐδόθη αὐτοῖς ἀδικῆσαι
to whom it was given to them to treat unrighteously
τὴν γῆν καὶ τὴν θάλασσαν, 3 λέγων Μὴ
the earth and the sea, (he) saying Not
ἀδικήσητε τὴν γῆν μήτε
you should treat unrighteously the earth nor
τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι
the sea nor the trees, until
σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν
we might seal the slaves of the God of us
ἐπὶ τῶν μετώπων αὐτῶν.
upon the foreheads of them.
4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν
And I heard the number of the
ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα
(ones) having been sealed, hundred forty-
τέσσαρες χιλιάδες, ἐσφραγισμένοι
four thousands, (they) having been sealed
ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ·
out of every tribe of sons of Israel;
5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες
out of tribe of Judah twelve thousands
ἐσφραγισμένοι,
(ones) having been sealed,
ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες,
out of tribe of Reuben twelve thousands,
ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,
out of tribe of Gad twelve thousands,
6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες,
out of tribe of Asher twelve thousands,
ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες,
out of tribe of Naphtali twelve thousands,
ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες,
out of tribe of Manasseh twelve thousands,
7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες,
out of tribe of Simeon twelve thousands,
ἐκ φυλῆς Λευεὶ δώδεκα χιλιάδες,
out of tribe of Levi twelve thousands,
ἐκ φυλῆς Ἰσσαχὰρ δώδεκα χιλιάδες,
out of tribe of Issachar twelve thousands,

upon the earth or
upon the sea or upon
any tree. 2 And I saw
another angel ascend-
ing from the sun-
rising, having a seal
of [the] living God;
and he cried with a
loud voice to the four
angels to whom it
was granted to harm
the earth and the
sea, 3 saying: "Do
not harm the earth
or the sea or the
trees, until after
we have sealed the
slaves of our God in
their foreheads."
4 And I heard
the number of those
who were sealed, a
hundred and forty-
four thousand, sealed
out of every tribe of
the sons of Israel:
5 Out of the tribe
of Judah twelve thou-
sand sealed;
out of the tribe
of Reu′ben twelve
thousand;
out of the tribe of
Gad twelve thousand;
6 out of the tribe
of Ash′er twelve thou-
sand;
out of the tribe
of Naph′ta·li twelve
thousand;
out of the tribe
of Ma·nas′seh twelve
thousand;
7 out of the tribe
of Sim′e·on twelve
thousand;
out of the tribe of
Le′vi twelve thousand;
out of the tribe
of Is′sa·char twelve
thousand;

8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες,
out of tribe of Zebulun twelve thousands,
ἐκ φυλῆς Ἰωσὴφ δώδεκα χιλιάδες,
out of tribe of Joseph twelve thousands,
ἐκ φυλῆς Βενιαμεὶν δώδεκα χιλιάδες
out of tribe of Benjamin twelve thousands
ἐσφραγισμένοι.
(ones) having been sealed.
9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος
After these (things) I saw, and look! crowd
πολύς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο,
much, which to number it no one was able,
ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν
out of every nation and of tribes and of peoples
καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ
and of tongues, (ones) having stood in sight of the
θρόνου καὶ ἐνώπιον τοῦ ἀρνίου,
throne and in sight of the Lamb,
περιβεβλημένους στολὰς λευκάς,
(ones) having been thrown about robes white,
καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·
and palm [branches] in the hands of them;
10 καὶ κράζουσι φωνῇ μεγάλῃ,
and they are crying out to voice great,
λέγοντες Ἡ σωτηρία τῷ θεῷ ἡμῶν
saying The salvation to the God of us
τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ
to the (one) sitting upon the throne and to the
ἀρνίῳ.
Lamb.
11 καὶ πάντες οἱ ἄγγελοι ἱστήκεισαν
And all the angels had stood
κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ
to circle of the throne and of the older persons and
τῶν τεσσάρων ζῴων, καὶ ἔπεσαν
of the four living [creatures], and they fell
ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν
in sight of the throne upon the faces of them
καὶ προσεκύνησαν τῷ θεῷ, 12 λέγοντες
and worshiped to the God, (they) saying
Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία
Amen; the blessing and the glory and the wisdom
καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ
and the thanksgiving and the honor and the
δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς
power and the strength to the God of us into
τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.

8 out of the tribe
of Zeb′u·lun twelve
thousand;
out of the tribe
of Joseph twelve
thousand;
out of the tribe
of Benjamin twelve
thousand sealed.
9 After these things
I saw, and, look! a
great crowd, which no
man was able to
number, out of all
nations and tribes and
peoples and tongues,
standing before the
throne and before
the Lamb, dressed
in white robes; and
there were palm
branches in their
hands. 10 And they
keep on crying with
a loud voice, say-
ing: "Salvation [we
owe] to our God,
who is seated on the
throne, and to the
Lamb."
11 And all the an-
gels were standing
around the throne
and the older per-
sons and the four
living creatures, and
they fell upon their
faces before the throne
and worshiped God,
12 saying: "Amen!
The blessing and the
glory and the wis-
dom and the thanks-
giving and the honor
and the power and
the strength [be] to
our God forever and
ever. Amen."

13 Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων
And answered one out of the older persons
λέγων μοι Οὗτοι οἱ
(he) saying to me These the (ones)
περιβεβλημένοι τὰς στολὰς τὰς
having been thrown about the robes the
λευκὰς τίνες εἰσὶν καὶ πόθεν ἦλθον;
white who are they and wherefrom came they?
14 καὶ εἴρηκα αὐτῷ Κύριέ μου, σὺ
And I have said to him Lord of me, you
οἶδας. καὶ εἶπέν μοι Οὗτοί εἰσιν
have known. And he said to me These are
οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς
the (ones) coming out of the tribulation the
μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν
great, and they washed the robes of them
καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ
and they whitened them in the blood of the
ἀρνίου. 15 διὰ τοῦτό εἰσιν ἐνώπιον
Lamb. Through this they are in sight
τοῦ θρόνου τοῦ θεοῦ, καὶ
of the throne of the God, and
λατρεύουσιν αὐτῷ ἡμέρας
they are rendering sacred service to him of day
καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ
and of night in the divine habitation of him, and
ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει
the (one) sitting upon the throne will tent
ἐπ' αὐτούς. 16 οὐ πεινάσουσιν ἔτι οὐδὲ
upon them. Not they will hunger yet not-but
διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ'
they will thirst yet, not-but not should fall upon
αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα,
them the sun not-but all burning heat,
17 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον
because the Lamb the (one) up middle
τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ
of the throne will shepherd them, and
ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων·
will guide them upon of life fountains of waters;
καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ
and will wipe out the God every tear out of
τῶν ὀφθαλμῶν αὐτῶν.
the eyes of them.

8 Καὶ ὅταν ἤνοιξεν τὴν σφραγῖδα τὴν
And whenever he opened up the seal the
ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς
seventh, occurred silence in the heaven as
ἡμίωρον. 2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους
half hour. And I saw the seven angels

13 And in response
one of the older per-
sons said to me:
"These who are
dressed in the white
robes, who are they
and where did they
come from?" 14 So
right away I said to
him: "My lord, you
are the one that
knows." And he said
to me: "These are the
ones that come out of
the great tribulation,
and they have washed
their robes and made
them white in the
blood of the Lamb.
15 That is why they
are before the throne
of God; and they are
rendering him sacred
service day and night
in his temple; and the
one seated on the
throne will spread his
tent over them.
16 They will hunger
no more nor thirst
any more, neither will
the sun beat down
upon them nor any
scorching heat, 17 be-
cause the Lamb, who
is in the midst of the
throne, will shepherd
them, and will guide
them to fountains of
waters of life. And
God will wipe out
every tear from their
eyes."

8 And when he
opened the seventh
seal, a silence occurred
in heaven for about a
half hour. 2 And I
saw the seven angels

οἳ ἐνώπιον τοῦ θεοῦ ἑστήκασιν, καὶ
who in sight of the God have stood, and
ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.
were given to them seven trumpets.

3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη
And other angel came and he stood
ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν
upon the altar (he) having censer
χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ
golden, and was given to him incenses many
ἵνα δώσει ταῖς προσευχαῖς τῶν
in order that he will give to the prayers of the
ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ
holy (ones) all upon the altar the
χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. 4 καὶ
golden the (one) in sight of the throne. And
ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς
stepped up the smoke of the incenses to the
προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ
prayers of the holy (ones) out of hand of the
ἀγγέλου ἐνώπιον τοῦ θεοῦ. 5 καὶ εἴληφεν
angel in sight of the God. And has taken
ὁ ἄγγελος τὸν λιβανωτόν, καὶ ἐγέμισεν
the angel the censer, and he filled
αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου,
it out of the fire of the altar,
καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο
and he threw into the earth; and occurred
βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ
thunders and voices and lightnings and
σεισμός. 6 Καὶ οἱ ἑπτὰ ἄγγελοι
[earth]shaking. And the seven angels
οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας
the (ones) having the seven trumpets
ἡτοίμασαν αὐτοὺς ἵνα
prepared themselves in order that
σαλπίσωσιν.
they might trumpet.

7 Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ
And the first (one) trumpeted; and
ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα
occurred hail and fire having been mingled
ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ
in blood, and it was thrown into the earth; and
τὸ τρίτον τῆς γῆς κατεκάη, καὶ
the third [part] of the earth was burned down, and
τὸ τρίτον τῶν δένδρων κατεκάη,
the third [part] of the trees was burned down,

that stand before
God, and seven trum-
pets were given
them.

3 And another an-
gel arrived and
stood at the altar,
having a golden in-
cense vessel; and a
large quantity of
incense was given
him to offer it with
the prayers of all
the holy ones upon
the golden altar
that was before the
throne. 4 And the
smoke of the incense
ascended from the
hand of the angel
with the prayers of
the holy ones before
God. 5 But right away
the angel took the in-
cense vessel, and he
filled it with some of
the fire of the altar
and hurled it to the
earth. And thunders
occurred and voices
and lightnings and an
earthquake. 6 And the
seven angels with
the seven trumpets
prepared to blow
them.

7 And the first
one blew his trum-
pet. And there oc-
curred a hail and
fire mingled with
blood, and it was
hurled to the earth;
and a third of the
earth was burned up,
and a third of the
trees was burned up,

καὶ πᾶς χόρτος χλωρὸς
and all vegetation greenish-yellow
κατεκάη.
was burned down.

8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ
And the second angel trumpeted; and
ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη
as mountain great to fire burning itself was thrown
εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον
into the sea; and became the third [part]
τῆς θαλάσσης αἷμα, 9 καὶ ἀπέθανε τὸ
of the sea blood, and died the
τρίτον τῶν κτισμάτων τῶν ἐν τῇ
third [part] of the creatures of the (ones) in the
θαλάσσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ
sea, the (ones) having souls, and the
τρίτον τῶν πλοίων διεφθάρησαν.
third [part] of the boats were corrupted through.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ
And the third angel trumpeted; and
ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας
fell out of the heaven star great
καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ
burning itself as lamp, and it fell upon the
τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς
third [part] of the rivers and upon the
πηγὰς τῶν ὑδάτων. 11 καὶ τὸ ὄνομα
fountains of the waters. And the name
τοῦ ἀστέρος λέγεται Ὁ Ἄψινθος. καὶ
of the star is being said The Absinthe. And
ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς
became the third [part] of the waters into
ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων
absinthe, and many of the men
ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι
died out of the waters, because
ἐπικράνθησαν.
they were made bitter.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν·
And the fourth angel trumpeted;
καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου
and was given blow the third [part] of the sun
καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ
and the third [part] of the moon and the
τρίτον τῶν ἀστέρων, ἵνα
third [part] of the stars, in order that
σκοτισθῇ τὸ τρίτον αὐτῶν καὶ
might be darkened the third [part] of them and

and all the green vegetation was burned up.

8 And the second angel blew his trumpet. And something like a great mountain burning with fire was hurled into the sea. And a third of the sea became blood; 9 and a third of the creatures that are in the sea which have souls died, and a third of the boats were wrecked.

10 And the third angel blew his trumpet. And a great star burning as a lamp fell from heaven, and it fell upon a third of the rivers and upon the fountains of waters. 11 And the name of the star is called Wormwood. And a third of the waters turned into wormwood, and many of the men died from the waters, because these had been made bitter.

12 And the fourth angel blew his trumpet. And a third of the sun was smitten and a third of the moon and a third of the stars, in order that a third of them might be darkened and

ἡ ἡμέρα μὴ φάνῃ τὸ τρίτον
the day not might shine the third [part]
αὐτῆς, καὶ ἡ νὺξ ὁμοίως.
of it, and the night likewise.

13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ
And I saw, and I heard of one eagle
πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ
flying in midheaven saying to voice
μεγάλῃ Οὐαί οὐαί οὐαὶ τοὺς
great Woe woe woe the (ones)
κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν
dwelling upon the earth out of the leftover
φωνῶν τῆς σάλπιγγος τῶν τριῶν
voices of the trumpet of the three
ἀγγέλων τῶν μελλόντων σαλπίζειν.
angels the (ones) being about to be trumpeting.

9 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ
And the fifth angel trumpeted; and
εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα
I saw star out of the heaven having fallen
εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς
into the earth, and was given to him the key
τοῦ φρέατος τῆς ἀβύσσου· 2 καὶ
of the pit of the abyss; and
ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ
he opened up the pit of the abyss, and
ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς
stepped up smoke out of the pit as smoke
καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος
of furnace great, and was darkened the sun
καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.
and the air out of the smoke of the pit.
3 καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς
And out of the smoke came out locusts into
τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς
the earth, and was given to them authority as
ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.
are having authority the scorpions of the earth.
4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ
And it was told to them in order that not
ἀδικήσουσιν τὸν χόρτον τῆς
they will treat unrighteously the vegetation of the
γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν
earth nor every greenish-yellow [thing] nor every
δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ
tree, if not the men whoever not
ἔχουσι τὴν σφραγῖδα τοῦ θεοῦ ἐπὶ τῶν
are having the seal of the God upon the
μετώπων.
foreheads.

the day might not have illumination for a third of it, and the night likewise.

13 And I saw, and I heard an eagle flying in midheaven say with a loud voice: "Woe, woe, woe to those dwelling on the earth because of the rest of the trumpet blasts of the three angels who are about to blow their trumpets!"

9 And the fifth angel blew his trumpet. And I saw a star that had fallen from heaven to the earth, and the key of the pit of the abyss was given him. 2 And he opened the pit of the abyss, and smoke ascended out of the pit as the smoke of a great furnace, and the sun was darkened, also the air, by the smoke of the pit. 3 And out of the smoke locusts came forth upon the earth; and authority was given them, the same authority as the scorpions of the earth have. 4 And they were told to harm no vegetation of the earth nor any green thing nor any tree, but only those men who do not have the seal of God on their foreheads.

5 καὶ ἐδόθη αὐταῖς ἵνα μὴ
And it was given to them in order that not
ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα
they should kill them, but in order that
βασανισθήσονται μῆνας πέντε· καὶ ὁ
they will be tormented months five; and the
βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου,
torment of them as torment of scorpion,
ὅταν παίσῃ ἄνθρωπον. 6 καὶ ἐν ταῖς
whenever it should hit man. And in the
ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν
days those will seek the men the
θάνατον καὶ οὐ μὴ εὑρήσουσιν αὐτόν, καὶ
death and not not they will find it, and
ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ
they will desire to die and is fleeing the
θάνατος ἀπ' αὐτῶν.
death from them.

7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια
And the likenesses of the locusts like
ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ
to horses having been prepared into war, and
ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι
upon the heads of them as crowns like
χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα
to gold, and the faces of them as faces
ἀνθρώπων, 8 καὶ εἶχαν τρίχας ὡς
of men, and they were having hairs as
τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς
hairs of women, and the teeth of them as
λεόντων ἦσαν, 9 καὶ εἶχαν
of lions they were, and they were having
θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ
breastplates as breastplates made of iron, and the
φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων
sound of the wings of them as sound of chariots
ἵππων πολλῶν τρεχόντων εἰς πόλεμον·
of horses many running into war;
10 καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις
and they are having tails like to scorpions
καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ
and stings, and in the tails of them the
ἐξουσία αὐτῶν ἀδικῆσαι τοὺς
authority of them to treat unrighteously the
ἀνθρώπους μῆνας πέντε. 11 ἔχουσιν
men months five. They are having
ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς
upon them king the angel of the
ἀβύσσου· ὄνομα αὐτῷ Ἐβραϊστὶ Ἀβαδδών
abyss; name to him in Hebrew Abaddon

5 And it was granted
the [locusts], not to
kill them, but that
these should be tor-
mented five months,
and the torment up-
on them was as tor-
ment by a scorpion
when it strikes a
man. **6** And in those
days the men will seek
death but will by no
means find it, and they
will desire to die but
death keeps fleeing
from them.

7 And the likenesses
of the locusts re-
sembled horses pre-
pared for battle; and
upon their heads
[were] what seemed
to be crowns like gold,
and their faces [were]
as men's faces, **8** but
they had hair as wom-
en's hair. And their
teeth [were] as those
of lions; **9** and they
had breastplates like
iron breastplates. And
the sound of their
wings [was] as the
sound of chariots of
many horses running
into battle. **10** Also,
they have tails and
stings like scorpions;
and in their tails
is their authority to
hurt the men five
months. **11** They have
over them a king,
the angel of the
abyss. In Hebrew his
name is A·bad′don,

καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει
and in the Greek [tongue] name he is having
Ἀπολλύων.
Apollyon.

12 Ἡ Οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται
The Woe the one went off; look! is coming
ἔτι δύο Οὐαὶ μετὰ ταῦτα.
yet two woes after these (things).

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ
And the sixth angel trumpeted; and
ἤκουσα φωνὴν μίαν ἐκ τῶν κεράτων τοῦ
I heard voice one out of the horns of the
θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον
altar the golden the (one) in sight
τοῦ θεοῦ, 14 λέγοντα τῷ ἕκτῳ ἀγγέλῳ,
of the God, (him) saying to the sixth angel,
ὁ ἔχων τὴν σάλπιγγα, Λῦσον τοὺς
the (one) having the trumpet, Loose the
τέσσαρας ἀγγέλους τοὺς δεδεμένους
four angels the (ones) having been bound
ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 15 καὶ
upon the river the great Euphrates. And
ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ
were loosed the four angels the (ones)
ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν
having been prepared into the hour and day
καὶ μῆνα καὶ ἐνιαυτόν, ἵνα
and month and year, in order that
ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.
they may kill the third [part] of the men.

16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων
And the number of the armies
τοῦ ἱππικοῦ δὶς μυριάδες μυριάδων·
of the horse (men) twice myriads of myriads;
ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 καὶ οὕτως
I heard the number of them. And thus
εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς
I saw the horses in the vision and the (ones)
καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας
sitting upon them, (them) having breastplates
πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ
fiery and hyacinthine and sulphurlike; and the
κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ
heads of the horses as heads of lions, and
ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ
out of the mouths of them is going out fire
καὶ καπνὸς καὶ θεῖον. 18 ἀπὸ τῶν τριῶν
and smoke and sulphur. From the three
πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον
plagues these were killed the third [part]

but in Greek he
has the name A·pol′-
lyon.

12 The one woe is
past. Look! Two more
woes are coming after
these things.

13 And the sixth
angel blew his trum-
pet. And I heard
one voice out of
the horns of the gold-
en altar that is be-
fore God **14** say to
the sixth angel, who
had the trumpet:
"Untie the four an-
gels that are bound
at the great river
Eu·phra′tes." **15** And
the four angels were
untied, who have
been prepared for
the hour and day and
month and year, to
kill a third of the
men.

16 And the num-
ber of the armies
of cavalry was two
myriads of myriads:
I heard the num-
ber of them. **17** And
this is how I saw
the horses in the
vision, and those
seated on them:
they had fire-red
and hyacinth-blue
and sulphur-yellow
breastplates; and the
heads of the horses
were as heads of
lions, and out of
their mouths fire and
smoke and sulphur is-
sued forth. **18** By these
three plagues a third

τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ
of the men, out of the fire and of the

καπνοῦ καὶ τοῦ θείου τοῦ
smoke and of the sulphur of the (one)

ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.
going out out of the mouths of them.

19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ
The for authority of the horses in the

στόματι αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς
mouth of them is and in the tails

αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι
of them; the for tails of them (ones) like

ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς
to serpents, (ones) having heads, and in them

ἀδικοῦσιν.
they are treating unrighteously.

20 καὶ οἱ λοιποὶ τῶν ἀνθρώπων,
And the leftover (ones) of the men,

οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,
who not were killed in the plagues these,

οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν
not they repented out of the works of the hands

αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ
of them, in order that not they will worship the

δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσᾶ καὶ
demons and the idols the (ones) golden and

τὰ ἀργυρᾶ καὶ τὰ
the (ones) made of silver and the (ones)

χαλκᾶ καὶ τὰ λίθινα
made of copper and the (ones) made of stone

καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν
and the (ones) wooden, which neither to be looking

δύνανται οὔτε ἀκούειν οὔτε
they are able nor to be hearing nor

περιπατεῖν, 21 καὶ οὐ μετενόησαν
to be walking about, and not they repented

ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν
out of the murders of them nor out of the

φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας
drugs of them nor out of the fornication

αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.
of them nor out of the thefts of them.

10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν
And I saw another angel strong

καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
stepping down out of the heaven,

περιβεβλημένον νεφέλην, καὶ ἡ
having been thrown about cloud, and the

ἶρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ
rainbow upon the head of him, and the

of the men were
killed, from the
fire and the smoke
and the sulphur
which issued forth
from their mouths.
19 For the author-
ity of the horses
is in their mouths
and in their tails;
for their tails are
like serpents and
have heads, and
with these they do
harm.

20 But the rest
of the men who
were not killed by
these plagues did
not repent of the
works of their hands,
so that they should
not worship the
demons and the
idols of gold and
silver and copper
and stone and wood,
which can neither
see nor hear nor
walk; 21 and they
did not repent of
their murders nor
of their spiritistic
practices nor of their
fornication nor of
their thefts.

10 And I saw
another strong
angel descending
from heaven, arrayed
with a cloud, and a
rainbow was upon
his head, and his

πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες
face of him as the sun, and the feet

αὐτοῦ ὡς στύλοι πυρός, 2 καὶ ἔχων ἐν τῇ
of him as pillars of fire, and having in the

χειρὶ αὐτοῦ βιβλαρίδιον ἠνεῳγμένον.
hand of him little booklet having been opened up.

καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν
And he put the foot of him the right (one)

ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ
upon the sea, the but left (one) upon

τῆς γῆς, 3 καὶ ἔκραξεν φωνῇ μεγάλῃ
the earth, and he cried out to voice great

ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν,
as-even lion is roaring. And when he cried out,

ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν
spoke the seven thunders the of selves

φωνάς.
voices.

4 Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί,
And when spoke the seven thunders,

ἤμελλον γράφειν· καὶ ἤκουσα φωνὴν
I was about to be writing; and I heard voice

ἐκ τοῦ οὐρανοῦ λέγουσαν Σφράγισον
out of the heaven saying Seal you

ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ
what (things) spoke the seven thunders, and

μὴ αὐτὰ γράψῃς. 5 Καὶ ὁ ἄγγελος,
not them you should write. And the angel,

ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης
whom I saw having stood upon the sea

καὶ ἐπὶ τῆς γῆς, ἦρεν τὴν χεῖρα αὐτοῦ
and upon the earth, he lifted up the hand of him

τὴν δεξιὰν εἰς τὸν οὐρανόν, 6 καὶ ὤμοσεν
the right (one) into the heaven, and he swore

ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
in the (one) living into the ages of the ages,

ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν
who created the heaven and the (things) in

αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ
it and the earth and the (things) in it

καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ,
and the sea and the (things) in it,

ὅτι χρόνος οὐκέτι ἔσται· 7 ἀλλ' ἐν ταῖς
that time not yet will be; but in the

ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου,
days of the voice of the seventh angel,

ὅταν μέλλῃ σαλπίζειν, καὶ
whenever he may be about to be trumpeting, and

face was as the sun,
and his feet were
as fiery pillars, 2 and
he had in his hand
a little scroll opened.
And he set his right
foot upon the sea,
but his left one upon
the earth, 3 and he
cried out with a loud
voice just as when
a lion roars. And
when he cried out,
the seven thunders
uttered their own
voices.

4 Now when the
seven thunders spoke,
I was at the point
of writing; but I
heard a voice out
of heaven say: "Seal
up the things the
seven thunders spoke,
and do not write
them down." 5 And
the angel that I
saw standing on the
sea and on the earth
raised his right hand
to heaven, 6 and by
the One who lives
forever and ever, who
created the heaven
and the things in
it and the earth
and the things in
it and the sea and
the things in it, he
swore: "There will
be no delay any
longer; 7 but in the
days of the sound-
ing of the seventh an-
gel, when he is about
to blow his trumpet,

ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς
was finished the mystery of the God, as

εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους
he declared as good news to the of himself slaves

τοὺς προφήτας.
the prophets.

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ
And the voice which I heard out of the

οὐρανοῦ, πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ
heaven, again speaking with me and

λέγουσαν Ὕπαγε λάβε τὸ
saying Be you going under take you the

βιβλίον τὸ ἠνεῳγμένον ἐν τῇ
little book the (one) having been opened up in the

χειρὶ τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ
hand of the angel the (one) having stood upon

τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. 9 καὶ
the sea and upon the earth. And

ἀπῆλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ
I went off toward the angel saying to him

δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει
to give to me the little booklet. And he is saying

μοι Λάβε καὶ κατάφαγε αὐτό, καὶ
to me Take you and eat you down it, and

πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ
it will make bitter of you the cavity, but in the

στόματί σου ἔσται γλυκὺ ὡς μέλι.
mouth of you it will be sweet as honey.

10 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς
And I took the little booklet out of the

χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ
hand of the angel and I ate down it, and

ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ·
it was in the mouth of me as honey sweet;

καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ
and when I ate it, was made bitter the

κοιλία μου. 11 καὶ λέγουσίν μοι
cavity of me. And they are saying to me

Δεῖ σε πάλιν προφητεῦσαι ἐπὶ
It is binding you again to prophesy upon

λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ
peoples and to nations and to tongues and

βασιλεῦσιν πολλοῖς.
to kings many.

11 Καὶ ἐδόθη μοι κάλαμος ὅμοιος
And was given to me reed like

ῥάβδῳ, λέγων Ἔγειρε καὶ μέτρησον
to staff, (one) saying Rise you up and measure you

the sacred secret of
God according to
the good news which
he declared to his
own slaves the proph-
ets is indeed brought
to a finish."

8 And the voice
that I heard out
of heaven is speak-
ing again with me
and saying: "Go,
take the opened scroll
that is in the hand
of the angel who
is standing on the
sea and on the
earth." 9 And I went
away to the angel
and told him to give
me the little scroll.
And he said to me:
"Take it and eat
it up, and it will
make your belly bit-
ter, but in your mouth
it will be sweet as
honey." 10 *And I took*
the little scroll out
of the hand of the
angel and ate it up,
and in my mouth
it was sweet as hon-
ey; but when I had
eaten it up, my bel-
ly was made bitter.
11 And they said to
me: "You must proph-
esy again with re-
gard to peoples and
nations and tongues
and many kings."

11 And a reed like
a rod was giv-
en me as he said:
"Get up and measure

τὸν ναὸν τοῦ θεοῦ καὶ τὸ
the divine habitation of the God and the

θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν
altar and the (ones) worshiping in

αὐτῷ. 2 καὶ τὴν αὐλὴν τὴν ἔξωθεν
it. And the courtyard the (one) outside

τοῦ ναοῦ ἔκβαλε ἔξωθεν, καὶ
of the divine habitation throw you out outside, and

μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη
not it you should measure, because it was given

τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν
to the nations, and the city the holy

πατήσουσιν μῆνας τεσσεράκοντα καὶ
they will trample on months forty and

δύο. 3 καὶ δώσω τοῖς δυσὶν μάρτυσίν
two. And I shall give to the two witnesses

μου, καὶ προφητεύσουσιν ἡμέρας χιλίας
of me, and they will prophesy days thousand

διακοσίας ἑξήκοντα, περιβεβλημένους
two hundred sixty, having been thrown about

σάκκους. 4 Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ
sackcloths. These are the two olive trees and

αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ
the two lampstands the (ones) in sight of the

κυρίου τῆς γῆς ἑστῶτες.
lord of the earth having stood.

5 καὶ εἴ τις αὐτοὺς θέλει
And if anyone them is willing

ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ
to treat unrighteously, fire is going out out of the

στόματος αὐτῶν καὶ κατεσθίει τοὺς
mouth of them and it is eating down the

ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς
enemies of them; and if anyone should will them

ἀδικῆσαι, οὕτως δεῖ αὐτὸν
to treat unrighteously, thus it is binding him

ἀποκτανθῆναι. 6 οὗτοι ἔχουσιν τὴν ἐξουσίαν
to be killed. These are having the authority

κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς
to shut up the heaven, in order that not rain

βρέχῃ τὰς ἡμέρας τῆς προφητείας
may moisten the days of the prophecy

αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν
of them, and authority they are having upon the

ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ
waters to be turning them into blood and

the temple [sanctu-
ary] of God[a] and
the altar and those
worshiping in it. 2 But
as for the courtyard
that is outside the
temple [sanctuary],
cast it clear out
and do not mea-
sure it, because it
has been given to
the nations, and they
will trample the holy
city underfoot for for-
ty-two months. 3 And
I will cause my two
witnesses to proph-
esy a thousand two
hundred and sixty
days dressed in sack-
cloth." 4 These are
[symbolized by] the
two olive trees and
the two lampstands
and are standing be-
fore the Lord[b] of the
earth.

5 And if anyone
wants to harm them,
fire issues forth from
their mouths and de-
vours their enemies;
and if anyone should
want to harm them,
in this manner he
must be killed. 6 These
have the authority
to shut up heaven
that no rain should
fall during the days of
their prophesying, and
they have authority
over the waters to turn
them into blood and

1[a] God, ℵAVgSy[h]J[18]; Jehovah, J[17]. 4[b] The Lord, ℵAVgSy[h]J[18]; the God, J[17]; the Lord God, Arm 1,2.

πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὁσάκις
to smite the earth in every plague as often as
ἐὰν θελήσωσιν.
if ever they might wish.
7 καὶ ὅταν τελέσωσιν τὴν
And whenever they should finish the
μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ
witness of them, the wild beast the (one)
ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ'
stepping up out of the abyss will make with
αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ
them war and will conquer them and
ἀποκτενεῖ αὐτούς. 8 καὶ τὸ πτῶμα αὐτῶν
it will kill them. And the fallen (body) of them
ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης,
upon the broad way of the city the great,
ἥτις καλεῖται πνευματικῶς Σόδομα καὶ
which is being called spiritually Sodom and
Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν
Egypt, where also the Lord of them
ἐσταυρώθη. 9 καὶ βλέπουσιν ἐκ
was put on stake. And they are looking at out of
τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν
the peoples and tribes and tongues and nations
τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ
the fallen (body) of them days three and
ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ
half, and the fallen (bodies) of them not
ἀφίουσιν τεθῆναι εἰς
they are letting go off to be put into
μνῆμα. 10 καὶ οἱ κατοικοῦντες
memorial (tomb). And the (ones) dwelling
ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ
upon the earth are rejoicing upon them and
εὐφραίνονται, καὶ δῶρα
are making themselves well-minded, and gifts
πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ
they will send to one another, because these the
δύο προφῆται ἐβασάνισαν τοὺς
two prophets tormented the (ones)
κατοικοῦντας ἐπὶ τῆς γῆς.
dwelling upon the earth.
11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ
And after the three days and half
πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν
spirit of life out of the God entered in
αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν,
them, and they stood upon the feet of them,
καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς
and fear great fell onto upon the (ones)

to strike the earth
with every sort of
plague as often as
they wish.
7 And when they
have finished their
witnessing, the wild
beast that ascends
out of the abyss
will make war with
them and conquer
them and kill them.
8 And their corpses
will be on the broad
way of the great
city which is in a
spiritual sense called
Sod'om and Egypt,
where their Lord was
also impaled. 9 And
those of the peo-
ples and tribes and
tongues and nations
will look at their
corpses for three and
a half days, and
they do not let their
corpses be laid in
a tomb. 10 And those
dwelling on the earth
rejoice over them
and enjoy themselves,
and they will send
gifts to one another,
because these two
prophets tormented
those dwelling on the
earth.
11 And after the
three and a half days
spirit of life from God
entered into them,
and they stood up-
on their feet, and
great fear fell upon

θεωροῦντας αὐτούς· 12 καὶ ἤκουσαν φωνῆς
beholding them; and they heard of voice
μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς
great out of the heaven saying to them
Ἀνάβατε ὧδε, καὶ ἀνέβησαν εἰς τὸν
Step you up here, and they stepped up into the
οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς
heaven in the cloud, and beheld them
οἱ ἐχθροὶ αὐτῶν. 13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ
the enemies of them. And in that the hour
ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον
occurred [earth]shaking great, and the tenth [part]
τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν
of the city fell, and were killed in
τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες
the [earth]shaking names of men thousands
ἑπτά, καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο
seven, and the leftover (ones) in-fear became
καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.
and they gave glory to the God of the heaven.
14 Ἡ Οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ
The Woe the second went off; look! the
Οὐαὶ ἡ τρίτη ἔρχεται ταχύ.
Woe the third is coming quickly.
15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ
And the seventh angel trumpeted; and
ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ,
occurred voices great in the heaven,
λέγοντες Ἐγένετο ἡ βασιλεία τοῦ κόσμου
saying Became the kingdom of the world
τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ,
of the Lord of us and of the Christ of him,
καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.
and he will reign into the ages of the ages.
16 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι
And the twenty- four older persons
οἱ ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ
the (ones) in sight of the God (ones) sitting upon
τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα
the thrones of them they fell upon the faces
αὐτῶν καὶ προσεκύνησαν τῷ θεῷ,
of them and they worshiped to the God,
17 λέγοντες Εὐχαριστοῦμέν σοι, κύριε,
saying We are giving thanks to you, Lord,
ὁ θεός, ὁ παντοκράτωρ, ὁ ὢν
the God, the Almighty, the (one) being
καὶ ὁ ἦν, ὅτι εἴληφες τὴν
and the (one) was, because you have taken the

those beholding them.
12 And they heard a
loud voice out of
heaven say to them:
"Come on up here."
And they went up
into heaven in the
cloud, and their en-
emies beheld them.
13 And in that hour
a great earthquake
occurred, and a tenth
of the city fell; and
seven thousand per-
sons were killed by
the earthquake, and
the rest became
frightened and gave
glory to the God of
heaven.
14 The second woe
is past. Look! The
third woe is coming
quickly.
15 And the seventh
angel blew his trum-
pet. And loud voices
occurred in heaven,
saying: "The kingdom
of the world has
become the kingdom
of our Lord and of
his Christ, and he
will rule as king for-
ever and ever."
16 And the twenty-
four older persons
who were seated be-
fore God upon their
thrones fell upon
their faces and wor-
shiped God, 17 saying:
"We thank you, Jeho-
vah[a] God, the Al-
mighty, the one who
is and who was, be-
cause you have taken

17[a] Jehovah, J7,8,13,14,16-18; Lord, ℵAVgSyh.

δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας·
power of you the great and you reigned;
18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν
and the nations were made wrathful, and came
ἡ ὀργή σου καὶ ὁ καιρὸς τῶν
the wrath of you and the appointed time of the
νεκρῶν κριθῆναι, καὶ δοῦναι τὸν
dead (ones) to be judged, and to give the
μισθὸν τοῖς δούλοις σου τοῖς προφήταις
reward to the slaves of you to the prophets
καὶ τοῖς ἁγίοις καὶ τοῖς
and to the holy (ones) and to the (ones)
φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς
fearing the name of you, the small (ones)
καὶ τοὺς μεγάλους, καὶ διαφθεῖραι
and the great (ones), and to corrupt through
τοὺς διαφθείροντας τὴν γῆν.
the (ones) corrupting through the earth.

19 καὶ ἠνοίγη ὁ ναὸς
And was opened up the divine habitation
τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὤφθη
of the God the (one) in the heaven, and was seen
ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ
the ark of the covenant of him in the
ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ
divine habitation of him; and occurred lightnings
καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ
and voices and thunders and [earth]shaking and
χάλαζα μεγάλη.
hail great.

12 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ,
And sign great was seen in the heaven,
γυνὴ περιβεβλημένη τὸν ἥλιον,
woman having been thrown about the sun,
καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
and the moon underneath the feet of her,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος
and upon the head of her crown
ἀστέρων δώδεκα, καὶ ἐν γαστρὶ ἔχουσα·
of stars twelve, and in belly having;
2 καὶ κράζει ὠδίνουσα καὶ
and she is crying out being in birth pains and
βασανιζομένη τεκεῖν.
being tormented to give birth.
3 καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ
And was seen other sign in the
οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρός,
heaven, and look! dragon great fiery-red,

your great power and
begun ruling as king.
18 But the nations
became wrathful, and
your own wrath came,
and the appointed
time for the dead
to be judged, and
to give [their] reward
to your slaves the
prophets and to
the holy ones and
to those fearing
your name, the small
and the great, and
to bring to ruin
those ruining the
earth."
19 And the temple
[sanctuary] of God[a]
that is in heaven
was opened, and
the ark of his cove-
nant was seen in
his temple [sanc-
tuary]. And there
occurred lightnings
and voices and thun-
ders and an earth-
quake and a great
hail.

12 And a great sign
was seen in
heaven, a woman ar-
rayed with the sun,
and the moon was be-
neath her feet, and on
her head was a crown
of twelve stars, and
she was pregnant.
2 And she cries out
in her pains and
in her agony to give
birth.
3 And another sign
was seen in heaven,
and, look! a great
fiery-colored dragon,

19[a] God, ℵAVgSy[h]J[8,18]; Jehovah, J[17].

ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ
having heads seven and horns ten and upon
τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα, 4 καὶ
the heads of it seven diadems, and
ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν
the tail of it is dragging the third [part] of the
ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς
stars of the heaven, and it threw them
εἰς τὴν γῆν. καὶ ὁ δράκων ἕστηκεν
into the earth. And the dragon has stood
ἐνώπιον τῆς γυναικὸς τῆς μελλούσης
in sight of the woman the (one) being about
τεκεῖν, ἵνα ὅταν
to give birth, in order that whenever
τέκῃ τὸ τέκνον αὐτῆς
she should give birth the child of her
καταφάγῃ.
it might eat down.
5 καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς
And she gave birth to son, male, who
μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν
is about to be shepherding all the nations in
ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ
staff made of iron; and was snatched the
τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς
child of her toward the God and toward
τὸν θρόνον αὐτοῦ. 6 καὶ ἡ γυνὴ ἔφυγεν
the throne of him. And the woman fled
εἰς τὴν ἔρημον, ὅπου ἔχει
into the desolate [land], where she is having
ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ
there place having been prepared from the
θεοῦ, ἵνα ἐκεῖ τρέφωσιν
God, in order that there they may be nourishing
αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.
her days thousand two hundred sixty.
7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ
And occurred war in the heaven, the
Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ
Michael and the angels of him of the
πολεμῆσαι μετὰ τοῦ δράκοντος· καὶ ὁ
to war with the dragon; and the
δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ,
dragon warred and the angels of it,
8 καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος
and not it proved strong, not-but place
εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. 9 καὶ
was found of them yet in the heaven. And
ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις
was thrown the dragon the great, the serpent

with seven heads
and ten horns and
upon its heads sev-
en diadems; 4 and
its tail draws a
third of the stars
of heaven, and it
hurled them down
to the earth. And
the dragon kept
standing before the
woman who was
about to give birth,
that, when she
did give birth, it
might devour her
child.
5 And she gave
birth to a son, a
male, who is to
shepherd all the
nations with an
iron rod. And her
child was caught
away to God and
to his throne. 6 And
the woman fled
into the wilderness,
where she has a
place prepared by
God, that they should
feed her there a
thousand two hundred
and sixty days.
7 And war broke
out in heaven: Mi'-
cha·el and his an-
gels battled with
the dragon, and
the dragon and
its angels battled
8 but it did not
prevail, neither was
a place found for
them any longer
in heaven. 9 So
down the great drag-
on was hurled,
the original serpent,

ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος
the archaic, the (one) being called Devil
καί Ὁ Σατανᾶς, ὁ πλανῶν τὴν
and The Satan, the (one) making to err the
οἰκουμένην ὅλην, — ἐβλήθη
being inhabited [earth] whole, — he was thrown
εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ'
into the earth, and the angels of him with
αὐτοῦ ἐβλήθησαν. 10 καὶ ἤκουσα φωνὴν
him were thrown. And I heard voice
μεγάλην ἐν τῷ οὐρανῷ λέγουσαν
great in the heaven saying

Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ
Right now became the salvation and the
δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ
power and the kingdom of the God of us and
ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ, ὅτι
the authority of the Christ of him, because
ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν,
was thrown the accuser of the brothers of us,
ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ
the (one) accusing them in sight of the God
ἡμῶν ἡμέρας καὶ νυκτός· 11 καὶ αὐτοὶ
of us of day and of night; and they
ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου
conquered him through the blood of the Lamb
καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν,
and through the word of the witness of them,
καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν
and not they loved the soul of them
ἄχρι θανάτου· 12 διὰ τοῦτο
until death; through this
εὐφραίνεσθε, οὐρανοὶ
be YOU making yourselves well-minded, heavens
καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν
and the (ones) in them tenting; woe the
γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη
earth and the sea, because stepped down
ὁ διάβολος πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν,
the Devil toward YOU, having anger great,
εἰδὼς ὅτι ὀλίγον καιρὸν
having known that little appointed time
ἔχει.
he is having.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι
And when saw the dragon that
ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν
it was thrown into the earth, it persecuted
τὴν γυναῖκα ἥτις ἔτεκεν τὸν
the woman who gave birth to the

the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. 10 And I heard a loud voice in heaven say:

"Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, who accuses them day and night before our God! 11 And they conquered him because of the blood of the Lamb and because of the word of their witnessing, and they did not love their souls even in the face of death. 12 On this account be glad, YOU heavens and YOU who reside in them! Woe for the earth and for the sea, because the Devil has come down to YOU, having great anger, knowing he has a short period of time."

13 Now when the dragon saw that it was hurled down to the earth, it persecuted the woman that gave birth to the

ἄρσενα. 14 καὶ ἐδόθησαν τῇ γυναικὶ
male. And were given to the woman
αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου,
the two wings of the eagle the great,
ἵνα πέτηται εἰς τὴν
in order that she may be flying into the
ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου
desolate [land] into the place of her, where
τρέφεται ἐκεῖ καιρὸν καὶ
she is being nourished there appointed time and
καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ
appointed times and half of appointed time from
προσώπου τοῦ ὄφεως.
face of the serpent.

15 καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ
And threw the serpent out of the
στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ
mouth of it behind the woman water
ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον
as river, in order that her borne by river
ποιήσῃ. 16 καὶ ἐβοήθησεν ἡ γῆ
it might make. And gave aid the earth
τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ
to the woman, and opened up the earth the
στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν
mouth of it and drank down the river
ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος
which threw the dragon out of the mouth
αὐτοῦ· 17 καὶ ὠργίσθη ὁ δράκων
of it; and was made wrathful the dragon
ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι
upon the woman, and it went off to make
πόλεμον μετὰ τῶν λοιπῶν τοῦ
war with the leftover (ones) of the
σπέρματος αὐτῆς, τῶν τηρούντων τὰς
seed of her, of the (ones) observing the
ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν
commandments of the God and having the
μαρτυρίαν Ἰησοῦ.
witness of Jesus.

18 καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς
And it stood upon the sand of the
θαλάσσης.
sea.

13 Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον
And I saw out of the sea wild beast
ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς
stepping up, having horns ten and heads
ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα
seven, and upon the horns of it ten

male child. 14 But the two wings of the great eagle were given the woman, that she might fly into the wilderness to her place; there is where she is fed for a time and times and half a time away from the face of the serpent.

15 And the serpent disgorged water like a river from its mouth after the woman, to cause her to be drowned by the river. 16 But the earth came to the woman's help, and the earth opened its mouth and swallowed up the river that the dragon disgorged from its mouth. 17 And the dragon grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus.

13 And it stood still upon the sand of the sea.

And I saw a wild beast ascending out of the sea, with ten horns and seven heads, and upon its horns ten

διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ
diadems, and upon the heads of it

ὀνόματα βλασφημίας. 2 καὶ τὸ θηρίον
names of blasphemy. And the wild beast

ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ
which I saw was like to leopard, and the

πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ
feet of it as of bear, and the mouth of it

ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ
as mouth of lion. And gave to it the

δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον
dragon the power of it and the throne

αὐτοῦ καὶ ἐξουσίαν μεγάλην.
of it and authority great.

3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς
And one out of the heads of it as

ἐσφαγμένην εἰς θάνατον, καὶ ἡ
having been slaughtered into death, and the

πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ
blow of the death of it was cured. And

ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ
was made to wonder whole the earth behind the

θηρίου, 4 καὶ προσεκύνησαν τῷ
wild beast, and they gave worship to the

δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ
dragon because it gave the authority to the

θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ
wild beast, and they gave worship to the wild beast

λέγοντες Τίς ὅμοιος τῷ θηρίῳ, καὶ τίς
saying Who like to the wild beast, and who

δύναται πολεμῆσαι μετ' αὐτοῦ; 5 καὶ
is able to war with it? And

ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα
was given to it mouth speaking great (things)

καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία
and blasphemies, and was given to it authority

ποιῆσαι μῆνας τεσσεράκοντα καὶ δύο. 6 καὶ
to do months forty and two. And

ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας
it opened up the mouth of it into blasphemies

πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ
toward the God, to blaspheme the name of him

καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ
and the tent of him, the (ones) in the

οὐρανῷ σκηνοῦντας. 7 καὶ ἐδόθη αὐτῷ
heaven tenting. And was given to it

ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ
to make war with the holy (ones) and

νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία
to conquer them, and was given to it authority

diadems, but upon
its heads blasphemous
names. 2 Now the
wild beast that I saw
was like a leopard,
but its feet were as
those of a bear, and
its mouth was as a
lion's mouth. And the
dragon gave to [the
beast] its power and
its throne and great
authority.

3 And I saw one of
its heads as though
slaughtered to death,
but its death-stroke
got healed, and all
the earth followed the
wild beast with ad-
miration. 4 And they
worshiped the dragon
because it gave the
authority to the wild
beast, and they wor-
shiped the wild beast
with the words: "Who
is like the wild beast,
and who can do bat-
tle with it?" 5 And a
mouth speaking great
things and blasphe-
mies was given it, and
authority to act forty-
two months was giv-
en it. 6 And it opened
its mouth in blasphe-
mies against God, to
blaspheme his name
and his residence,
even those resid-
ing in heaven. 7 And
there was granted
it to wage war with
the holy ones and
conquer them, and
authority was given it

ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν
upon every tribe and people and tongue

καὶ ἔθνος. 8 καὶ προσκυνήσουσιν αὐτὸν
and nation. And will worship him

πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς,
all the (ones) dwelling upon the earth,

οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ
of whom not has been written the name of him

ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου
in the little book of the life of the Lamb

τοῦ ἐσφαγμένου ἀπὸ
the (one) having been slaughtered from

καταβολῆς κόσμου.
throwing down of world.

9 Εἴ τις ἔχει οὖς ἀκουσάτω.
If anyone is having ear let him hear.

10 εἴ τις εἰς αἰχμαλωσίαν, εἰς
If anyone into captivity, into

αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν
captivity he is going under; if anyone in

μαχαίρῃ ἀποκτενεῖ, δεῖ αὐτὸν ἐν
sword will kill, it is binding him in

μαχαίρῃ ἀποκτανθῆναι. Ὧδέ ἐστιν ἡ
sword to be killed. Here is the

ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.
endurance and the faith of the holy (ones).

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον
And I saw other wild beast stepping up

ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο
out of the earth, and it was having horns two

ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.
like to lamb, and it was speaking as dragon.

12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου
And the authority of the first wild beast

πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ
all it is doing in sight of it. And it is making

τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας
the earth and the (ones) in it dwelling

ἵνα προσκυνήσουσιν τὸ θηρίον τὸ
in order that they will worship the wild beast the

πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ
first, of which was cured the blow of the

θανάτου αὐτοῦ. 13 καὶ ποιεῖ σημεῖα
death of it. And it is doing signs

μεγάλα, ἵνα καὶ πῦρ ποιῇ
great, in order that also fire it may make

ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν
out of the heaven to be stepping down into the

γῆν ἐνώπιον τῶν ἀνθρώπων.
earth in sight of the men.

over every tribe and
people and tongue
and nation. 8 And all
those who dwell on
the earth will wor-
ship it; the name
of not one of them
stands written in the
scroll of life of the
Lamb who was slaugh-
tered, from the found-
ing of the world.

9 If anyone has an
ear, let him hear. 10 If
anyone [is meant]
for captivity, he goes
away into captiv-
ity. If anyone will
kill with the sword,
he must be killed
with the sword. Here
is where it means
the endurance and
faith of the holy
ones.

11 And I saw an-
other wild beast as-
cending out of the
earth, and it had
two horns like a lamb,
but it began speak-
ing as a dragon.
12 And it exercises
all the authority of
the first wild beast
in its sight. And
it makes the earth
and those who dwell
in it worship the
first wild beast,
whose death-stroke got
healed. 13 And it per-
forms great signs, so
that it should even
make fire come down
out of heaven to the
earth in the sight of
mankind.

14 καὶ πλανᾷ τοὺς
And it is making to err the (ones)
κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ
dwelling upon the earth through the
σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον
signs which it was given to it to do in sight
τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν
of the wild beast, saying to the (ones) dwelling
ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα
upon the earth to make image
τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν τῆς
to the wild beast who is having the blow of the
μαχαίρης καὶ ἔζησεν. 15 καὶ ἐδόθη
sword and it lived. And it was given
αὐτῇ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ
to her to give spirit to the image of the
θηρίου, ἵνα καὶ λαλήσῃ ἡ
wild beast, in order that also should speak the
εἰκὼν τοῦ θηρίου καὶ ποιήσῃ
image of the wild beast and it might make
ἵνα ὅσοι ἐὰν μὴ
in order that as many as if ever not
προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου
might give worship to the image of the wild beast
ἀποκτανθῶσιν.
they should be killed.

16 καὶ ποιεῖ πάντας, τοὺς
And it is making all (ones), the
μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς
small (ones) and the great (ones), and the
πλουσίους καὶ τοὺς πτωχούς, καὶ τοὺς
rich (ones) and the poor (ones), and the
ἐλευθέρους καὶ τοὺς δούλους, ἵνα
free (ones) and the slaves, in order that
δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς
they should give to them engraving upon the
χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον
hand of them the right or upon the forehead
αὐτῶν, 17 καὶ ἵνα μή τις
of them, and in order that not anyone
δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ
may be able to buy or to sell if not
ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ
the (one) having the engraving, the name of the
θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.
wild beast or the number of the name of it.
18 Ὧδε ἡ σοφία ἐστίν· ὁ ἔχων
Here the wisdom is; the (one) having
νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ
mind let him calculate the number of the

14 And it misleads
those who dwell on
the earth, because of
the signs that were
granted it to per-
form in the sight
of the wild beast,
while it tells those
who dwell on the
earth to make an
image to the wild
beast that had the
sword-stroke and yet
revived. 15 And there
was granted it to give
breath to the image
of the wild beast,
so that the image of
the wild beast should
both speak and cause
to be killed all those
who would not in
any way worship the
image of the wild
beast.

16 And it puts un-
der compulsion all
persons, the small and
the great, and the
rich and the poor,
and the free and
the slaves, that they
should give these a
mark in their right
hand or upon their
forehead, 17 and that
nobody might be able
to buy or sell ex-
cept a person hav-
ing the mark, the
name of the wild
beast or the num-
ber of its name.
18 Here is where wis-
dom comes in: Let
the one that has
intelligence calculate
the number of the

θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ
wild beast, number for of man it is; and
ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.
the number of it six hundred sixty- six.

14 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστὸς
And I saw, and look! the Lamb having stood
ἐπὶ τὸ ὄρος Σιών, καὶ μετ᾽ αὐτοῦ
upon the mountain Zion, and with it
ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες
hundred forty- four thousands
ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ
having the name of him and the name of the
πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν
Father of him having been written upon the
μετώπων αὐτῶν. 2 καὶ ἤκουσα φωνὴν ἐκ
foreheads of them. And I heard voice out of
τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ
the heaven as voice of waters many and
ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ
as voice of thunder great, and the voice
ἣν ἤκουσα ὡς κιθαρῳδῶν κιθαριζόντων ἐν
which I heard as of harpers harping in
ταῖς κιθάραις αὐτῶν. 3 καὶ ᾄδουσιν
the harps of them. And they are singing
ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ
as song new in sight of the throne and
ἐνώπιον τῶν τεσσάρων ζῴων καὶ
in sight of the four living [creatures] and
τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν
of the older persons; and no one was able to learn
τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα
the song if not the hundred forty-
τέσσαρες χιλιάδες, οἱ
four thousands, the (ones)
ἠγορασμένοι ἀπὸ τῆς γῆς. 4 οὗτοί
having been bought from the earth. These
εἰσιν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν,
are who with women not were polluted,
παρθένοι γάρ εἰσιν· οὗτοι οἱ
virgins for they are; these the (ones)
ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν
following to the Lamb where likely
ὑπάγει· οὗτοι ἠγοράσθησαν ἀπὸ τῶν
he is going under; these were bought from the
ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ
men firstfruits to the God and to the
ἀρνίῳ, 5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ
Lamb, and in the mouth of them not
εὑρέθη ψεῦδος· ἄμωμοί εἰσιν.
was found lie; unblemished they are.

wild beast, for it is a
man's number; and its
number is six hun-
dred and sixty-six.

14 And I saw, and,
look, the Lamb
standing upon the
Mount Zion, and with
him a hundred and
forty-four thousand
having his name and
the name of his Fa-
ther written on their
foreheads. 2 And I
heard a sound out of
heaven as the sound
of many waters and
as the sound of
loud thunder; and the
sound that I heard
was as of singers who
accompany themselves
on the harp playing
on their harps. 3 And
they are singing as if
a new song before the
throne and before the
four living creatures
and the older persons;
and no one was able
to master that song
but the hundred and
forty-four thousand,
who have been bought
from the earth.
4 These are the ones
that did not defile
themselves with wom-
en; in fact, they are
virgins. These are the
ones that keep fol-
lowing the Lamb no
matter where he goes.
These were bought
from among mankind
as first fruits to God
and to the Lamb,
5 and no falsehood
was found in their
mouths; they are
without blemish.

6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν
And I saw other angel flying in
μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον
midheaven, having good news everlasting
εὐαγγελίσαι ἐπὶ τοὺς καθημένους
to declare as glad news upon the (ones) sitting
ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ
upon the earth and upon every nation and
φυλὴν καὶ γλῶσσαν καὶ λαόν, 7 λέγων
tribe and tongue and people, (he) saying
ἐν φωνῇ μεγάλῃ Φοβήθητε τὸν θεὸν καὶ
in voice great Fear you the God and
δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα
give you to him glory, because came the hour
τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε
of the judgment of him, and give worship you
τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν
to the (one) having made the heaven and the
γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.
earth and sea and fountains of waters.
8 Καὶ ἄλλος δεύτερος ἄγγελος
And other second angel
ἠκολούθησεν λέγων Ἔπεσεν, ἔπεσεν Βαβυλὼν
followed saying She fell, she fell Babylon
ἡ μεγάλη, ἣ ἐκ τοῦ οἴνου τοῦ
the great, which out of the wine of the
θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν
anger of the fornication of her has made to drink
πάντα τὰ ἔθνη.
all the nations.
9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν
And other angel third followed
αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ Εἴ τις
to them saying in voice great If anyone
προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα
is worshiping the wild beast and the image
αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ
of it, and he is receiving engraving upon the
μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,
forehead of him or upon the hand of him,
10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ
also he will drink out of the wine of the
θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου
anger of the God of the (one) having been mingled
ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ,
unmingled in the cup of the wrath of him,
καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ
and he will be tormented in fire and sulphur
ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ
in sight of angels holy and in sight of the

6 And I saw anoth-
er angel flying in
midheaven, and he
had everlasting good
news to declare as
glad tidings to those
who dwell on the
earth, and to every
nation and tribe and
tongue and people,
7 saying in a loud
voice: "FEAR God and
give him glory, be-
cause the hour of the
judgment by him has
arrived, and so wor-
ship the One who
made the heaven and
the earth and sea
and fountains of
waters."
8 And another, a
second angel, followed,
saying: "She has fall-
en! Babylon the great
has fallen, she who
made all the nations
drink of the wine
of the anger of her
fornication!"
9 And another an-
gel, a third, followed
them, saying in a
loud voice: "If anyone
worships the wild
beast and its image,
and receives a mark
on his forehead or
upon his hand, 10 he
will also drink of the
wine of the anger of
God that is poured
out undiluted into the
cup of his wrath, and
he shall be tormented
with fire and sul-
phur in the sight of
the holy angels and
in the sight of the

ἀρνίου. 11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ
Lamb. And the smoke of the torment
αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ
of them into ages of ages is stepping up, and
οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ
not they are having resting up of day and
νυκτός, οἱ προσκυνοῦντες τὸ θηρίον
of night, the (ones) worshiping the wild beast
καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει
and the image of it, and if anyone is receiving
τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. 12 Ὧδε
the engraving of the name of it. Here
ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ
the endurance of the holy (ones) is, the (ones)
τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ
observing the commandments of the God and
τὴν πίστιν Ἰησοῦ.
the faith of Jesus.
13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ
And I heard of voice out of the heaven
λεγούσης Γράψον Μακάριοι οἱ νεκροὶ
saying Write you Happy the dead (ones)
οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι.
the in Lord (ones) dying from right now.
ναί, λέγει τὸ πνεῦμα, ἵνα
Yes, is saying the spirit, in order that
ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν,
they will be rested up out of the labors of them,
τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.
the for works of them is following with them.
14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ
And I saw, and look! cloud white, and
ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον υἱὸν
upon the cloud (one) sitting like son
ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ
of man, having upon the head of him
στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ
crown golden and in the hand of him
δρέπανον ὀξύ.
sickle sharp.
15 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
And other angel went forth out of
τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ
the divine habitation, crying out in voice great
τῷ καθημένῳ ἐπὶ τῆς νεφέλης Πέμψον
to the (one) sitting upon the cloud Send you
τὸ δρέπανόν σου καὶ θέρισον, ὅτι
the sickle of you and harvest you, because
ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη
came the hour to harvest, because was dried up

Lamb. 11 And the
smoke of their tor-
ment ascends for-
ever and ever, and
day and night they
have no rest, those
who worship the
wild beast and its
image, and whoever
receives the mark of
its name. 12 Here
is where it means
endurance for the
holy ones, those who
observe the com-
mandments of God
and the faith of
Jesus."
13 And I heard a
voice out of heaven
say: "Write: Hap-
py are the dead
who die in union
with [the] Lord from
this time onward.
Yes, says the spirit,
let them rest from
their labors, for the
things they did go
right with them."
14 And I saw, and,
look! a white cloud,
and upon the cloud
someone seated like
a son of man, with
a golden crown on
his head and a
sharp sickle in his
hand.
15 And another an-
gel emerged from
the temple [sanctu-
ary], crying with a
loud voice to the one
seated on the cloud:
"Put your sickle in
and reap, because the
hour has come to
reap, for the harvest

ὁ θερισμὸς τῆς γῆς. 16 καὶ ἔβαλεν
the harvest of the earth. And threw
ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ
the (one) sitting upon the cloud the
δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη
sickle of him upon the earth, and was harvested
ἡ γῆ.
the earth.
17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
And other angel went forth out of
τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ
the divine habitation the (one) in the heaven
ἔχων καὶ αὐτὸς δρέπανον ὀξύ.
having also he sickle sharp.
18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ
And other angel went forth out of the
θυσιαστηρίου, ὁ ἔχων ἐξουσίαν ἐπὶ
altar, the (one) having authority upon
τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ
the fire, and he voiced to voice great
τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ
to the (one) having the sickle the sharp
λέγων Πέμψον σου τὸ δρέπανον τὸ ὀξὺ
saying Send of you the sickle the sharp
καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου
and gather in the clusters of the vine
τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ
of the earth, because ripened the grapes
αὐτῆς. 19 καὶ ἔβαλεν ὁ ἄγγελος τὸ
of it. And threw the angel the
δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν
sickle of him into the earth, and gathered in
τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς
the vine of the earth, and he threw into
τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν
the press of the anger of the God the
μέγαν. 20 καὶ ἐπατήθη ἡ ληνὸς
great. And was trampled on the winepress
ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ
outside of the city, and came out blood out of
τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων
the winepress until the bridles of the horses
ἀπὸ σταδίων χιλίων ἑξακοσίων.
from stadia thousand six hundred.
15 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ
And I saw other sign in the heaven
μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας
great and wonderful, angels seven having
πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν
plagues seven the last (ones), because in

of the earth is thor-
oughly ripe.” 16 And
the one seated on the
cloud thrust in his
sickle on the earth,
and the earth was
reaped.
17 And still another
angel emerged from
the temple [sanctu-
ary] that is in heav-
en, he, too, having a
sharp sickle.
18 And still another
angel emerged from
the altar and he had
authority over the
fire. And he called
out with a loud voice
to the one that had
the sharp sickle,
saying: “Put your
sharp sickle in and
gather the clusters of
the vine of the earth,
because its grapes
have become ripe.”
19 And the angel
thrust his sickle into
the earth and gath-
ered the vine of the
earth, and he hurled
it into the great wine
press of the anger
of God. 20 And the
wine press was trod-
den outside the city,
and blood came out
of the wine press as
high up as the bridles
of the horses, for a
distance of a thou-
sand six hundred
furlongs.
15 And I saw in
heaven another
sign, great and won-
derful, seven angels
with seven plagues.
These are the last
ones, because by

αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.
them was finished the anger of the God.
2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην
And I saw as sea glassy
μεμιγμένην πυρί, καὶ τοὺς
having been mixed to fire, and the (ones)
νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς
conquering out of the wild beast and out of the
εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ
image of it and out of the number of the
ὀνόματος αὐτοῦ ἑστῶτας ἐπὶ τὴν θάλασσαν
name of it having stood upon the sea
τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.
the glassy, having harps of the God.
3 καὶ ᾄδουσιν τὴν ᾠδὴν Μωυσέως τοῦ
And they are singing the song of Moses the
δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου
slave of the God and the song of the Lamb
λέγοντες
saying
Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου,
Great and wonderful the works of you,
κύριε, ὁ θεός, ὁ παντοκράτωρ· δίκαιαι
Lord, the God, the Almighty; righteous
καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς
and true the ways of you, the King
τῶν αἰώνων· 4 τίς οὐ μὴ φοβηθῇ, κύριε,
of the ages; who not not should fear, Lord,
καὶ δοξάσει τὸ ὄνομά σου, ὅτι μόνος
and will glorify the name of you, because alone
ὅσιος; ὅτι πάντα τὰ ἔθνη ἥξουσιν καὶ
loyal? Because all the nations will come and
προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ
they will worship in sight of you, because the
δικαιώματά σου ἐφανερώθησαν.
righteous (decrees) of you were made manifest.
5 Καὶ μετὰ ταῦτα εἶδον, καὶ
And after these (things) I saw, and
ἠνοίγη ὁ ναὸς τῆς σκηνῆς
was opened up the divine habitation of the tent
τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, 6 καὶ
of the witness in the heaven, and
ἐξῆλθαν οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες
came out the seven angels the (ones) having
τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ,
the seven plagues out of the divine habitation,
ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν
having been clothed in linen clean bright

means of them the
anger of God is
brought to a finish.
2 And I saw what
seemed to be a glassy
sea mingled with fire,
and those who come
off victorious from
the wild beast and
from its image and
from the number of
its name standing by
the glassy sea, having
harps of God. 3 And
they are singing the
song of Moses the
slave of God and the
song of the Lamb,
saying:
“Great and wonder-
ful are your works,
Jehovah[a] God, the
Almighty. Righteous
and true are your
ways, King of eterni-
ty. 4 Who will not
really fear you, Je-
hovah,[a] and glorify
your name, because
you alone are loyal?
For all the nations
will come and worship
before you, because
your righteous decrees
have been made man-
ifest.”
5 And after these
things I saw, and the
sanctuary of the tent
of the witness was
opened in heaven,
6 and the seven an-
gels with the seven
plagues emerged from
the sanctuary, clothed
with clean, bright linen

3, 4[a] Jehovah, $J^{7,8,13,14,16-18}$; Lord, ℵAVgSy[h].

καὶ περιεζωσμένοι περὶ τὰ στήθη
and having been girded about about the breasts
ζώνας χρυσᾶς. 7 καὶ ἓν ἐκ τῶν τεσσάρων
girdles golden. And one out of the four
ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις
living [creatures] gave to the seven angels
ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ
seven bowls golden being full of the anger
τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν
of the God the living into the ages of the
αἰώνων. 8 καὶ ἐγεμίσθη ὁ ναὸς
ages. And was filled the divine habitation
καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ
of smoke out of the glory of the God and out of
τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο
the power of him, and no one was able
εἰσελθεῖν εἰς τὸν ναὸν ἄχρι
to enter into the divine habitation until
τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ
should be finished the seven plagues of the seven
ἀγγέλων.
angels.

16 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ
And I heard of great voice out of the
ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις
divine habitation saying to the seven angels
Ὑπάγετε καὶ ἐκχέετε τὰς
Be YOU going under and be YOU pouring out the
ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς
seven bowls of the anger of the God into
τὴν γῆν.
the earth.
2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ
And went off the first (one) and
ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν·
he poured out the bowl of him into the earth;
καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν ἐπὶ
and came to be ulcer bad and wicked upon
τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ
the men the (ones) having the
χάραγμα τοῦ θηρίου καὶ τοὺς
engraving of the wild beast and the (ones)
προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.
worshiping to the image of it.
3 Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην
And the second (one) poured out the bowl
αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα
of him into the sea; and it became blood
ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς
as of dead [man], and every soul of life

and girded about their
breasts with golden
girdles. 7 And one of
the four living crea-
tures gave the seven
angels seven golden
bowls that were full
of the anger of God,
who lives forever and
ever. 8 And the sanc-
tuary became filled
with smoke because
of the glory of God
and because of his
power, and no one
was able to enter in-
to the sanctuary until
the seven plagues of
the seven angels were
finished.

16 And I heard a
loud voice out of
the sanctuary say to
the seven angels: "Go
and pour out the
seven bowls of the
anger of God into
the earth."
2 And the first one
went off and poured
out his bowl into the
earth. And a hurt-
ful and malignant
ulcer came to be
upon the men that
had the mark of the
wild beast and that
were worshiping its
image.
3 And the second
one poured out his
bowl into the sea.
And it became blood
as of a dead man,
and every living soul

ἀπέθανεν, τὰ ἐν τῇ θαλάσσῃ.
died, the (things) in the sea.
4 Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην
And the third (one) poured out the bowl
αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς
of him into the rivers and the fountains
τῶν ὑδάτων· καὶ ἐγένετο αἷμα. 5 Καὶ
of the waters; and it became blood. And
ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος
I heard of the angel of the waters saying
Δίκαιος εἶ, ὁ ὢν καὶ ὁ
Righteous you are, the (one) being and the (one)
ἦν, ὁ ὅσιος, ὅτι ταῦτα
was, the (one) loyal, because these (things)
ἔκρινας, 6 ὅτι αἷμα ἁγίων καὶ
you judged, because blood of holy (ones) and
προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς
of prophets they poured out, and blood to them
δέδωκας πεῖν· ἄξιοί εἰσιν.
you have given to drink; worthy (ones) they are.
7 Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος
And I heard of the altar saying
Ναί, κύριε, ὁ θεός, ὁ παντοκράτωρ,
Yes, Lord, the God, the Almighty,
ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.
true and righteous the judgments of you.
8 Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην
And the fourth (one) poured out the bowl
αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ
of him upon the sun; and it was given to it
καυματίσαι τοὺς ἀνθρώπους ἐν πυρί, 9 καὶ
to scorch the men in fire, and
ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα·
were scorched the men scorching great;
καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ
and they blasphemed the name of the God
τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς
the (one) having the authority upon the
πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι
plagues these, and not they repented to give
αὐτῷ δόξαν.
to him glory.
10 Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην
And the fifth (one) poured out the bowl
αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ
of him upon the throne of the wild beast; and
ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη,
became the kingdom of it having been darkened,

died, yes, the things
in the sea.
4 And the third one
poured out his bowl
into the rivers and
the fountains of the
waters. And they be-
came blood. 5 And I
heard the angel over
the waters say: "You,[a]
the One who is and
who was, the loyal
One, are righteous,
because you have
rendered these de-
cisions, 6 because they
poured out the blood
of holy ones and of
prophets, and you
have given them blood
to drink. They de-
serve it." 7 And I
heard the altar say:
"Yes, Jehovah[b] God,
the Almighty, true
and righteous are
your judicial deci-
sions."
8 And the fourth
one poured out his
bowl upon the sun;
and to [the sun] it
was granted to scorch
the men with fire.
9 And the men were
scorched with great
heat, but they blas-
phemed the name of
God, who has the
authority over these
plagues, and they did
not repent so as to
give glory to him.
10 And the fifth
one poured out his
bowl upon the throne
of the wild beast.
And its kingdom
became darkened,

5[a] You, ℵCAVgSy^{h}; You, O Lord, Textus Receptus; You, Jehovah, J^{8,13,14,16}. 7[b] Jehovah, J$^{13,14,16-18}$; Lord, ℵAVgSy^{h}.

καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν
and they were chewing the tongues of them

ἐκ τοῦ πόνου, 11 καὶ ἐβλασφήμησαν τὸν
out of the pain, and they blasphemed the

θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν
God of the heaven out of the pains of them

καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ
and out of the ulcers of them, and not

μετενόησαν ἐκ τῶν ἔργων αὐτῶν.
they repented out of the works of them.

12 Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην
And the sixth (one) poured out the bowl

αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν
of him upon the river the great the

Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ,
Euphrates; and was dried up the water of it,

ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν
in order that might be prepared the way of the

βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου.
kings the (ones) from rising of sun.

13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ
And I saw out of the mouth of the

δράκοντος καὶ ἐκ τοῦ στόματος τοῦ
dragon and out of the mouth of the

θηρίου καὶ ἐκ τοῦ στόματος τοῦ
wild beast and out of the mouth of the

ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς
false prophet spirits three unclean as

βάτραχοι· 14 εἰσὶν γὰρ πνεύματα δαιμονίων
frogs; they are for spirits of demons

ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ
(they) doing signs, which is going out upon

τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης,
the kings of the being inhabited [earth] whole,

συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς
to lead together them into the war of the

ἡμέρας τῆς μεγάλης τοῦ θεοῦ τοῦ
day the great of the God the

παντοκράτορος. —
Almighty. —

15 Ἰδοὺ ἔρχομαι ὡς κλέπτης. μακάριος
Look! I am coming as thief. Happy

ὁ γρηγορῶν καὶ τηρῶν τὰ
the (one) staying awake and keeping the

ἱμάτια αὐτοῦ, ἵνα μὴ
outer garments of him, in order that not

γυμνὸς περιπατῇ καὶ
naked may be walking about and

and they began to gnaw their tongues for [their] pain, 11 but they blasphemed the God of heaven for their pains and for their ulcers, and they did not repent of their works.

12 And the sixth one poured out his bowl upon the great river Eu·phra'tes, and its water was dried up, that the way might be prepared for the kings from the rising of the sun.

13 And I saw three unclean inspired expressions [that looked] like frogs come out of the mouth of the dragon and out of the mouth of the wild beast and out of the mouth of the false prophet. 14 They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty.

15 "Look! I am coming as a thief. Happy is the one that stays awake and keeps his outer garments, that he may not walk naked and

βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. —
they may be looking at the shamefulness of him. —

16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον
And it led together them into the place

τὸν καλούμενον Ἑβραϊστὶ Ἁρ Μαγεδών.
the (one) being called in Hebrew Har- Magedon.

17 Καὶ ὁ ἕβδομος ἐξέχεεν τὴν
And the seventh (one) poured out the

φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· — καὶ ἐξῆλθεν
bowl of him upon the air; — and came out

φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ
voice great out of the divine habitation from

τοῦ θρόνου λέγουσα Γέγονεν· — 18 καὶ
the throne saying It has occurred; — And

ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ
occurred lightnings and voices and thunders, and

σεισμὸς ἐγένετο μέγας, οἷος οὐκ
[earth]shaking occurred great, which sort not

ἐγένετο ἀφ' οὗ ἄνθρωποι ἐγένοντο
occurred from which [time] men came to be

ἐπὶ τῆς γῆς τηλικοῦτος σεισμὸς οὕτω
upon the earth so big [earth]shaking thus

μέγας, 19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη
great, and became the city the great

εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν
into three parts, and the cities of the nations

ἔπεσαν· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη
fell; and Babylon the great was remembered

ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον
in sight of the God to give to her the cup

τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ·
of the wine of the anger of the wrath of him;

20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη
and every island fled, and mountains

οὐχ εὑρέθησαν. 21 καὶ χάλαζα μεγάλη ὡς
not were found. And hail great as

ταλαντιαία καταβαίνει ἐκ τοῦ
of the weight of talent is stepping down out of the

οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ
heaven upon the men; and

ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ
blasphemed the men the God out of

τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη
the plague of the hail, because great

ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
is the plague of it exceedingly.

people look upon his shamefulness."

16 And they gathered them together to the place that is called in Hebrew Har–Ma·ged'on.[a]

17 And the seventh one poured out his bowl upon the air. At this a loud voice issued out of the sanctuary from the throne, saying: "It has come to pass!" 18 And lightnings and voices and thunders occurred, and a great earthquake occurred such as had not occurred since men came to be on the earth, so extensive an earthquake, so great. 19 And the great city split into three parts, and the cities of the nations fell; and Babylon the great was remembered in the sight of God, to give her the cup of the wine of the anger of his wrath. 20 Also, every island fled, and mountains were not found. 21 And a great hail with every stone about the weight of a talent descended out of heaven upon the men, and the men blasphemed God due to the plague of hail, because the plague of it was unusually great.

16[a] Or, "Ar·ma·ged'don"; הר מגדון (*Har Meg·id·don'*), J[17,18]; meaning "Mountain of Me·gid'do."

17 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων
And came one out of the seven angels
τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ
the (ones) having the seven bowls, and
ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δείξω
spoke with me saying Hither, I shall show
σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης
to you the judgment of the harlot the great
τῆς καθημένης ἐπὶ ὑδάτων πολλῶν,
the (one) sitting upon waters many,
2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς
with whom committed fornication the kings
τῆς γῆς, καὶ ἐμεθύσθησαν οἱ
of the earth, and they were made drunk the (ones)
κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς
inhabiting the earth out of the wine of the
πορνείας αὐτῆς.
fornication of her.

3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν
And he bore off me into desolate [place] in
πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ
spirit. And I saw woman sitting upon
θηρίον κόκκινον, γέμοντα ὀνόματα
wild beast scarlet, being full of names
βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα
of blasphemy, having heads seven and horns
δέκα· 4 καὶ ἡ γυνὴ ἦν
ten; and the woman was
περιβεβλημένη πορφυροῦν καὶ
having been thrown about purple and
κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ
scarlet, and having been gilded to gold and
λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα
to stone precious and to pearls, having
ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον
cup golden in the hand of her being full
βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς
of disgusting things and the unclean (things) of the
πορνείας αὐτῆς, 5 καὶ ἐπὶ τὸ μέτωπον
fornication of her, and upon the forehead
αὐτῆς ὄνομα γεγραμμένον, μυστήριον,
of her name having been written, mystery,
Βαβυλὼν ἡ Μεγάλη, ἡ μήτηρ τῶν πορνῶν
Babylon the Great, the mother of the harlots
καὶ τῶν βδελυγμάτων τῆς γῆς. 6 καὶ
and of the disgusting things of the earth. And
εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ
I saw the woman being drunk out of the

17 And one of the
seven angels that
had the seven bowls
came and spoke with
me, saying: "Come,
I will show you the
judgment upon the
great harlot who
sits on many wa-
ters, 2 with whom
the kings of the
earth committed for-
nication, whereas
those who inhabit
the earth were made
drunk with the wine
of her fornication."
3 And he carried
me away in [the
power of the] spir-
it into a wilder-
ness. And I caught
sight of a woman
sitting upon a scar-
let-colored wild beast
that was full of
blasphemous names
and that had sev-
en heads and ten
horns. 4 And the wom-
an was arrayed in
purple and scarlet,
and was adorned with
gold and precious
stone and pearls and
had in her hand
a golden cup that
was full of disgust-
ing things and the
unclean things of her
fornication. 5 And up-
on her forehead was
written a name, a
mystery: "Babylon the
Great, the mother of
the harlots and of
the disgusting things
of the earth." 6 And
I saw that the woman
was drunk with the

αἵματος τῶν ἁγίων καὶ ἐκ τοῦ
blood of the holy (ones) and out of the
αἵματος τῶν μαρτύρων Ἰησοῦ.
blood of the witnesses of Jesus.
Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα
And I wondered having seen her wonderment
μέγα· 7 καὶ εἶπέν μοι ὁ ἄγγελος Διὰ
great; and said to me the angel Through
τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ
what wondered you? I shall say to you the
μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου
mystery of the woman and of the wild beast
τοῦ βαστάζοντος αὐτήν, τοῦ
the (one) carrying her, of the (one)
ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα
having the seven heads and the ten
κέρατα· 8 τὸ θηρίον ὃ εἶδες ἦν
horns; the wild beast which you saw it was
καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν
and not it is, and it is about to be stepping up
ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν
out of the abyss, and into destruction
ὑπάγει· καὶ θαυμασθήσονται οἱ
it is going under; and will wonder the (ones)
κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ
inhabiting upon the earth, of which (ones) not
γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον
has been written the name upon the little book
τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,
of the life from throwing down of world,
βλεπόντων τὸ θηρίον ὅτι ἦν
of (ones) looking at the wild beast because it was
καὶ οὐκ ἔστιν καὶ πάρεσται.
and not it is and it will be alongside.
9 Ὧδε ὁ νοῦς ὁ ἔχων
Here the mind the (one) having
σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη
wisdom. The seven heads seven mountains
εἰσίν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.
are, where the woman is sitting upon them.
10 καὶ βασιλεῖς ἑπτά εἰσιν· οἱ πέντε ἔπεσαν,
And kings seven are; the five fell,
ὁ εἷς ἔστιν, ὁ ἄλλος οὔπω ἦλθεν,
the one is, the other (one) not as yet came,
καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν
and whenever he should come little [time] him
δεῖ μεῖναι. 11 καὶ τὸ θηρίον
it is binding to remain, and the wild beast
ὃ ἦν καὶ οὐκ ἔστιν. καὶ αὐτὸς ὄγδοός
which was and not it is. And he eighth (one)

blood of the holy ones
and with the blood of
the witnesses of Jesus.
Well, on catching
sight of her I won-
dered with great won-
derment. 7 And so the
angel said to me:
"Why is it you won-
dered? I will tell you
the mystery of the
woman and of the
wild beast that is car-
rying her and that
has the seven heads
and the ten horns:
8 The wild beast that
you saw was, but is
not, and yet is about
to ascend out of the
abyss, and it is to go
off into destruction.
And when they see
how the wild beast
was, but is not, and
yet will be present,
those who dwell on
the earth will wonder
admiringly, but their
names have not been
written upon the scroll
of life from the found-
ing of the world.
9 "Here is where the
intelligence that has
wisdom comes in: The
seven heads mean
seven mountains,
where the woman sits
on top. 10 And there
are seven kings: five
have fallen, one is,
the other has not yet
arrived, but when he
does arrive he must
remain a short while.
11 And the wild
beast that was but
is not, it is also it-
self an eighth [king],

ἐστιν καὶ ἐκ τῶν ἑπτά ἐστιν, καὶ εἰς
is and out of the seven he is, and into
ἀπώλειαν ὑπάγει.
destruction he is going under.

12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα
And the ten horns which you saw ten
βασιλεῖς εἰσίν, οἵτινες βασιλείαν οὔπω
kings they are, who kingdom not as yet
ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν
received, but authority as kings one
ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.
hour they are receiving with the wild beast.
13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν
These one opinion are having, and the
δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ
power and authority of them to the wild beast
διδόασιν. 14 οὗτοι μετὰ τοῦ ἀρνίου
they are giving. These with the Lamb
πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει
will war, and the Lamb will conquer
αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ
them, because Lord of lords he is and
βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ
King of kings, and the (ones) with him
κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.
called (ones) and chosen (ones) and faithful (ones).

15 Καὶ λέγει μοι Τὰ ὕδατα ἃ
And he is saying to me The waters which
εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ
you saw, where the harlot is sitting, peoples and
ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.
crowds they are and nations and tongues.
16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ
And the ten horns which you saw and
τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην,
the wild beast, these will hate the harlot,
καὶ ἠρημωμένην ποιήσουσιν αὐτὴν
and having been desolated they will make her
καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται,
and naked, and the fleshes of her they will eat,
καὶ αὐτὴν κατακαύσουσιν ἐν πυρί· 17 ὁ
and her they will burn down in fire; the
γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν
for God gave into the hearts of them
ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν
to do the opinion of him, and to do one
γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν
opinion and to give the kingdom of them

but springs from the
seven, and it goes
off into destruction.

12 "And the ten
horns that you saw
mean ten kings, who
have not yet received
a kingdom, but they
do receive authority
as kings one hour
with the wild beast.
13 These have one
thought, and so they
give their power and
authority to the wild
beast. 14 These will
battle with the Lamb,
but, because he is
Lord of lords and
King of kings, the
Lamb will conquer
them. Also, those
called and chosen and
faithful with him
[will do so]."

15 And he says to
me: "The waters that
you saw, where the
harlot is sitting, mean
peoples and crowds
and nations and
tongues. 16 And the
ten horns that you
saw, and the wild
beast, these will hate
the harlot and will
make her devastated
and naked, and will
eat up her fleshy
parts and will com-
pletely burn her with
fire. 17 For God put
it into their hearts to
carry out his thought,
even to carry out
[their] one thought by
giving their kingdom

τῷ θηρίῳ, ἄχρι τελεσθήσονται οἱ λόγοι
to the wild beast, until will be finished the words
τοῦ θεοῦ. 18 καὶ ἡ γυνὴ ἣν εἶδες
of the God. And the woman whom you saw
ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα
is the city the great the (one) having
βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.
kingdom upon the kings of the earth.

18 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον
After these (things) I saw other angel
καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα
stepping down out of the heaven, having
ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη
authority great, and the earth was lighted up
ἐκ τῆς δόξης αὐτοῦ. 2 καὶ ἔκραξεν ἐν
out of the glory of him. And he cried out in
ἰσχυρᾷ φωνῇ λέγων Ἔπεσεν, ἔπεσεν Βαβυλὼν
strong voice saying She fell, fell Babylon
ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον
the great, and she became dwelling place
δαιμονίων καὶ φυλακὴ παντὸς πνεύματος
of demons and prison of every spirit
ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου
unclean and prison of every bird
ἀκαθάρτου καὶ μεμισημένου, 3 ὅτι
unclean and having been hated, because
ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας
out of the wine of the anger of the fornication
αὐτῆς πέπτωκαν πάντα τὰ ἔθνη, καὶ οἱ
of her have fallen all the nations, and the
βασιλεῖς τῆς γῆς μετ' αὐτῆς
kings of the earth with her
ἐπόρνευσαν, καὶ οἱ ἔμποροι
committed fornication, and the traveling merchants
τῆς γῆς ἐκ τῆς δυνάμεως τοῦ
of the earth out of the power of the
στρήνους αὐτῆς ἐπλούτησαν.
unreined luxury of her they became rich.

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ
And I heard other voice out of the
οὐρανοῦ λέγουσαν Ἐξέλθατε, ὁ λαός
heaven saying Come YOU out, the people
μου, ἐξ αὐτῆς, ἵνα μὴ
of me, out of her, in order that not
συνκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς,
YOU should share together to the sins of her,
καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ
and out of the plagues of her in order that not

to the wild beast, un-
til the words of God
will have been accom-
plished. 18 And the
woman whom you saw
means the great city
that has a kingdom
over the kings of the
earth."

18 After these things
I saw anoth-
er angel descending
from heaven, with
great authority; and
the earth was lighted
up from his glory.
2 And he cried out
with a strong voice,
saying: "She has fall-
en! Babylon the great
has fallen, and she
has become a dwell-
ing place of demons
and a lurking place
of every unclean ex-
halation and a lurking
place of every un-
clean and hated bird!
3 For because of the
wine of the anger
of her fornication all
the nations have fall-
en [victim], and the
kings of the earth
committed fornication
with her, and the
traveling merchants of
the earth became rich
due to the power of
her shameless luxury."

4 And I heard an-
other voice out of
heaven say: "Get
out of her, my peo-
ple, if YOU do not
want to share with
her in her sins, and
if YOU do not want
to receive part of

λάβητε· 5 ὅτι ἐκολλήθησαν
you should receive; because were glued together

αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ
of her the sins until the heaven, and

ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.
called to mind the God the unjust acts of her.

6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν,
Give you back to her as also she gave back,

καὶ διπλώσατε τὰ διπλᾶ κατὰ
and double you the double (things) according to

τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ
the works of her; in the cup to which

ἐκέρασεν κεράσατε αὐτῇ διπλοῦν·
she mingled mingle you to her double (thing);

7 ὅσα ἐδόξασεν αὐτὴν καὶ
as many (things) as she glorified herself and

ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ
lived unreined in luxury, so much give you to her

βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ
torment and mourning. Because in the

καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι
heart of her she is saying that I am sitting

Βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος
queen, and widow not I am, and mourning

οὐ μὴ ἴδω· 8 διὰ τοῦτο ἐν μιᾷ
not not I should see; through this in one

ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος
day will come the plagues of her, death

καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ
and mourning and famine, and in fire

κατακαυθήσεται· ὅτι ἰσχυρὸς Κύριος
she will be burned down; because strong Lord

ὁ θεὸς ὁ κρίνας αὐτήν.
the God the (one) having judged her.

9 καὶ κλαύσουσιν καὶ
And they will weep and

κόψονται ἐπ' αὐτὴν οἱ
they will strike themselves upon her the

βασιλεῖς τῆς γῆς οἱ μετ'
kings of the earth the (ones) with

αὐτῆς πορνεύσαντες καὶ
her having committed fornication and

στρηνιάσαντες, ὅταν
having lived unreined in luxury, whenever

βλέπωσιν τὸν καπνὸν τῆς
they may be looking at the smoke of the

πυρώσεως αὐτῆς, 10 ἀπὸ μακρόθεν
firing of her, from long [way] off

her plagues. 5 For
her sins have massed
together clear up to
heaven, and God has
called her acts of in-
justice to mind. 6 Ren-
der to her even as
she herself rendered,
and do to her twice
as much, yes, twice
the number of the
things she did; in the
cup in which she put
a mixture put twice
as much of the mix-
ture for her. 7 To the
extent that she glo-
rified herself and lived
in shameless luxury,
to that extent give her
torment and mourn-
ing. For in her heart
she keeps saying, 'I
sit a queen, and I am
no widow, and I shall
never see mourning.'
8 That is why in one
day her plagues will
come, death and
mourning and famine,
and she will be com-
pletely burned with
fire, because Jehovah[a]
God, who judged her,
is strong.

9 "And the kings of
the earth who com-
mitted fornication
with her and lived in
shameless luxury will
weep and beat them-
selves in grief over
her, when they look at
the smoke from the
burning of her,
10 while they stand at

8[a] Jehovah, J[7,8,13,14,16-18]; the Lord, ℵSy[h], but omitted by AVg.

ἑστηκότες διὰ τὸν φόβον τοῦ
(they) having stood through the fear of the

βασανισμοῦ αὐτῆς, λέγοντες Οὐαί οὐαί, ἡ
torment of her, saying Woe woe, the

πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ
city the great, Babylon the city the

ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις
strong, because to one hour came the judgment

σου.
of you.

11 καὶ οἱ ἔμποροι τῆς γῆς
And the traveling merchants of the earth

κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτήν,
are weeping and they are mourning upon her,

ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει
because the full (stock) of them no one is buying

οὐκέτι, 12 γόμον χρυσοῦ καὶ ἀργύρου
not yet, full (stock) of gold and of silver

καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ
and of stone precious and of pearls and

βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ
of fine linen and of purple and of silk and

κοκκίνου, καὶ πᾶν ξύλον θύινον καὶ πᾶν
of scarlet, and every wood thyine and every

σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ
vessel made of ivory and every vessel out of

ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου
wood most precious and of copper and of iron

καὶ μαρμάρου, 13 καὶ κιννάμωμον καὶ ἄμωμον
and of marble, and cinnamon and amomum

καὶ θυμιάματα καὶ μύρον καὶ λίβανον
and incenses and perfumed oil and frankincense

καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ
and wine and olive oil and fine flour and

σῖτον καὶ κτήνη καὶ πρόβατα, καὶ
wheat and acquired (animals) and sheep, and

ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχὰς
of horses and of coaches and of bodies, and souls

ἀνθρώπων. 14 καὶ ἡ ὀπώρα σου τῆς
of men. And the juicy fruit of you of the

ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ,
desire of the soul it went off from you,

καὶ πάντα τὰ λιπαρὰ καὶ τὰ
and all the fatty (things) and the

λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ
bright (things) destroyed itself from you, and

οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν.
not yet not not them they will find.

a distance because of
their fear of her tor-
ment and say, 'Too
bad, too bad, you great
city, Babylon you
strong city, because in
one hour your judg-
ment has arrived!'

11 "Also, the trav-
eling merchants of the
earth are weeping and
mourning over her,
because there is no
one to buy their full
stock any more, 12 a
full stock of gold and
silver and precious
stone and pearls and
fine linen and purple
and silk and scarlet;
and everything in
scented wood and
every sort of ivory ob-
ject and every sort of
object out of most
precious wood and of
copper and of iron
and of marble; 13 al-
so cinnamon and In-
dian spice and incense
and perfumed oil and
frankincense and wine
and olive oil and
fine flour and wheat
and cattle and sheep,
and horses and
coaches and slaves
and human souls.
14 Yes, the fine fruit
that your soul de-
sired has departed
from you, and all
the dainty things
and the gorgeous
things have perished
from you, and never
again will people find
them.

15 οἱ ἔμποροι τούτων,
The traveling merchants of these (things),
οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ
the (ones) having become rich from her, from
μακρόθεν στήσονται διὰ τὸν φόβον
long [way] off will stand through the fear
τοῦ βασανισμοῦ αὐτῆς κλαίοντες καὶ
of the torment of her (they) weeping and
πενθοῦντες, 16 λέγοντες Οὐαὶ οὐαί, ἡ πόλις
mourning, saying Woe woe, the city
ἡ μεγάλη, ἡ περιβεβλημένη
the great, the (one) having been thrown about
βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ
fine linen and purple and scarlet, and
κεχρυσωμένη ἐν χρυσίῳ καὶ λίθῳ τιμίῳ
having been gilded in gold and stone precious
καὶ μαργαρίτῃ, 17 ὅτι μιᾷ ὥρᾳ
and pearl, because to one hour
ἠρημώθη ὁ τοσοῦτος πλοῦτος.
was desolated the so much wealth.

καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ
And every steersman and every the (one)
ἐπὶ τόπον πλέων, καὶ ναῦται καὶ
upon place sailing, and nautical ones and
ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ
as many as the sea are working, from
μακρόθεν ἔστησαν 18 καὶ ἔκραξαν
long [way] off they stood and they cried out
βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς
looking at the smoke of the firing of her
λέγοντες Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;
saying Who like to the city the great?
19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς
And they threw dust upon the heads
αὐτῶν καὶ ἔκραξαν κλαίοντες καὶ
of them and they cried out weeping and
πενθοῦντες, λέγοντες Οὐαὶ οὐαί, ἡ πόλις ἡ
mourning, saying Woe woe, the city the
μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ
great, in which became rich all the (ones)
ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς
having the boats in the sea out of the
τιμιότητος αὐτῆς, ὅτι ἐν μιᾷ ὥρᾳ
preciousness of her, because in one hour
ἠρημώθη.
she was desolated.
20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ,
Be you well-minded upon her, heaven,
καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ
and the holy (ones) and the apostles and the

15 "The traveling
merchants of these
things, who became
rich from her, will
stand at a distance
because of [their]
fear of her torment
and will weep and
mourn, 16 saying, 'Too
bad, too bad—the
great city, clothed with
fine linen and purple
and scarlet, and richly
adorned with gold or-
nament and precious
stone and pearl, 17 be-
cause in one hour
such great riches have
been devastated!'

"And every ship
captain and every
man that voyages
anywhere, and sailors
and all those who
make a living by the
sea, stood at a dis-
tance 18 and cried out
as they looked at the
smoke from the burn-
ing of her and said,
'What city is like the
great city?' 19 And
they threw dust upon
their heads and cried
out, weeping and
mourning, and said,
'Too bad, too bad—
the great city, in
which all those hav-
ing boats at sea be-
came rich by reason
of her costliness, be-
cause in one hour she
has been devastated!'

20 "Be glad over
her, O heaven, also
YOU holy ones and
YOU apostles and YOU

προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα
prophets, because judged the God the judgment
ὑμῶν ἐξ αὐτῆς.
of YOU out of her.
21 Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον
And lifted up one angel strong stone
ὡς μύλινον μέγαν, καὶ ἔβαλεν εἰς τὴν
as belonging to mill great, and he threw into the
θάλασσαν λέγων Οὕτως ὁρμήματι βληθήσεται
sea saying Thus to onrush will be thrown
Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ
Babylon the great city, and not not
εὑρεθῇ ἔτι. 22 καὶ φωνὴ κιθαρῳδῶν
she should be found yet. And voice of harpers
καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν
and of musicians and of flutists and of trumpeters
οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς
not not should be heard in you yet, and every
τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ
artificer of every art not not should be found
ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ
in you yet, and voice of mill not not
ἀκουσθῇ ἐν σοὶ ἔτι, 23 καὶ φῶς λύχνου
should be heard in you yet, and light of lamp
οὐ μὴ φάνῃ ἐν σοὶ ἔτι, καὶ φωνὴ
not not should shine in you yet, and voice
νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ
of bridegroom and of bride not not should be heard
ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου
in you yet; because the traveling merchants of you
ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ
were the greatest men of the earth, because by the
φαρμακίᾳ σου ἐπλανήθησαν πάντα τὰ
druggery of you were made to err all the
ἔθνη, 24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ
nations, and in her blood of prophets and
ἁγίων εὑρέθη καὶ πάντων τῶν
of holy (ones) was found and of all the (ones)
ἐσφαγμένων ἐπὶ τῆς γῆς.
having been slaughtered upon the earth.
19 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν
After these (things) I heard as voice
μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ
great of crowd much in the heaven
λεγόντων Ἀλληλουιά· ἡ σωτηρία καὶ ἡ
of (ones) saying Hallelujah; the salvation and the
δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,
glory and the power of the God of us,

prophets, because God
has judicially exacted
punishment for YOU
from her!"
21 And a strong an-
gel lifted up a stone
like a great millstone
and hurled it into the
sea, saying: "Thus
with a swift pitch will
Babylon the great city
be hurled down, and
she will never be found
again. 22 And the
sound of singers who
accompany themselves
on the harp and of
musicians and of flut-
ists and of trumpeters
will never be heard
in you again, and no
craftsman of any trade
will ever be found in
you again, and no
sound of a millstone
will ever be heard in
you again, 23 and no
light of a lamp will
ever shine in you
again, and no voice of
a bridegroom and of
a bride will ever be
heard in you again;
because your traveling
merchants were the
top-ranking men of
the earth, for by your
spiritistic practice all
the nations were mis-
led. 24 Yes, in her was
found the blood of
prophets and of holy
ones and of all those
who have been slaugh-
tered on the earth."
19 After these things
I heard what was
as a loud voice of a
great crowd in heaven.
They said: "Praise
Jah, YOU people! The
salvation and the glo-
ry and the power
belong to our God,[a]

1[a] To our God, ℵACVgSy^{h}; to the Lord our God, Textus Receptus and some cursive MSS.; to Jehovah our God, $J^{7,8,13,14,16}$.

2 ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις
because true and righteous the judgments
αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν
of him; because he judged the harlot the
μεγάλην ἥτις ἔφθειρεν τὴν γῆν ἐν τῇ
great who corrupted the earth in the
πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα
fornication of her, and he avenged the blood
τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς. 3 καὶ
of the slaves of him out of hand of her. And
δεύτερον εἴρηκαν Ἀλληλουιά· καὶ ὁ
second [time] they have said Hallelujah; and the
καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας
smoke of her is stepping up into the ages
τῶν αἰώνων.
of the ages.
4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι
And fell the older persons the twenty-
τέσσαρες καὶ τὰ τέσσερα ζῷα,
four and the four living [creatures],
καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ
and they worshiped to the God the (one) sitting
ἐπὶ τῷ θρόνῳ λέγοντες Ἀμήν, Ἀλληλουιά.
upon the throne (they) saying Amen, Hallelujah.
5 καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν
And voice from the throne came out
λέγουσα Αἰνεῖτε τῷ θεῷ ἡμῶν,
saying Be you praising to the God of us,
πάντες οἱ δοῦλοι αὐτοῦ, οἱ φοβούμενοι
all the slaves of him, the (ones) fearing
αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.
him, the small (ones) and the great (ones).
6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ
And I heard as voice of crowd much
καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν
and as voice of waters many and as voice
βροντῶν ἰσχυρῶν, λεγόντων Ἀλληλουιά,
of thunders strong, of (ones) saying Hallelujah,
ὅτι ἐβασίλευσεν Κύριος ὁ θεὸς ἡμῶν, ὁ
because reigned Lord the God of us, the
παντοκράτωρ. 7 χαίρωμεν καὶ
Almighty. May we be rejoicing and
ἀγαλλιῶμεν, καὶ δώσομεν τὴν δόξαν
may we be exulting, and we shall give the glory
αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου,
to him, because came the marriage of the Lamb,
καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν,
and the woman of him prepared herself,

2 because his judg-
ments are true and
righteous. For he has
executed judgment
upon the great harlot
who corrupted the
earth with her forni-
cation, and he[a] has
avenged the blood of
his slaves at her
hand." 3 And right
away for the second
time they said: "Praise
Jah, YOU people! And
the smoke from her
goes on ascending
forever and ever."
4 And the twenty-
four older persons and
the four living crea-
tures fell down and
worshiped God seated
upon the throne, and
said: "Amen! Praise
Jah, YOU people!"
5 Also, a voice issued
forth from the throne
and said: "Be praising
our God, all YOU his
slaves, who fear him,
the small ones and
the great."
6 And I heard what
was as a voice of a
great crowd and as a
sound of many waters
and as a sound of
heavy thunders. They
said: "Praise Jah, YOU
people, because Jeho-
vah[b] our God, the Al-
mighty, has begun to
rule as king. 7 Let us
rejoice and be over-
joyed, and let us
give him the glory,
because the marriage
of the Lamb has
arrived and his wife
has prepared herself.

2[a] He, ℵAVgSy[h]; the Lord, eight MSS. from Nos. 95-217; Jehovah, J[7,8].
6[b] Jehovah, J[7,8,13,14,16-18]; the Lord, ℵAVgSy[h].

8 καὶ ἐδόθη αὐτῇ ἵνα
and was given to her in order that
περιβάληται βύσσινον λαμπρὸν
she might be thrown about fine linen bright
καθαρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα
clean, the for fine linen the righteous [acts]
τῶν ἁγίων ἐστίν.
of the holy (ones) is.
9 Καὶ λέγει μοι Γράψον Μακάριοι
And he is saying to me Write Happy
οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ
the (ones) into the supper of the marriage of the
ἀρνίου κεκλημένοι. καὶ λέγει
Lamb (ones) having been called. And he is saying
μοι Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ
to me These the words true of the God
εἰσίν. 10 καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν
are. And I fell in front of the feet
αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει
of him to worship to him. And he is saying
μοι Ὅρα μή· σύνδουλός σού εἰμι
to me Be you seeing not; fellow slave of you I am
καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων
and of the brothers of you of the (ones) having
τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ
the witness of Jesus; to the God
προσκύνησον· ἡ γὰρ μαρτυρία Ἰησοῦ ἐστιν
worship you; the for witness of Jesus is
τὸ πνεῦμα τῆς προφητείας.
the spirit of the prophecy.
11 Καὶ εἶδον τὸν οὐρανὸν
And I saw the heaven
ἠνεῳγμένον, καὶ ἰδοὺ ἵππος λευκός,
having been opened up, and look! horse white,
καὶ ὁ καθήμενος ἐπ' αὐτὸν
and the (one) sitting upon it
πιστὸς καλούμενος καὶ ἀληθινός,
faithful (one) (he) being called and true (one),
καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.
and in righteousness he is judging and he is warring.
12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ φλὸξ πυρός, καὶ
The but eyes of him flame of fire, and
ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά,
upon the head of him diadems many,
ἔχων ὄνομα γεγραμμένον ὃ
(he) having name having been written which
οὐδεὶς οἶδεν εἰ μὴ αὐτός, 13 καὶ
no one has known if not he, and
περιβεβλημένος ἱμάτιον
having been thrown about outer garment

8 Yes, it has been
granted to her to
be arrayed in bright,
clean, fine linen, for
the fine linen stands
for the righteous acts
of the holy ones."
9 And he tells me:
"Write: Happy are
those invited to the
evening meal of the
Lamb's marriage." Al-
so, he tells me: "These
are the true sayings
of God." 10 At that
I fell down before
his feet to worship
him. But he tells me:
"Be careful! Do not
do that! All I am
is a fellow slave of
you and of your
brothers who have
the work of witness-
ing to Jesus. Wor-
ship God; for the
bearing witness to Je-
sus is what inspires
prophesying."
11 And I saw the
heaven opened, and,
look! a white horse.
And the one seated
upon it is called Faith-
ful and True, and
he judges and carries
on war in righteous-
ness. 12 His eyes are
a fiery flame, and
upon his head are
many diadems. He
has a name writ-
ten that no one knows
but he himself, 13 and
he is arrayed with
an outer garment

ῥεραντισμένον αἵματι, καὶ κέκληται
having been sprinkled to blood, and has been called
τὸ ὄνομα αὐτοῦ Ὁ Λόγος τοῦ Θεοῦ. 14 καὶ
the name of him The Word of the God. And
τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ
the armies the (ones) in the heaven
ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς,
followed to him upon horses white,
ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν.
having been clothed in fine linen white clean.
15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται
And out of the mouth of him is going out
ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ
long sword sharp, in order that in it
πατάξῃ τὰ ἔθνη, καὶ αὐτὸς
he should smite the nations, and he
ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ
will shepherd them in staff made of iron; and
αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου
he is trampling on the press of the wine
τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ
of the anger of the wrath of the God of the
παντοκράτορος. 16 καὶ ἔχει ἐπὶ τὸ
Almighty. And he is having upon the
ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα
outer garment and upon the thigh of him name
γεγραμμένον Βασιλεὺς βασιλέων καὶ
having been written King of kings and
Κύριος κυρίων.
Lord of lords.
17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν
And I saw one angel having stood in
τῷ ἡλίῳ, καὶ ἔκραξεν ἐν φωνῇ μεγάλῃ
the sun, and he cried out in voice great
λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις
saying to all the birds the (ones) flying
ἐν μεσουρανήματι Δεῦτε συνάχθητε
in midheaven Hither be you led together
εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ,
into the supper the great of the God,
18 ἵνα φάγητε σάρκας βασιλέων
in order that you might eat fleshes of kings
καὶ σάρκας χιλιάρχων καὶ σάρκας
and fleshes of chiliarchs and fleshes
ἰσχυρῶν καὶ σάρκας ἵππων καὶ
of strong [men] and fleshes of horses and
τῶν καθημένων ἐπ' αὐτούς, καὶ
of the (ones) sitting upon them, and
σάρκας πάντων ἐλευθέρων τε καὶ δούλων
fleshes of all freemen and and of slaves

sprinkled with blood,
and the name he is
called is The Word
of God. 14 Also, the
armies that were in
heaven were following
him on white horses,
and they were clothed
in white, clean, fine
linen. 15 And out of
his mouth there pro-
trudes a sharp long
sword, that he may
strike the nations with
it, and he will shep-
herd them with a rod
of iron. He treads too
the wine press of the
anger of the wrath of
God the Almighty.
16 And upon his outer
garment, even upon
his thigh, he has a
name written, King
of kings and Lord of
lords.

17 I saw also an
angel standing in the
sun, and he cried
out with a loud voice
and said to all the
birds that fly in mid-
heaven: "Come here,
be gathered together
to the great evening
meal of God, 18 that
YOU may eat the
fleshy parts of kings
and the fleshy parts
of military comman-
ders and the fleshy
parts of strong men
and the fleshy parts
of horses and of
those seated upon
them, and the fleshy
parts of all, of freemen
as well as of slaves

καὶ μικρῶν καὶ μεγάλων.
and of little (ones) and of great (ones).
19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς
And I saw the wild beast and the
βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα
kings of the earth and the armies
αὐτῶν συνηγμένα ποιῆσαι τὸν
of them having been led together to make the
πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ
war with the (one) sitting upon the
ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.
horse and with the army of him.
20 καὶ ἐπιάσθη τὸ θηρίον καὶ μετ'
And was caught the wild beast and with
αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας
it the false prophet the (one) having done
τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς
the signs in sight of it, in which (ones)
ἐπλάνησεν τοὺς λαβόντας τὸ
he made to err the (ones) having received the
χάραγμα τοῦ θηρίου καὶ τοὺς
engraving of the wild beast and the (ones)
προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες
worshiping to the image of it; living
ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ
were thrown the two into the lake of the
πυρὸς τῆς καιομένης ἐν θείῳ.
fire of the [lake] burning in sulphur.
21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ
And the leftover (ones) were killed off in the
ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ
long sword of the (one) sitting upon the
ἵππου τῇ ἐξελθούσῃ ἐκ τοῦ
horse to the [sword] having gone forth out of the
στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα
mouth of him, and all the birds
ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.
were satisfied out of the fleshes of them.

20 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ
And I saw angel stepping down out of
τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου
the heaven, having the key of the abyss
καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.
and chain great upon the hand of him.
2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις
And he laid hold of the dragon, the serpent
ὁ ἀρχαῖος, ὅς ἐστιν Διάβολος καὶ Ὁ
the archaic, who is Devil and The
Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,
Satan, and bound him thousand years,

and of small ones and
great."
19 And I saw the
wild beast and the
kings of the earth
and their armies
gathered together to
wage the war with
the one seated on
the horse and with
his army. 20 And
the wild beast was
caught, and along
with it the false
prophet that per-
formed in front of
it the signs with
which he misled those
who received the
mark of the wild
beast and those who
render worship to
its image. While still
alive, they both were
hurled into the fiery
lake that burns with
sulphur. 21 But the
rest were killed off
with the long sword
of the one seated
on the horse, which
[sword] proceeded out
of his mouth. And
all the birds were
filled from the fleshy
parts of them.

20 And I saw an
angel coming
down out of heaven
with the key of the
abyss and a great
chain in his hand.
2 And he seized the
dragon, the original
serpent, who is the
Devil and Satan,
and bound him for
a thousand years.

3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ
and he threw him into the abyss, and
ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ,
he shut up and he sealed up above him,
ἵνα μὴ πλανήσῃ ἔτι τὰ
in order that not he might make to err yet the
ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη·
nations, until should be ended the thousand years;
μετὰ ταῦτα δεῖ λυθῆναι
after these (things) it is binding to be loosed
αὐτὸν μικρὸν χρόνον.
him little time.

4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ'
And I saw thrones, and they sat down upon
αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς,
them, and judgment was given to them,
καὶ τὰς ψυχὰς τῶν
and the souls of the (ones)
πεπελεκισμένων διὰ τὴν
having been executed with ax through the
μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ
witness of Jesus and through the word of the
θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ
God, and who not worshiped the
θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ
wild beast not-but the image of it and not
ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον
they received the engraving upon the forehead
καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ
and upon the hand of them; and they lived and
ἐβασίλευσαν μετὰ τοῦ χριστοῦ χίλια ἔτη.
they reigned with the Christ thousand years.
5 οἱ λοιποὶ τῶν νεκρῶν οὐκ
The leftover (ones) of the dead (ones) not
ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη.
lived until should be ended the thousand years.
αὕτη ἡ ἀνάστασις ἡ πρώτη. 6 μακάριος
This the resurrection the first. Happy
καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ
and holy the (one) having part in the
ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ
resurrection the first; upon these (ones) the
δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ'
second death not is having authority, but
ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ,
they will be priests of the God and the Christ,
καὶ βασιλεύσουσιν μετ' αὐτοῦ τὰ χίλια ἔτη.
and they will reign with him the thousand years.

3 And he hurled him
into the abyss and
shut [it] and sealed
[it] over him, that
he might not mislead
the nations any more
until the thousand
years were ended. Af-
ter these things he
must be let loose for
a little while.

4 And I saw thrones,
and there were those
who sat down on
them, and *power* of
judging was given
them. Yes, I saw the
souls of those executed
with the ax for the
witness they bore to
Jesus and for speak-
ing about God, and
those who had wor-
shiped neither the
wild beast nor its
image and who had
not received the mark
upon their forehead
and upon their hand.
And they came to life
and ruled as kings
with the Christ for
a thousand years.
5 (The rest of the
dead did not come to
life until the thousand
years were ended.)
This is the first res-
urrection. 6 Happy
and holy is anyone
having part in the
first resurrection; over
these the second death
has no authority, but
they will be priests
of God and of the
Christ, and will rule
as kings with him for
the thousand years.

7 Καὶ ὅταν τελεσθῇ τὰ χίλια
And whenever should be ended the thousand
ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς
years, will be loosed the Satan out of the
φυλακῆς αὐτοῦ, 8 καὶ ἐξελεύσεται
prison of him, and he will go out
πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς
to make to err the nations the (ones) in the
τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ
four corners of the earth, the Gog and
Μαγώγ, συναγαγεῖν αὐτοὺς εἰς τὸν
Magog, to lead together them into the
πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν
war, of which (ones) the number of them
ὡς ἡ ἄμμος τῆς θαλάσσης. 9 καὶ
as the sand of the sea. And
ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς,
they stepped up upon the breadth of the earth,
καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν
and they encircled the encampment of the
ἁγίων καὶ τὴν πόλιν τὴν
holy (ones) and the city the (one)
ἠγαπημένην. καὶ κατέβη πῦρ ἐκ
having been loved. And stepped down fire out of
τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς· 10 καὶ
the heaven and it ate down them; and
ὁ διάβολος ὁ πλανῶν αὐτοὺς
the Devil the (one) making to err them
ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ
was thrown into the lake of the fire and
θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ
sulphur, where also the wild beast and the
ψευδοπροφήτης, καὶ βασανισθήσονται
false prophet, and they will be tormented
ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν
of day and of night into the ages of the
αἰώνων.
ages.

11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ
And I saw throne great white and
τὸν καθήμενον ἐπ' αὐτοῦ, οὗ ἀπὸ
the (one) sitting upon it, of whom from
τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός,
the face fled the earth and the heaven,
καὶ τόπος οὐχ εὑρέθη αὐτοῖς. 12 καὶ εἶδον
and place not was found to them. And I saw
τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς
the dead (ones), the great (ones) and the
μικρούς, ἑστῶτας ἐνώπιον τοῦ θρόνου,
little (ones), having stood in sight of the throne,

7 Now as soon as
the thousand years
have been ended, Sa-
tan will be let loose
out of his prison,
8 and he will go out
to mislead those na-
tions in the four
corners of the earth,
Gog and Ma'gog, to
gather them together
for the war. The
number of these is as
the sand of the sea.
9 And they advanced
over the breadth of
the earth and en-
circled the camp of
the holy ones and
the beloved city. But
fire came down out
of heaven and de-
voured them. 10 And
the Devil who was
misleading them was
hurled into the lake
of fire and sul-
phur, where both the
wild beast and the
false prophet [already
were]; and they will
be tormented day and
night forever and
ever.

11 And I saw a
great white throne
and the one seated
on it. From be-
fore him the earth
and the heaven fled
away, and no place
was found for them.
12 And I saw the
dead, the great and
the small, standing
before the throne,

καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο
and little books were opened up; and other
βιβλίον ἠνοίχθη, ὅ ἐστιν τῆς
little book was opened up, which is of the
ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ
life; and were judged the dead (ones) out of
τῶν γεγραμμένων ἐν τοῖς βιβλίοις
the (things) having been written in the little books
κατὰ τὰ ἔργα αὐτῶν. 13 καὶ ἔδωκεν
according to the works of them. And gave
ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν
the sea the dead (ones) the (ones) in
αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν
it, and the death and the Hades gave
τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ
the dead (ones) the (ones) in them, and
ἐκρίθησαν ἕκαστος κατὰ τὰ
they were judged each (one) according to the
ἔργα αὐτῶν. 14 καὶ ὁ θάνατος καὶ ὁ
works of them. And the death and the
ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός.
Hades were thrown into the lake of the fire.
οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ
This the death the second is, the
λίμνη τοῦ πυρός. 15 καὶ εἴ τις οὐχ
lake of the fire. And if anyone not
εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς
was found in the book of the life
γεγραμμένος ἐβλήθη εἰς τὴν
(one) having been written was thrown into the
λίμνην τοῦ πυρός.
lake of the fire.

21 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν
And I saw heaven new and earth
καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ
new; the for first heaven and the
πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ
first earth went off, and the sea not
ἔστιν ἔτι. 2 καὶ τὴν πόλιν τὴν ἁγίαν
is yet. And the city the holy
Ἰερουσαλὴμ καινὴν εἶδον καταβαίνουσαν
Jerusalem new I saw stepping down
ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,
out of the heaven from the God,
ἡτοιμασμένην ὡς νύμφην
having been prepared as bride
κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.
having been adorned to the male person of her.

and scrolls were
opened. But another
scroll was opened; it
is the scroll of life.
And the dead were
judged out of those
things written in the
scrolls according to
their deeds. 13 And
the sea gave up those
dead in it, and death
and Ha'des[a] gave up
those dead in them,
and they were judged
individually according
to their deeds. 14 And
death and Ha'des[a]
were hurled into the
lake of fire. This
means the second
death, the lake of
fire. 15 Furthermore,
whoever was not
found written in the
book of life was
hurled into the lake
of fire.

21 And I saw a
new heaven and
a new earth; for the
former heaven and
the former earth had
passed away, and
the sea is no more.
2 I saw also the
holy city, New Jeru-
salem, coming down
out of heaven from
God and prepared
as a bride adorned
for her husband.

13, 14[a] Ha'des, אA; in'fe·rus, Vg (in·fer'nus, Vg[c,s]); *Shi·ul'*, Sy[h]; She'ol, J[7,8,11-14,16-18].

3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ
And I heard of voice great out of the
θρόνου λεγούσης Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ
throne saying Look! The tent of the God
μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ'
with the men, and he will tent with
αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ
them, and they peoples of him will be, and
αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται, 4 καὶ
he the God with them will be, and
ἐξαλείψει πᾶν δάκρυον ἐκ τῶν
he will wipe out every tear out of the
ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται
eyes of them, and the death not will be
ἔτι· οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος
yet; neither mourning nor outcry nor pain
οὐκ ἔσται ἔτι. τὰ πρῶτα ἀπῆλθαν.
not it will be yet. The first (things) went off.

5 καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ
And said the (one) sitting upon the
θρόνῳ Ἰδοὺ καινὰ ποιῶ πάντα. καὶ
throne Look! New I am making all (things). And
λέγει Γράψον, ὅτι οὗτοι οἱ λόγοι
he is saying Write, because these the words
πιστοὶ καὶ ἀληθινοί εἰσιν. 6 καὶ εἶπέν μοι
faithful and true are. And he said to me
Γέγοναν. ἐγὼ τὸ Ἄλφα καὶ τὸ
They have occurred. I the Alpha and the
Ὦ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ
Omega, the beginning and the end. I
τῷ διψῶντι δώσω ἐκ τῆς
to the (one) thirsting I shall give out of the
πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.
fountain of the water of the life (as) free gift.
7 ὁ νικῶν κληρονομήσει
The (one) conquering will inherit
ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ
these (things), and I shall be to him God and
αὐτὸς ἔσται μοι υἱός. 8 τοῖς δὲ
he will be to me son. To the but
δειλοῖς καὶ ἀπίστοις καὶ
cowards and to unbelieving (ones) and
ἐβδελυγμένοις καὶ
to (ones) having been made disgusting and
φονεῦσι καὶ πόρνοις καὶ φαρμακοῖς καὶ
to murderers and to fornicators and to druggers and
εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσιν τὸ μέρος
to idolaters and to all the liars the part

3 With that I heard
a loud voice from the
throne say: "Look!
The tent of God is
with mankind, and
he will reside with
them, and they will
be his peoples. And
God himself will be
with them. 4 And he
will wipe out every
tear from their eyes,
and death will be no
more, neither will
mourning nor outcry
nor pain be any more.
The former things
have passed away."
5 And the one seated
on the throne said:
"Look! I am making
all things new." Also,
he says: "Write, be-
cause these words are
faithful and true."
6 And he said to me:
"They have come to
pass! I am the Al'pha
and the O·me'ga, the
beginning and the
end. To anyone thirst-
ing I will give from
the fountain of the
water of life free.
7 Anyone conquering
will inherit these
things, and I shall be
his God and he will
be my son. 8 But
as for the cow-
ards and those with-
out faith and those
who are disgusting
in their filth and
murderers and forni-
cators and those prac-
ticing spiritism and
idolaters and all the
liars, their portion

αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ
of them in the lake the (one) burning to fire
καὶ θείῳ, ὅ ἐστιν ὁ θάνατος ὁ
and sulphur, which is the death the
δεύτερος.
second.

9 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων
And came one out of the seven angels
τῶν ἐχόντων τὰς ἑπτὰ φιάλας,
of the (ones) having the seven bowls,
τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν
of the (ones) being full of the seven plagues the
ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων
last, and he spoke with me saying
Δεῦρο, δείξω σοι τὴν νύμφην τὴν
Hither, I shall show to you the bride the
γυναῖκα τοῦ ἀρνίου. 10 καὶ ἀπήνεγκέν με ἐν
woman of the Lamb. And he bore off me in
πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ
spirit upon mountain great and high, and
ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ
he showed to me the city the holy Jerusalem
καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
stepping down out of the heaven from the
θεοῦ, 11 ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ
God, having the glory of the God; the
φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ,
illuminator of it like to stone most precious,
ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·
as to stone jasper being clear like crystal;
12 ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα
(she) having wall great and high, having
πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν
gates twelve, and upon the gates
ἀγγέλους δώδεκα, καὶ ὀνόματα
angels twelve, and names
ἐπιγεγραμμένα ἅ ἐστιν τῶν
having been inscribed which (ones) is of the
δώδεκα φυλῶν υἱῶν Ἰσραήλ· 13 ἀπὸ
twelve tribes of sons of Israel; from
ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ
(sun) rising gates three, and from north
πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς,
gates three, and from south gates three,
καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς· 14 καὶ
and from (sun) settings gates three; and
τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους
the wall of the city having foundation [stones]

will be in the lake
that burns with fire
and sulphur. This
means the second
death."
9 And there came
one of the seven an-
gels who had the
seven bowls which
were full of the seven
last plagues, and he
spoke with me and
said: "Come here, I
will show you the
bride, the Lamb's
wife." 10 So he carried
me away in [the pow-
er of the] spirit to a
great and lofty moun-
tain, and he showed
me the holy city Je-
rusalem coming down
out of heaven from
God 11 and having
the glory of God.
Its radiance was like
a most precious stone,
as a jasper stone
shining crystal-clear.
12 It had a great
and lofty wall and
had twelve gates, and
at the gates twelve
angels, and names
were inscribed which
are those of the
twelve tribes of the
sons of Israel. 13 On
the east were three
gates, and on the
north three gates,
and on the south
three gates, and on
the west three gates.
14 The wall of the
city also had twelve
foundation stones,

δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν
twelve, and upon them twelve names of the
δώδεκα ἀποστόλων τοῦ ἀρνίου.
twelve apostles of the Lamb.

15 Καὶ ὁ λαλῶν μετ' ἐμοῦ
And the (one) speaking with me
εἶχεν μέτρον κάλαμον χρυσοῦν,
was having measure reed golden,
ἵνα μετρήσῃ τὴν πόλιν καὶ
in order that he might measure the city and
τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
the gates of it and the wall of it.
16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ
And the city four-cornered is lying, and
τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος. καὶ
the length of it as much as the breadth. And
ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ
he measured the city to the reed upon
σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ
stadia twelve thousand; the length and the
πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.
breadth and the height of it equal (ones) is.
17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν
And he measured the wall of it hundred
τεσσεράκοντα τεσσάρων πηχῶν, μέτρον
forty- four of cubits, measure
ἀνθρώπου, ὅ ἐστιν ἀγγέλου. 18 καὶ ἡ
of man, which is of angel. And the
ἐνδώμησις τοῦ τείχους αὐτῆς ἴασπις, καὶ
structure of the wall of it jasper, and
ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ
the city gold clean like to glass
καθαρῷ· 19 οἱ θεμέλιοι τοῦ τείχους
clean; the foundation [stones] of the wall
τῆς πόλεως παντὶ λίθῳ τιμίῳ
of the city to every stone precious
κεκοσμημένοι· ὁ θεμέλιος
(ones) having been adorned; the foundation [stone]
ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπφειρος,
the first (one) jasper, the second (one) sapphire,
ὁ τρίτος χαλκηδών, ὁ τέταρτος
the third (one) chalcedony, the fourth (one)
σμάραγδος, 20 ὁ πέμπτος σαρδόνυξ, ὁ
emerald, the fifth (one) sardonyx, the
ἕκτος σάρδιον, ὁ ἕβδομος
sixth (one) sardius, the seventh (one)
χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ
chrysolite, the eighth (one) beryl, the
ἔνατος τοπάζιον, ὁ δέκατος
ninth (one) topaz, the tenth (one)

and on them the
twelve names of the
twelve apostles of the
Lamb.
15 Now the one who
was speaking with me
was holding as a
measure a golden reed,
that he might mea-
sure the city and its
gates and its wall.
16 And the city lies
foursquare, and its
length is as great
as its breadth. And
he measured the city
with the reed, twelve
thousand furlongs; its
length and breadth
and height are equal.
17 Also, he measured
its wall, one hun-
dred and forty-four
cubits, according to
a man's measure, at
the same time an
angel's. 18 Now the
structure of its wall
was jasper, and the
city was pure gold
like clear glass. 19 The
foundations of the
city's wall were
adorned with every
sort of precious stone:
the first foundation
was jasper, the sec-
ond sapphire, the
third chal·ced'o·ny,
the fourth emerald,
20 the fifth sar'do-
nyx, the sixth sar-
dius, the seventh
chrys'o·lite, the eighth
beryl, the ninth
topaz, the tenth

χρυσόπρασος, ὁ ἑνδέκατος ὑάκινθος, ὁ
chrysoprase, the eleventh (one) hyacinth, the
δωδέκατος ἀμέθυστος· 21 καὶ οἱ δώδεκα
twelfth (one) amethyst; and the twelve
πυλῶνες δώδεκα μαργαρῖται, ἀνὰ εἷς ἕκαστος
gates twelve pearls, up one each
τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου·
of the gates was out of one pearl;
καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον
and the broad way of the city gold
καθαρὸν ὡς ὕαλος διαυγής.
clean as glass through-beamed.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ,
And divine habitation not I saw in it,
ὁ γὰρ κύριος, ὁ θεός, ὁ παντοκράτωρ,
the for Lord, the God, the Almighty,
ναὸς αὐτῆς ἐστίν, καὶ τὸ ἀρνίον.
divine habitation of it is, and the Lamb.
23 καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ
And the city not need is having of the
ἡλίου οὐδὲ τῆς σελήνης, ἵνα
sun not-but of the moon, in order that
φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ
they may be shining to it, the for glory of the
θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ
God lighted up it, and the lamp of it the
ἀρνίον. 24 καὶ περιπατήσουσιν τὰ ἔθνη
Lamb. And will walk about the nations
διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς
through the light of it; and the kings
τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς
of the earth are bearing the glory of them into
αὐτήν· 25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ
it; and the gates of it not not
κλεισθῶσιν ἡμέρας, νὺξ γὰρ οὐκ ἔσται
should be shut up of day, night for not will be
ἐκεῖ 26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν
there and they will bear the glory and the
τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 καὶ οὐ
honor of the nations into it. And not
μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν
not might enter into it every common (thing)
καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος,
and the (one) doing disgusting thing and lie,
εἰ μὴ οἱ γεγραμμένοι ἐν τῷ
if not the (ones) having been written in the
βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.
little book of the life of the Lamb.

chrys′o·prase, the
eleventh hyacinth,
the twelfth amethyst.
21 Also, the twelve
gates were twelve
pearls; each one of
the gates was made
of one pearl. And the
broad way of the
city was pure gold,
as transparent glass.
22 And I did not
see a temple in it,
for Jehovah[a] God the
Almighty is its tem-
ple, also the Lamb
[is]. 23 And the city
has no need of the
sun nor of the moon
to shine upon it, for
the glory of God
lighted it up, and its
lamp was the Lamb.
24 And the nations
will walk by means
of its light, and the
kings of the earth
will bring their glory
into it. 25 And its
gates will not be
closed at all by day,
for night will not
exist there. 26 And
they will bring the
glory and the honor
of the nations into it.
27 But anything not
sacred and anyone
that carries on a dis-
gusting thing and a
lie will in no way
enter into it; only
those written in the
Lamb's scroll of life
[will].

22[a] Jehovah, J[7,8,13,14,16-18]; the Lord, ℵAVgSy[h].

22 καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς
And he showed to me river of water of life
λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ
bright as crystal, going forth out of
τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου 2 ἐν
the throne of the God and of the Lamb in
μέσῳ τῆς πλατείας αὐτῆς· καὶ τοῦ ποταμοῦ
midst of the broad way of her; and of the river
ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς ποιοῦν
herefrom and therefrom wood of life making
καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον
fruits twelve, according to month each
ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα
giving back the fruit of it, and the leaves
τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.
of the wood into cure of the nations.

3 καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι.
And every thing put down not will be yet.
καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου
And the throne of the God and of the Lamb
ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ
in her will be, and the slaves of him
λατρεύσουσιν αὐτῷ, 4 καὶ ὄψονται
will render sacred service to him, and they will see
τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ
the face of him, and the name of him
ἐπὶ τῶν μετώπων αὐτῶν. 5 καὶ νὺξ οὐκ
upon the foreheads of them. And night not
ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρείαν
will be yet, and not they are having need
φωτὸς λύχνου καὶ φῶς ἡλίου, ὅτι Κύριος
of light of lamp and light of sun, because Lord
ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ
the God will shed light upon them, and
βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.
they will reign into the ages of the ages.

6 Καὶ εἶπέν μοι Οὗτοι οἱ λόγοι
And he said to me These the words
πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος,
faithful (ones) and true (ones), and the Lord,
ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν,
the God of the spirits of the prophets,
ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς
sent off the angel of him to show to the
δούλοις αὐτοῦ ἃ δεῖ
slaves of him which (things) it is binding

22 And he showed
me a river of
water of life, clear as
crystal, flowing out
from the throne of
God and of the Lamb
2 down the middle of
its broad way. And
on this side of the
river and on that side
[there were] trees of
life producing twelve
crops of fruit, yield-
ing their fruits each
month. And the leaves
of the trees [were]
for the curing of the
nations.
3 And no more will
there be any curse.
But the throne of God
and of the Lamb will
be in [the city], and
his slaves will render
him sacred service;
4 and they will see his
face, and his name
will be on their fore-
heads. 5 Also, night
will be no more, and
they have no need
of lamplight nor [do
they have] sunlight,
because Jehovah[a] God
will shed light upon
them, and they will
rule as kings forever
and ever.
6 And he said to
me: "These words are
faithful and true; yes,
Jehovah[b] the God of
the inspired expres-
sions of the prophets
sent his angel forth
to show his slaves
the things that must

5[a] Jehovah, J[7,8,11-14,16-18]; the Lord, ℵAVgSy[h]. 6[b] Jehovah, J[7,8,12-14,17,18]; the Lord, ℵAVgSy[h].

γενέσθαι ἐν τάχει· 7 καὶ Ἰδοὺ ἔρχομαι
to occur in quickness; and Look! I am coming
ταχύ· μακάριος ὁ τηρῶν τοὺς
quickly; happy the (one) observing the
λόγους τῆς προφητείας τοῦ βιβλίου
words of the prophecy of the little book
τούτου.
this.

8 Κἀγὼ Ἰωάννης ὁ ἀκούων καὶ
And I John the (one) hearing and
βλέπων ταῦτα. καὶ ὅτε ἤκουσα καὶ
looking at these (things). And when I heard and
ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν
I looked at, I fell to worship in front of the
ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός
feet of the angel of the (one) showing
μοι ταῦτα. 9 καὶ λέγει μοι
to me these (things). And he is saying to me
Ὅρα μή· σύνδουλός σού εἰμι καὶ
Be you seeing not; fellow slave of you I am and
τῶν ἀδελφῶν σου τῶν προφητῶν καὶ
of the brothers of you of the prophets and
τῶν τηρούντων τοὺς λόγους τοῦ
of the (ones) observing the words of the
βιβλίου τούτου· τῷ θεῷ προσκύνησον.
little book this; to the God give your worship.

10 Καὶ λέγει μοι Μὴ σφραγίσῃς
And he is saying to me Not should you seal
τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
the words of the prophecy of the little book
τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.
this, the appointed time for near is.
11 ὁ ἀδικῶν
The (one) doing unrighteously
ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς
let him do unrighteously yet, and the filthy (one)
ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος
let him be made filthy yet, and the righteous (one)
δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος
righteousness let him do yet, and the holy (one)
ἁγιασθήτω ἔτι.—
let him be made holy yet.—

12 Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός
Look! I am coming quickly, and the reward
μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς
of me with me, to give back to each (one) as
τὸ ἔργον ἐστὶν αὐτοῦ. 13 ἐγὼ τὸ Ἄλφα
the work is of him. I the Alpha

shortly take place.
7 And, look! I am
coming quickly. Hap-
py is anyone observ-
ing the words of
the prophecy of this
scroll."

8 Well, I John was
the one hearing and
seeing these things.
And when I had
heard and seen, I
fell down to worship
before the feet of the
angel that had been
showing me these
things. 9 But he tells
me: "Be careful! Do
not do that! All I
am is a fellow slave
of you and of your
brothers who are
prophets and of those
who are observing
the words of this
scroll. Worship God."

10 He also tells me:
"Do not seal up the
words of the proph-
ecy of this scroll, for
the appointed time is
near. 11 He that is
doing unrighteousness,
let him do unrigh-
teousness still; and
let the filthy one be
made filthy still; but
let the righteous one
do righteousness still,
and let the holy one
be made holy still.

12 " 'Look! I am
coming quickly, and
the reward I give is
with me, to render to
each one as his work
is. 13 I am the Al′pha

καὶ τὸ Ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος,
and the Omega, the first (one) and the last (one),
ἡ ἀρχὴ καὶ τὸ τέλος.— 14 Μακάριοι
the beginning and the end. — Happy
οἱ πλύνοντες τὰς στολὰς αὐτῶν,
the (ones) washing the robes of them,
ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ
in order that will be the authority of them upon
τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν
the wood of the life and to the gates
εἰσέλθωσιν εἰς τὴν πόλιν. 15 ἔξω οἱ
they might enter into the city. Outside the
κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ
dogs and the druggers and the fornicators and
οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ
the murderers and the idolaters and
πᾶς φιλῶν καὶ ποιῶν ψεῦδος.
everyone liking and doing lie.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου
I Jesus sent the angel of me
μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς
to bear witness to YOU these (things) upon the
ἐκκλησίαις. ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος
ecclesias. I am the root and the offspring
Δαυείδ, ὁ ἀστὴρ ὁ λαμπρός, ὁ
of David, the star the bright, the
πρωινός.
belonging to morning.

17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν
And the spirit and the bride are saying
Ἔρχου· καὶ ὁ ἀκούων εἰπάτω
Be you coming; and the (one) hearing let him say
Ἔρχου· καὶ ὁ διψῶν
Be you coming; and the (one) thirsting
ἐρχέσθω, ὁ θέλων λαβέτω
let him be coming, the (one) willing let him take
ὕδωρ ζωῆς δωρεάν.
water of life (as) free gift.

18 Μαρτυρῶ ἐγὼ παντὶ
I am bearing witness I to everyone
τῷ ἀκούοντι τοὺς λόγους τῆς
the (one) hearing the words of the
προφητείας τοῦ βιβλίου τούτου· ἐάν
prophecy of the little book this; if ever
τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ
anyone should impose upon them, will impose the
θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς
God upon him the plagues the (ones)
γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·
having been written in the little book this;

and the O·me′ga, the
first and the last, the
beginning and the
end. 14 Happy are
those who wash their
robes, that the au-
thority [to go] to the
trees of life may
be theirs and that
they may gain en-
trance into the city
by its gates. 15 Out-
side are the dogs
and those who prac-
tice spiritism and
the fornicators and
the murderers and the
idolaters and every-
one liking and carry-
ing on a lie.'

16 " 'I, Jesus, sent
my angel to bear wit-
ness to YOU people of
these things for the
congregations. I am
the root and the off-
spring of David, and
the bright morning
star.' "

17 And the spirit
and the bride keep
on saying: "Come!"
And let anyone hear-
ing say: "Come!" And
let anyone thirsting
come; let anyone that
wishes take life's
water free.

18 "I am bearing
witness to everyone
that hears the words
of the prophecy of
this scroll: If any-
one makes an addition
to these things, God
will add to him the
plagues that are writ-
ten in this scroll;

19 καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν
and if ever anyone should take off from the
λόγων τοῦ βιβλίου τῆς προφητείας
words of the little book of the prophecy
ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ
this, will take off the God the part of him
ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς
from the wood of the life and out of the
πόλεως τῆς ἁγίας, τῶν
city the holy, of the (things)
γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.
having been written in the little book this.
20 Λέγει ὁ μαρτυρῶν
Is saying the (one) bearing witness to
ταῦτα Ναί· ἔρχομαι ταχύ.
these (things) Yes; I am coming quickly.
Ἀμήν· ἔρχου, κύριε Ἰησοῦ.
Amen; be you coming, Lord Jesus.
21 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ μετὰ τῶν ἁγίων.
Jesus Christ with the holy (ones).

19 and if anyone takes anything away from the words of the scroll of this prophecy, God will take his portion away from the trees of life and out of the holy city, things which are written about in this scroll.
20 "He that bears witness of these things says, 'Yes; I am coming quickly.'"
"Amen! Come, Lord Jesus."
21 [May] the undeserved kindness of the Lord Jesus Christ [be] with the holy ones.

Now that you have used this remarkable aid to Bible study, are you not delighted with the insight that it gives you into the meaning of the Scriptures? Perhaps you have friends who would benefit from this Bible translation too. Why not recommend it to them, or even make a gift of it to those who would be likely to appreciate it? Additional copies may be obtained for $2.00 each. Your order may be sent to any of the addresses appearing on the last page.

—The Publishers

APPENDIX

SCRIPTURE VERSES SPECIFICALLY COMMENTED ON

SUBJECTS

Matthew 1:1 — "history"

(γένεσις, *gen'e·sis*, Greek; תולדת, *to·l^{e}dōth'*, Hebrew)

The evident meaning of the Greek word (*gen'e·sis*) here is *history*. In Matthew 1:1 it occurs in the very same expression as we find in the Greek *Septuagint Version* of Genesis 2:4 and 5:1, namely, βίβλος γενέσεως (*bib'los ge·ne'se·os*).

At Genesis 2:4 the expression could not refer to the generations of the heavens and the earth, because those inanimate creations could not of themselves generate anything. The French Bible version (1939) by Catholic Canon A. Crampon and the Spanish Bible version (1947) by the Jesuit priest J. M. Bover and Prof. F. Cantera Burgos render the original Hebrew expression at Genesis 2:4 as "history," making the text read: "This is the history of the heaven and the earth." That statement there is not an introduction to what follows, but is the conclusion to the preceding account of the creation. At Genesis 5:1 the Crampon Bible version is consistent in rendering the same original expression as "book of the history," making the verse read: "This is the book of the history of Adam." Again it is evident that this statement is a conclusion to the preceding narrative from Genesis 2:5 down to this verse. The Roman Catholic Confraternity's English Bible version of Genesis (1948) uses "story" at Genesis 2:4, and the footnote, in part, says: *"Story:* or history." Darby's version reads: "histories."

The Greek word *gen'e·sis* (Hebrew, *to·l^{e}dōth'*) occurs also in the plural number, and evidently means "history," at nine other places in the book of Genesis (*Septuagint Version*), namely, at Genesis 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2. The last of these verses has puzzled many Bible translators because they thought it introduced a genealogy to follow. But, instead, it serves as a conclusion to the story that precedes, from Genesis 36:9 to this verse; and again the Crampon Bible version renders the Hebrew original (*ge·ne'seis, LXX*) as "history," so that the verse reads: "This is the history of Jacob." The Bover-Cantera Spanish Bible version here renders the word "history," but, under a misunderstanding and without warrant, it inserts words to make the verse read: "This is the history of *the family of* Jacob." Evidently because the rest of Genesis tells of Joseph and his brothers.

However, the foregoing shows the correctness of the basis for our rendering of the Greek expression at Matthew 1:1 as "the book of the history." It is true that a genealogy at once follows, but it is not of a generation from Jesus Christ; it is a partial list of his forefathers, only from Abraham onward, and especially so because Matthew 1:1 calls Jesus "son of David, son of Abraham." But in those ancient times a history revolved around those contained in a genealogy or those introduced by such a genealogy. Thus the genealogy was an important part of the history given and was in some cases put at the beginning of the history. (See 1 Chronicles, chapters 1 to 9.) So it is in the case of "the book of the history of Jesus Christ."

Matthew 1:20 — "Jehovah's"

Below we give a concordance of all places in the *New World Translation of the Christian Greek Scriptures* where the name "Jehovah" occurs in the main text and also where it occurs in the lower marginal reading alone:

Matthew (18 times)

1:20 J's angel appeared to him
1:22 which was spoken by J
1:24 angel of J had directed him,
2:13 J's angel appeared in a dream
2:15 which was spoken by J
2:19 J's angel appeared in a dream
3:3 Prepare the way of J, make
4:4 forth through J's mouth.'"
4:7 put J your God to the test.'"
4:10 J your God you must worship,
5:33 You must pay your vows to J.'
21:9 he that comes in J's name!
21:42 From J this has come to pass
22:37 You must love J your God
22:44 J said to my Lord, "Sit at
23:39 he that comes in J's name!"
27:10 what J had commanded me."
28:2 J's angel had descended

Mark (9 times)

1:3 Prepare the way of J, make
5:19 things J has done for you
11:9 he that comes in J's name!
12:11 From J this has come to pass,
12:29 Hear, O Israel, J our God is
12:29 our God is one J,
12:30 you must love J your God
12:36 J said to my Lord, "Sit at
13:20 unless J had cut short

Luke (36 times)

1:6 legal requirements of J
1:9 the sanctuary of J;
1:11 To him J's angel appeared,
1:15 he will be great before J.
1:16 will he turn back to J
1:17 for J a prepared people."
1:25 J has dealt with me in
1:28 favored one, J is with you."
1:32 J God will give him the
1:38 Look! J's slave girl! May
1:45 spoken to her from J."
1:46 My soul magnifies J,
1:58 J had magnified his mercy
1:66 the hand of J was indeed
1:68 Blessed be J the God of
1:76 you will pioneer before J
2:9 J's angel stood by them
2:9 J's glory gleamed around
2:15 which J has made known to
2:22 to present him to J,
2:23 as it is written in J's law,
2:23 must be called holy to J,
2:24 is said in the law of J,
2:26 seen the Christ of J.
2:39 according to the law of J,
3:4 'Prepare the way of J, make
4:8 J your God you must worship,
4:12 You must not put J your God
4:18 J's spirit is upon me,
4:19 to preach J's acceptable
5:17 J's power was there for him
10:27 You must love J your God
13:35 he that comes in J's name.'"
19:38 as the King in J's name!
20:37 he calls J the God of
20:42 J said to my Lord, Sit at

John (5 times)

1:23 Make the way of J straight,
6:45 will all be taught by J.'
12:13 he that comes in J's name,
12:38 J, who has believed our
12:38 to whom has the arm of J

Acts (52 times)

1:24 You, O J, who know the
2:20 day of J arrives.
2:21 calls upon the name of J
2:25 I had J continually before
2:34 J said to my Lord, "Sit at
2:39 as many as J our God may
2:47 J continued to join to
3:19 come from the person of J
3:22 J God will produce for you
4:26 against J and against his
4:29 J, give attention to their
5:9 a test of the spirit of J?
5:19 J's angel opened the doors
7:31 J's voice came:
7:33 J said to him: 'Take the
7:49 you build for me? J says.
7:60 "J, do not charge this sin
8:22 supplicate J that, if
8:24 supplication for me to J
8:25 had spoken the word of J
8:26 J's angel spoke to Philip,
8:39 J's spirit quickly led
9:31 it walked in the fear of J
10:33 commanded by J to say."
11:21 hand of J was with them,
12:7 look! J's angel stood by,
12:11 know that J sent his angel
12:17 how J brought him out of
12:23 angel of J struck him,
12:24 word of J went on growing
13:2 publicly ministering to J
13:10 the right ways of J?
13:11 J's hand is upon you,
13:12 at the teaching of J.
13:44 to hear the word of J.
13:47 J has laid commandment
13:48 to glorify the word of J,
13:49 word of J went on being
14:3 by the authority of J,
14:23 they committed them to J
15:17 men may earnestly seek J,
15:17 called by my name, says J,
15:35 news of the word of J.
15:36 published the word of J
15:40 undeserved kindness of J.
16:14 J opened her heart wide to
16:15 me to be faithful to J,
16:32 they spoke the word of J
18:21 again, if J is willing."
18:25 instructed in the way of J
19:20 word of J kept growing
21:14 the will of J take place."

Romans (19 times)

4:3 Abraham exercised faith in J,
4:8 is the man whose sin J will
9:28 J will make an accounting
9:29 Unless J of hosts had left

10:13 calls upon the name of J
10:16 "J, who believed our report?"
11:3 "J, they have killed your
11:34 has come to know J's mind,
12:11 Be slaves to J.
12:19 I will repay, says J."
14:4 J can make him stand.
14:6 the day observes it to J.
14:6 he who eats eats to J,
14:6 not eat does not eat to J,
14:8 if we live, we live to J,
14:8 if we die, we die to J.
14:8 if we die, we belong to J.
14:11 As I live, says J, to me
15:11 "Praise J, all you nations,

1 Corinthians (15 times)
1:31 let him boast in J."
2:16 to know the mind of J,
3:20 J knows that the reasonings
4:4 he that examines me is J.
4:19 shortly, if J wills,
7:17 as J has given each one a
10:9 let us put J to the test,
10:21 be drinking the cup of J
10:21 of "the table of J" and the
10:22 "are we inciting J to
10:26 "the earth belongs to J,
11:32 we are disciplined by J,
14:21 they give heed to me,' says J."
16:7 with you, if J permits.
16:10 performing the work of J,

2 Corinthians (10 times)
3:16 there is a turning to J,
3:17 Now J is the spirit; and
3:17 where the spirit of J is,
3:18 mirrors the glory of J,
3:18 as done by J the spirit.
6:17 separate yourselves,' says J,
6:18 daughters to me,' says J
8:21 in the sight of J, but
10:17 let him boast in J."
10:18 man whom J recommends.

Galatians (1 time)
3:6 Abraham "exercised faith in J,

Ephesians (6 times)
2:21 *into a holy temple for J.*
5:17 what the will of J is.
5:19 music in your hearts to J,
6:4 authoritative advice of J.
6:7 inclinations, as to J,
6:8 receive this back *from* J,

Colossians (6 times)
1:10 to walk worthily of J
3:13 as J freely forgave you,
3:16 singing in your hearts to J.
3:22 of heart, with fear of J.
3:23 it whole-souled as to J,
3:24 from J you will receive

1 Thessalonians (4 times)
1:8 word of J sounded forth
4:6 J is one who exacts
4:15 we tell you by J's word,
5:2 J's day is coming exactly

2 Thessalonians (3 times)
2:2 the day of J is here.
2:13 you, brothers loved by J,
3:1 word of J may keep moving

2 Timothy (4 times)
1:18 him to find mercy from J
2:19 J knows those who belong
2:19 *mentioning* the name of J
4:14 J will repay him according

Hebrews (12 times)
2:13 children whom J gave me."
7:21 J has sworn, and he will
8:2 true tent, which J set up,
8:8 days are coming,' says J,
8:9 caring for them,' says J.
8:10 after those days,' says J:
8:11 brother, saying: "Know J,"
10:16 after those days,' says J:
10:30 J will judge his people."
12:5 the discipline *from* J,
12:6 J loves he disciplines,
13:6 J is my helper; I will

James (13 times)
1:7 receive anything from J;
1:12 crown of life, which J
2:23 "Abr'm exercised faith in J,
2:23 be called "J's friend".
3:9 With it we bless J, even
4:10 in the eyes of J, and he
4:15 ought to say: "If J wills,
5:4 the ears of J of hosts.
5:10 spoke in the name of J.
5:11 seen the outcome J gave,
5:11 that J is very tender in
5:14 with *oil in* the name of J.
5:15 and J will raise him up.

1 Peter (3 times)
1:25 word spoken by J endures
3:12 For J's eyes are upon the
3:12 J's face is against those

2 Peter (6 times)
2:9 J knows how to deliver
2:11 so out of respect for J.
3:8 one day is with J as a
3:9 J is not slow respecting
3:10 J's day will come as a
3:12 presence of the day of J,

Jude (3 times)
5 J, although he saved a
9 said: "May J rebuke you."
14 J came with his holy

Revelation (12 times)
1:8 the Omega," says J God,
4:8 "Holy, holy, holy is J God,
4:11 "You are worthy, J, even
11:17 saying: "We thank you, J

15:3 are your works, J God,
15:4 not really fear you, J,
16:7 altar say: "Yes, J God,
18:8 J God who judged her is
19:6 J our God, the Almighty,
21:22 J God the Almighty is its
22:5 J God will shed light
22:6 J the God of the inspired

JAH
(abbreviation for "Jehovah")

Revelation (4 times)
19:1 They said: "Praise J, you
19:3 time they said: "Praise J,
19:4 "Amen! Praise J, you people!"
19:6 They said: "Praise J, you

Not in the main text, but only in the lower margin (72 times)

Matthew	13:43	5:10	2:10	Hebrews
22:32	13:50	5:12	3:16	4:3
Mark	14:25	Philippians	4:7	9:20
11:10	19:23	4:1	4:8	10:30a
Luke	20:25	4:4	5:4	1 Peter
1:2	22:17	4:5	5:8	2:13
2:11	26:7	4:10	6:2	3:1
2:29	Romans	4:18	6:3	3:15
2:38	7:6	Colossians	6:6	5:3
4:4	10:17	3:15	6:11	2 Peter
4:18b	11:8	1 Thessalonians	2 Timothy	1:3
John	15:9	4:9	1:16	2 John
5:4	1 Corinthians	4:16	1:18a	11
Acts	10:28	4:17a	2:14	Revelation
2:30	11:23	4:17b	2:22	11:1
7:30	Galatians	5:27	2:24	11:19
7:37	2:6	1 Timothy	Titus	16:5
10:22	3:20	2:2	2:12	19:1
				19:2

Matthew 2:20 — "soul"

(ψυχή, *psy·chē′*, Greek; נפשׁ, *neph′esh*, Hebrew)

Throughout our translation we have consistently rendered the Greek word *psy·chē′* (Hebrew, *neph′esh*) as "soul." It will be found that this rendering makes sense in each case. This uniform rendering of *psy·chē′* by the same English word in all cases proves very enlightening as to how the ancients used that word, how the inspired writers understood that word and what properties they ascribed to it. Below we give a list of our renderings of the 102 occurrences of the word *psy·chē′* (*neph′esh*, soul), grouping them under several headings to show the various ideas attached to the word. The headings correspond with those given above for the Hebrew Scriptures.

The creature soul is mortal, destructible

Matthew
2:20 who were seeking the soul of the young child
10:28 kill the body but can not kill the soul
10:28 can destroy both soul and body in Gehenna.
26:38 My soul is deeply grieved, even to death.

Mark
3:4 to save or to kill a soul?"
14:34 "My soul is deeply grieved, even to death.

Luke
6:9 to save or to destroy a soul?"
17:33 his soul safe for himself will lose it, but whoever loses it will preserve it alive.

John
12:25 He that is fond of his soul destroys it,

Acts
3:23 any soul that does not listen to that Prophet will be completely destroyed

Romans
11:3 They are hunting for my soul."

Hebrews
10:39 to destruction, but the kind

that have faith to the preserving alive of the soul.

James
5:20 will save his soul from death

Revelation
8:9 creatures that are in the sea which have souls died,
12:11 their souls even despite the danger of death.
16:3 every living soul died, yes, the things in the sea.

Life as an intelligent person, whether present or future

Matthew
6:25 Stop being anxious about your souls
6:25 Does not the soul mean more than food
10:39 He that finds his soul will lose it.
10:39 he that loses his soul for my sake will find it.
11:29 You will find refreshment for your souls.
16:25 whoever wants to save his soul will lose it;
16:25 whoever loses his soul for my sake will find it.
16:26 if he gains the whole world but forfeits his soul?
16:26 what will a man give in exchange for his soul?
20:28 to give his soul a ransom in exchange for many."
22:37 love Jehovah your God with your whole heart and with your whole soul

Mark
8:35 whoever wants to save his soul will lose it;
8:35 whoever loses his soul for the sake of me and the good news will save it.
8:36 to gain the whole world and to forfeit his soul?
8:37 What, really, would a man give in exchange for his soul?
10:45 to give his soul a ransom in exchange for many."
12:30 love Jehovah your God with your whole heart and with your whole soul

Luke
1:46 "My soul magnifies Jehovah,
2:35 sword will be run through the soul of you
9:24 whoever wants to save his soul will lose it;
9:24 whoever loses his soul for my sake is the one that will save it.
10:27 love Jehovah your God with your whole heart and with *your whole soul*
12:19 I will say to my soul:
12:19 "Soul, you have many good things laid up
12:20 they are demanding your soul *from you.*
12:22 Quit being anxious about your souls
12:23 the soul is worth more than food.
14:26 his own soul, he cannot be my disciple.
21:19 on your part you will acquire your souls.

John
10:11 the right shepherd surrenders his soul
10:15 I surrender my soul in behalf of the sheep.
10:17 I surrender my soul, in order that I may receive it again.
10:24 are you to keep our souls in suspense?
12:25 he that hates his soul in this world will safeguard it for everlasting life.
12:27 Now my soul is troubled,
13:37 I will surrender my soul in your behalf."
13:38 "Will you surrender your soul in my behalf?
15:13 surrender his soul in behalf of his friends.

Acts
4:32 those who had believed had one heart and soul,
14:2 wrongly influenced the souls of people
14:22 strengthening the souls of the disciples,
15:24 with speeches trying to subvert your souls,
15:26 men that have delivered up their souls
20:10 his soul is in him."
20:24 I do not make my soul of any account as dear
27:10 great loss not only of the cargo and the boat but also of our souls."
27:22 not a soul of you will be lost,

Romans
2:9 distress, upon the soul of every man who
16:4 who have risked their own necks for my soul,

2 Corinthians
1:23 call upon God as a witness against my own soul
12:15 be completely spent for your souls.

Ephesians
6:6 doing the will of God whole-souled.

Philippians
1:27 with one soul fighting side by side
2:30 near to death, exposing his soul to danger,

Colossians
3:23 work at it whole-souled as to Jehovah,

1 Thessalonians
2:8 impart to you, not only the good news of God, but also our own souls,

Hebrews
6:19 This hope we have as an anchor for the soul,
12:3 not get tired and give out in your souls.
13:17 they are keeping watch over your souls

James
1:21 the word which is able to save your souls.

1 Peter
1:9 of your faith, the salvation of your souls.
1:22 you have purified your souls
2:11 carry on a conflict against the soul.
2:25 the shepherd and overseer of your souls.
4:19 commending their souls to a faithful Creator

2 Peter
2:8 was tormenting his righteous soul by reason of

1 John
3:16 that one surrendered his soul for us;
3:16 obligation to surrender our souls for our

3 John
2 just as your soul is prospering.

Revelation
6:9 I saw underneath the altar the souls of those
18:13 coaches and slaves and human souls.
18:14 the fine fruit that your soul desired
20:4 I saw the souls of those executed

God has soul

Matthew
12:18 my beloved, whom my soul approved!

Hebrews
10:38 my soul has no pleasure in him."

Soul delivered from Hades (Sheol, "hell")

Acts
2:27 you will not forsake my soul in Hades.

Soul, a living person or creature

Acts
2:41 about three thousand souls were added.
2:43 fear began to fall upon every soul,
7:14 to the number of seventy-five souls.
27:37 we souls in the boat were about two hundred

Romans
13:1 Let every soul be in subjection to the

1 Corinthians
15:45 "The first man Adam became a living soul."

1 Peter
3:20 a few people, that is, eight souls, were

2 Peter
2:14 they entice unsteady souls.

Soul distinguished from spirit

1 Thessalonians
5:23 may the spirit and soul and body of you

Hebrews
4:12 even to the dividing of the soul and spirit,
[Note Philippians 1:27, cited above: "in one spirit, with one soul fighting side by side"]

Matthew 5:22 — "Gehenna"

(Γέεννα, Greek; *Gehenna,* Latin; גיהנם, *Ge'i-Hin·nom',* Hebrew)

The name means "valley of Hinnom," for it is the Greek form of the Hebrew *Ge'i-Hin·nom'*. (Joshua 18:16, *LXX*) It occurs 12 times in the Christian Greek Scriptures, and we transliterate it that many times

in our translation. (Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6) This valley lay to the west and south of ancient Jerusalem. (Joshua 15:8; 18:16; Jeremiah 19:2, 6) Under the later kings of Judah it was used for the idolatrous worship of the pagan god Molech, to which god human sacrifices were offered by fire. (2 Chronicles 28:3; 33:6; Jeremiah 7:31, 32; 32:35) To prevent its use again for such religious purposes, faithful King Josiah had the valley polluted, particularly the part called To'pheth, and it came to be the dumping place and incinerator for the filth of Jerusalem. (2 Kings 23:10) Here the bodies of dead animals were thrown to be consumed in the fires to which sulphur or brimstone was added to assist the burning. Occasionally the bodies of executed criminals were thrown in who were thought too vile to have a resurrection from the dead and hence a decent burial and memorial tomb. If such dead bodies landed in the fire they were consumed that way, but if their carcasses landed upon a ledge of the deep ravine their putrefying flesh collected worms or maggots, which *did not die* until they had consumed the fleshy parts, leaving *only the skeletons* lying to corrode away.

No living animals or human creatures were pitched into Gehenna to be burned alive or tormented. Hence the place could never symbolize an invisible region where human souls are tormented in literal fire and attacked by undying immortal worms forever and ever. (Isaiah 66:24) Because the dead criminals cast here were denied a decent burial in a memorial tomb, which symbolizes the hope of a resurrection, Gehenna was used by Jesus and his disciples to symbolize everlasting destruction, annihilation from God's universe, or "second death," an eternal punishment. Hence to be sentenced to have one's dead body cast into Gehenna was considered the worst kind of punishment. From the literal Gehenna and from its significance the symbol of the "lake burning with fire and sulphur" was drawn, at Revelation 19:20; 20:10, 14, 15; 21:8.

Matthew 8:29 — "What have we to do with you?"

This question of the demons to Jesus is an ancient form of question, which is found in the Hebrew Scriptures at eight places (Joshua 22:24; Judges 11:12; 2 Samuel 16:10; 19:22; 1 Kings 17:18; 2 Kings 3:13; 2 Chronicles 35:21; Hosea 14:8). In the Christian Greek Scriptures as well as in the Syriac version a literal translation is made of the ancient Hebrew expression, and it occurs six times, namely, Matthew 8:29; Mark 1:24; 5:7; Luke 4:34; 8:28; John 2:4. Literally translated, the question reads: "What is there to us [or, to me] and to you?" and means, "What is there in common between us [or, me] and you?" "What do we [or, I] and you have in common?" Or, as rendered above, "What have we to do with you?"

In every case in the Scriptures, Hebrew and Greek, it is a repellent form of question, indicating objection to the thing suggested, proposed or suspected. This is supported by the positive form of putting the matter, at Ezra 4:3 (1 Esdras 5:67, *LXX*): "You have nothing to do with us in building a house to our God." Or, more literally: "It does not pertain to you and to us to build a house to our God." The same form of expression in the imperative mode is the request made to Pilate by his wife concerning Jesus, who was up before her husband for trial, at Matthew 27:19: "Have nothing to do with that righteous man." Or, more literally said: "Let there be nothing between you and that righteous man."

It being couched in that very common form, Jesus' question to the mother of his human nature, at John 2:4, cannot be excluded *from* the one category. It bears all the features of repellency or resistance to his mother in proposing his course for him. So in his case we have rendered it the same as in all other cases of the like question: "What have I to do with you, woman? My hour has not yet come." Other translators render it more strongly: "Do not try to direct me. It is not yet time for me to act." (*An American Translation*) "Trouble me not, woman; my hour has not yet come." (*The Four Gospels*, by C. C. Torrey, based on Aramaic) Jesus was theocratic and took his directions from the Supreme Authority who had sent him.—1 Corinthians 11:3.

Matthew 10:38 — "torture stake"

(σταυρός, *stau·ros'*, Greek; צלב, *tzᵉlab'* or צלוב, *tzᵉluhb'*, Hebrew; *crux*, Latin)

This is the expression used in connection with the execution of Jesus at Calvary. There is *no* evidence that the Greek word *stau·ros'* meant here a "cross" such as the pagans used as a religious symbol for many centuries before Christ to denote the sun-god.

In the classical Greek the word *stau·ros'* meant merely an upright stake or pale, or a pile such as is used for a foundation. The verb *stau·ro'o* meant to fence with pales, to form a stockade or palisade, and this is the verb used when the mob called for Jesus to be impaled. To such a stake or pale the person to be punished was fastened, just as when the popular Greek hero Pro·me'the·us was represented as tied to a stake or *stau·ros'*. The Greek word which the dramatist Aes'chy·lus used to describe this means to fasten or fix on a pole or stake, to impale, and the Greek author Lucian used *a·na·stau·ro'o* as a synonym for that word. In the Christian Greek Scriptures *a·na·stau·ro'o* occurs but once, at Hebrews 6:6. The root verb *stau·ro'o* occurs more than 40 times, and we have rendered it "impale," with the footnote: "Or, 'fasten on a stake or pole.' "

The inspired writers of the Christian Greek Scriptures wrote in the common (*koi·ne'*) Greek and used the word *stau·ros'* to mean the same thing as in the classical Greek, namely, a stake or pale, a simple one without a crossbeam of any kind or at any angle. There is no proof to the contrary. The apostles Peter and Paul also use the word *xy'lon* to refer to the torture instrument upon which Jesus was nailed, and this argues that it was an upright stake without a crossbeam, for that is what *xy'lon* in this special sense means. (Acts 5:30; 10:39; 13:29; Galatians 3:13; 1 Peter 2:24) At Ezra 6:11 we find *xy'lon* in the Greek *Septuagint* (1 Esdras 6:31), and there it is spoken of as a beam on which the violator of law was to be hanged, the same as at Luke 23:39; Acts 5:30; 10:39.

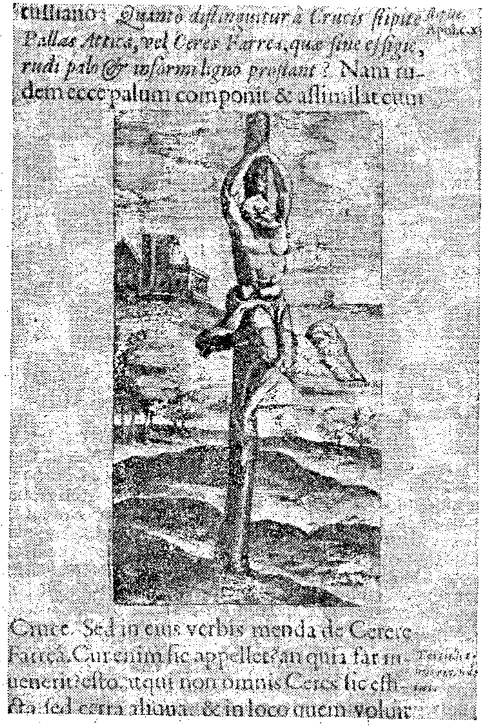
The fact that *stau·ros'* is translated *crux* in the Latin versions furnishes no argument against this. Any authoritative Latin dictionary will inform the examiner that the basic meaning of *crux* is a "tree, frame, or other wooden instrument of execution" on which criminals were impaled or hanged. (*Lewis-Short*) A cross is only a later meaning of *crux*. Even in the writings of Livy, a Roman historian of the first century B.C., *crux* means a mere stake. Such a single stake for impalement of a criminal was called *crux simplex*, and the method of nailing him to such an instrument of torture is illustrated by the Roman Catholic scholar, Justus Lipsius, of the 16th century. We present herewith a photographic copy of his illustration on page 647, column 2, of his book *De Cruce Liber Primus*. This is the manner in which Jesus was impaled.

Religious tradition from the days of Emperor Constantine proves nothing. Says that monthly publication for the Roman Catholic clergy, *The Ecclesiastical Review*, of September, 1920, No. 3, of Baltimore, Maryland, page 275: "It may be safely asserted that only after the edict of Milan, A.D. 312, was the cross used as the permanent sign of our Redemption. De Rossi positively states that no monogram of Christ, discovered in the catacombs or other places, can be traced to a period anterior to the year 312. Even after that epoch-making year, the church, then free and triumphant, contented herself with having a simple monogram of Christ: the Greek letter *chi* vertically crossed by a *rho*, and horizontally sometimes, by an *iota*. [☧] The oldest crucifix mentioned as an object of public worship is the one venerated in the Church of Narbonne in southern France, as early as the 6th century."

Rather than consider the torture stake upon which Jesus was impaled a relic to be worshiped, the Jewish Christians like Simon Peter would consider it to be an abominable

thing. At Galatians 3:13 the apostle Paul quotes from Deuteronomy 21:22, 23, which reads: "If any man has committed a sin deserving death, and if he is put to death by being impaled upon a stake, his corpse must not remain all night upon the stake; you must be sure to bury him the same day, for an impaled man is under God's curse."—*Moffatt; An Amer. Trans.*

Hence the Jewish Christians would hold as accursed and hateful the stake upon which Jesus had been executed. Says the celebrated Jewish authority, Moses Mai·mon'i·des, *of the 12th century:* "They never hang upon a tree which clings to the soil by roots; but upon a timber uprooted, that it might not be an annoying plague: for a timber upon which anyone has been hanged is buried; that the evil name may not remain with it and people should say, 'This is the timber on which so-and-so was hanged.' So the stone with which anyone has been stoned; and the sword, with which the one killed has been killed; and the cloth or mantle with which anyone has been strangled; all these things are buried along with those who perished." (I. Casaubon's *Exercitationes contra Baronium,* 16, An. 34, No. 134) Says Kalinski in *Vaticinia Observationibus Illustrata,* page 342: "Consequently since a man hanged was considered the greatest abomination—the Jews also hated more than other things the timber on which he had been hanged, so that they covered it also with earth, as being equally an abominable thing."



Crux simplex illustrated by Justus Lipsius. See page 1155

The book *The Cross and Crucifixion* by Hermann Fulda, Breslau, Germany, 1878, says: "Trees were not everywhere available at the places chosen for the public execution. So a simple beam was sunk into the ground. On this the outlaws, with hands raised upward and often also with their feet, were *bound* or *nailed*. . . . This *simple* cross was the oldest instrument erected by human hand for punishment with crucifixion; and because of its very simplicity it has maintained itself in this form alongside its somewhat more artificial double down to the end. After submitting much proof, Fulda concludes: "Jesus died on a simple death-stake: In support of this there speak (a) the then customary usage of this means of execution in the Orient, (b) indirectly the history itself of Jesus' sufferings and (c) many expressions of the early church fathers."—Pages 156, 339.

The evidence is, therefore, completely lacking that Jesus Christ was crucified on two pieces of timber placed at a right angle. We refuse to add anything to God's written Word by inserting the pagan cross into the inspired Scriptures, but render *stau·ros'* and *xy'lon* according to the simplest meanings. Since Jesus used *stau·ros'* to represent the suffering and shame or torture of his followers (Matthew 16:24), we have translated *stau·ros'* as "torture stake," to distinguish it from *xy'lon*, which we have translated "stake," or, in the footnote, "tree," as at Acts 5:30. This is a revolutionary translation, we admit, but it is the purest one. The passing of time and further archaeological discoveries will be certain to prove its correctness. Even now the burden rests upon all who contend for the religious tradition to prove that Jesus died on more than a simple stake.

Matthew 11:23 — "Hades"

(ᾅδης, Greek; שאול, *She·ol'*, Hebrew; *Shi·ul'*, Syriac; *in·fer'nus*, Latin)

This word we have transliterated from the Greek into the English for the ten times it occurs. (Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13, 14) It literally means "the unseen place." Peter's use of it at Acts 2:27, 31 shows it is the equivalent of the Hebrew word *She·ol'*, which occurs 65 times in the Hebrew Scriptures and is applied to the common grave of mankind. With good reason that, for according to the root words from which it may be derived *She·ol'* means either "the hollow place" or "resting-place." In the common grave mankind rests in the unseen place or place hollowed out for their burial. The corresponding Latin word *in·fer'nus* (sometimes *in'fe·rus*) means "that which lies beneath; the lower region," and it well applies to the grave. It is thus a fit equivalent of the Greek and Hebrew terms. In the inspired Scriptures these words are always associated with death and the dead, never with life and the living. For instance, Revelation 20:13: "Death and Ha'des gave up those dead in them."

In themselves the words contain no thought or hint of pleasure or of pain; which fact befits the Bible description of the dead. Even the ancient Greeks used Ha'des to mean "the grave" as well as "death," as is proved by אVg at Luke 16:22, 23 (footnote c). It is in this sense that the inspired Bible writers use the word.

Matthew 28:1 — "After the sabbath"

(ὀψὲ δὲ σαββάτων, Greek)

Although the Greek word ὀψὲ (*o·pse'*) serves in an adverbial way at Mark 11:19 and 13:35, it functions here as a preposition and is followed by the genitive case of "the sabbath." Here it unmistakably means "after," the way we have translated it. Says *A Manual Grammar of the Greek New Testament,* by H. E. Dana and J. R. Mantey (1943 edition), on page 97, first paragraph: "In addition there are many adverbial prepositions, which some have unwittingly termed 'improper' prepositions, that function in one passage as an adverb and in another as a preposition. A list of them follows: . . . ὀψέ *after;* . . ."[a]

Consider *A Grammar of the Greek New Testament in the Light of Historical Research,* by A. T. Robertson (reprint of 1947). On page 645 this authority says on prepositions: "Ὀψέ [*o·pse'*]. This word seems to be another variation of ὄπις [*o'pis*] and occurs in the ancient Greek, both as an adverb and as a preposition with the genitive (Thuc. 4:93)

a Dr. S. G. Green's *Handbook to the Grammar of the Greek Testament* (1912) is one work that refers to this word as a prepositive adverb or improper preposition; but in the vocabulary (page 481) it gives "after" as one meaning for ὀψέ at Matthew 28:1.

with the sense of 'late on.' But Philostratus shows examples where ὀψέ [o·pse'] with the ablative has the sense of 'after' like ὀψὲ τούτων= 'after these things.' . . . Hence in Mt. 28:1, ὀψὲ σαββάτων may be either late on the Sabbath or after the Sabbath. Either has good support. Moulton is uncertain, while Blass prefers 'after'. It is a point for exegesis, not for grammar, to decide. If Matthew has in mind just before sunset, 'late on' would be his idea; if he means after sunset, then 'after' is correct."

A Greek-English Lexicon, compiled by Liddell and Scott (1948 Reprint), Volume 2, says on ὀψέ [o·pse']: "4. as preposition with genitive, ὀψὲ τούτων *after* these things, Philostratus V A 6.10, compare 4.18; so perhaps ὀψὲ σαββάτων *after* the sabbath day. Evangel Matthew 28:1." As early as 1806 the *Critical Greek-German Lexicon* by J. G. Schneider had determined "after" as a meaning of ὀψέ [o·pse'] saying: "Adverb, late, too late; really, after; hence also with the Genitive, long after," and then he gives examples.

In *The Four Gospels* translated from the Greek with reference to the Aramaic idiom Prof. C. C. Torrey renders Matthew 28:1: "In the night between the close of the sabbath and the dawn of the first day of the week, . . ." Dr. J. Murdock's translation renders the Syriac Peshitto Version: "And in the close of the sabbath, as the first [day] of the week began to dawn, . . ."

Hebrew versions of Matthew also here render ὀψέ [o·pse'] as "after." Our translation does likewise.

John 1:1 — "a god"

(θεός [*the·os'*], Greek)

The Complete Bible—An American Translation renders this expression "divine," making the entire verse read: "In the beginning the Word existed. The Word was with God, and the Word was divine." (1943 Reprint) *A New Translation of The Bible* by Dr. Jas. Moffatt reads likewise: "The Logos existed in the very beginning, the Logos was with God, the Logos was divine." (1935 edition) Every honest person will have to admit that John's saying that the Word or Logos "was divine" is not saying that he was the God with whom he was. It merely tells of a certain quality about the Word or Logos, but it does not identify him as one and the same as God.

The reason for their rendering the Greek word "divine," and not "God," is that it is the Greek noun *the·os'* without the definite article, hence an anarthrous *the·os'*. The God with whom the Word or Logos was originally is designated here by the Greek expression ὁ Θεός, *the·os'* preceded by the definite article *ho*, hence an articular *the·os'*. Careful translators recognize that the articular construction of the noun points to an identity, a personality, whereas an anarthrous construction points to a quality about someone. That is what *A Manual Grammar of the Greek New Testament* by Dana and Mantey remarks on page 140, paragraph vii. Accordingly, on page 148, paragraph (3), this same publication says about the subject of a copulative sentence, that in a copulative sentence sometimes the article makes the subject distinct from the predicate. Xenophon's *Anabasis*, 1:4:6, ἐμπόριον δ' ἦν τὸ χωρίον, *but the place was a market*, corresponds with what is stated in John 1:1. In both examples above the article used differentiates the subject. The market mentioned by Xenophon was not the only market. Correspondingly the same argument could be used respecting the Greek *theós* without the article *ho* in John 1:1.

Instead of translating John 1:1, *and the word was deity*, this *Grammar* could have translated it, *and the word was a god*, to run more parallel with Xenophon's statement, *and the place was a market.*

In the sentence "and the word was a god" the copulative verb "was" and the expression "a god" form the predicate of the sentence. In the original Greek there is no definite article *ho* (*the*) before *the·os'* (*god*), and it is presumptuous to say that such a definite article is to be understood so that the sentence should therefore be translated "and the Word was God." That would mean that the Word was the God with whom the Word was said to be. This is unreasonable; for how

can the Word be with the God and at the same time be that same God?

True, on page 178, Green's *Handbook to the Grammar of the Greek Testament* has this to say on the significance of the article: "206. Hence arises the *general* rule, that in the simple sentence the Subject takes the article, the Predicate omits it. The subject is definitely before the mind, the predicate generally denotes the class to which the subject is referred, or from which it is excluded." Then this *Handbook* adds some sentences to illustrate this general rule regarding an anarthrous predicate, such as, "thy word is truth," "the Word was God," "God is love"; and next the *Handbook* says: "Had the article been employed with the Predicate in the above case, the sentences would have read thus: . . . *Thy Word is the Truth*, and nothing else can be so described; *the Word was the entire Godhead*, and *God and Love are identical*, so that in fact Love is God." Such an explanation is, in itself, an unintended admission that "the Word" of John 1:1 is not the same god as the God with whom the Word is said to be. Hence the omitting of the article in the predicate of a simple sentence is shown to be only a *general* rule, and not one that holds good in *every* case. One such case where that general rule does not hold true is John 1:1. The definite article "the" was there omitted, but not according to that general rule; it was not omitted with the idea that it should be understood by the reader.

Here we agree with Dr. A. T. Robertson when he says: " 'God' and 'love' are not convertible terms any more than 'God' and 'Logos' or 'Logos' and 'flesh.' . . . The absence of the article here is on purpose and essential to the true idea." (Page 768, *A Grammar of the Greek New Testament*) John's inspired writings and those of his fellow disciples show what the true idea is, namely, the Word or Logos is not God or *the* God, but is the Son of God, and hence is *a* god. That is why, at John 1:1, 2, the apostle refers to God as the God and to the Word or Logos as a god, to show the difference between the two. Hence he deliberately left out the definite article in the predicate which describes who or what the Word (Logos) was.

With a reference to the *Grammar* by Dr. Robertson the *Manual Grammar* by Dana and Mantey, page 140, says: "Surely when Robertson says that θεός [*the·os'*], as to the article, 'is treated like a proper name and may have it or not have it' (R. 761), he does not mean to intimate that the presence or absence of the article with θεός has no special significance. We construe him to mean that there is no definite rule governing the use of the article with θεός, so that sometimes the writer's viewpoint is difficult to detect, which is entirely true. But in the great majority of instances the reason for the distinction is clear. The use of θεός in John 1:1 is a good example."

The above disposes of the trinitarian argument that the article was omitted before θεός in the predicate of John 1:1 according to the general rule that it was not needed, but would be understood. On page 761 Robertson's *Grammar* says: "Among the ancient writers ὁ θεός [*ho the·os'*] was used of the god of absolute religion in distinction from the mythological gods." So, too, John 1:1, 2 uses ὁ θεός to distinguish Jehovah God from the Word (Logos) as a god, "the only begotten god" as John 1:18 calls him.

In further proof that the omitting of the definite article in the predicate of John 1:1 by the apostle was deliberately meant to show a difference, we quote what Dr. Robertson's *Grammar* says on page 767: "(*i*) NOUNS IN THE PREDICATE. These may have the article also." In our footnote[a] below we give a list of texts in John alone which have the definite article before the noun in the predicate. Any reader with the Greek text can check these. If a "general rule" made it unnecessary, then why was the definite article used before the noun in the predicate in all these cases? All this shows that the omitting of the definite article in the predicate may be, not according to any general rule, but for a specific purpose outside that rule.

---

a John 1:4, 9, 20, 21, 25, 49; 3:28; 4:29, 42; 5:35; 6:14, 35, 48, 50, 51, 58, 63, 69; 7:26, 40, 41; 8:12; 10:7, 9, 11, 14, 24; 11:25, 27; 14:6; 15:1, 5; 18:33; 20:31; 21:24. In these verses the Greek text uses the definite article.

In our footnote[a] below we give other texts in John only where the predicate noun does *not* have the definite article. If anyone carelessly or ignorantly says that the definite article was omitted in these texts according to the "general rule" by which the definite article "the" is to be understood, then why do our English translators insert the indefinite article "a" before the predicate noun at John 4:19, 24; 6:70; 9:24, 25; 10:33; 12:6? If the indefinite article can be inserted before the predicate noun in such texts, no objection can rightly be raised against inserting the indefinite article "a" before the anarthrous θεός in the predicate of John 1:1 to make it read "a god." Especially so, since all the doctrine of the sacred Scriptures bears out the correctness of this rendering. The proposition "And the word was a god" is a convertible one. That is, we can properly read it: "A god was the word," or, "the word was a god." Both are equally true.

We cannot claim to be the first to render the sentence in John 1:1, "and the word was a god." We find an early publication reads that way, namely, *The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation: with a Corrected Text, printed in London, 1808.* It renders John 1:1: "The Word was in the beginning, and the Word was with God, and the word was a god."

At Acts 28:6 we have a case paralleling that of John 1:1, with exactly the same predicate construction, namely, with an anarthrous θεός. But there the *King James Version, An American Translation,* Moffatt's translation, the *Revised Standard Version,* the *Westminster Version* (1948, Roman Catholic), F. A. Spencer's translation (1946, Roman Catholic), etc., all translate it, not, "he was God," but: "he was a god." With equal justification from the Greek text of the inspired Scriptures we have rendered John 1:1: "And the Word was a god."

Acts 20:28 — "with the blood of his own [Son]"

(διὰ τοῦ αἵματος τοῦ ἰδίου, Greek)

Grammatically, this passage could be translated, as in the *King James Version* and *Douay Version,* "with his own blood." In such case the verse would be saying that God purchased his congregation with his own blood. That has been a difficult thought with many. That is doubtless why ACD and the Syriac Version (Nestorian manuscripts, with important marginal readings of the Harkleian Revision) have their texts read "the congregation of the Lord," instead of "the congregation of God." The Peshitta Syriac Version reads: "the congregation of the Messiah [or, of Christ]." When the text reads that way, it furnishes no difficulty for the reading, "with his own blood."

However, ℵBVg read "God" (articulate), and the ordinary translation would mean to say 'God's blood.'

The two troublesome Greek words here are τοῦ ἰδίου (*tou i·di'ou*). They follow the phrase "with the blood." The entire expression could therefore be translated "with the blood of his own." A noun in the singular number would be understood after "his own," most likely God's closest relative, his only-begotten Son Jesus Christ. On this point J. H. Moulton in *A Grammar of New Testament Greek,* Volume 1 (Prolegomena), 1930 edition, says, on page 90, paragraph 1: "Before leaving ἴδιος [*i'di·os*] something should be said about the use of ὁ ἴδιος [*ho i'di·os*] without a noun expressed. This occurs in John 1:11; 13:1; Acts 4:23; 24:23. In the papyri we find the singular used thus as a term of endearment to near relations: . . . In *The Expositor* VI. iii. 277 I ventured to cite this as a possible encouragement to those (including B. Weiss) who would translate Acts 20:28 'the blood of one who was his own.'"

a John 4:19, 24; 6:55, 70; 9:5, 24, 25, 28; 10:12, 33, 36; 11:49, 51; 12:6; 17:17; 18:37, 38; 19:12, 21.

Let our readers contrast the predicate of John 4:24 with its anarthrous "spirit" against that of 2 Corinthians 3:17 with its articular "spirit." Also note 2 Thessalonians 2:4 with its three uses of θεός, where only the second one is articular. Also contrast Isaiah 46:9 and 45:22 with their articular θεός (*LXX*) against Ezekiel 28:1, 2, 9 and Hosea 11:9 with their anarthrous θεός (*LXX*).

Moffatt's Bible translation clings to the above-mentioned ACDSy[hmg] reading of "the Lord," instead of "God," and translates: "the church of the Lord which he has purchased with his own blood." The *Revised Standard Version* (1946) does the same and reads: "the church of the Lord[u] which he obtained for himself with his own blood,[v]" but in its footnotes it says: "[u]Many ancient authorities read *of God*" and "[v]Or *with the blood of his Own.*" It capitalizes "Own," but adds no noun as a suggestion of who God's own One was.

Dr. R. F. Weymouth in his translation says, in a footnote on Acts 20:28: "But if the original text was 'the blood of His own Son,' in the Greek the last two syllables of 'own' [*i·di'ou*] are all but identical with the following two syllables of 'son' [*hui·ou'*], and these latter may, by a familiar source of corruption, have been accidentally omitted." This agrees with Dr. G. C. Knapp's suggestion that "Son" was in the Greek text.

We have retained the ℵB reading of the articulate Θεοῦ and have rendered the passage literally, adding "Son" in brackets after the ἰδίου to read: "the congregation of God, which he purchased with the blood of his own [Son]."

Romans 9:5 — "God who is over all be blest forever. Amen."

(ὁ ὢν ἐπὶ πάντων, Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν,—Greek)

The *King James Version,* at Romans 9:5, reads, in part: "Christ came, who is over all, God blessed for ever. Amen." J. H. Moulton also takes the above Greek passage as a reference to the Christ mentioned in the same verse and says: "On the crucial passage Romans 9:5 see Sanday and Headlam page 235 f., with whom I agree, though the argument that 'He who is God over all,' would have to be ὁ ἐπὶ πάντων θεός might perhaps be met by applying the idiom noted above for Acts, with a different *nuance.* Θεός may still be subject, not predicate, without making ὢν otiose: the consciousness of Exodus 3:14 [where Ὁ ὢν=I AM occurs, *LXX*] might fairly account for its insertion. It is exegesis rather than grammar which makes the reference to Christ probable."—*Grammar,* Vol. 1, page 228.

Dr. Robertson comments on Moulton's position at Romans 9:5 and says: "As is well known, the difficulty here is a matter of exegesis and the punctuation of the editor will be made according to his theology. But it may be said in brief that the natural way to take ὁ ὢν and θεός is in apposition to ὁ Χριστός."—*Grammar,* page 1108.

We take the passage as a reference to God and as pronouncing a blessing upon him for the provisions just named which He has made, and have so rendered it: "God who is over all be blest forever. Amen." The grammar of the Greek text admits of this. *An American Translation,* Moffatt's Bible translation, *The Riverside New Testament* and the *Revised Standard Version* agree with us in this rendering.

1 Corinthians 16:17 — "presence"

(παρουσία, *par·ou·si'a,* Greek; *praesentia,* Latin Vulgate)

The tendency of many translators is to render it here "coming" or "arrival." But throughout the 24 occurrences of the Greek word παρουσία (*par·ou·si'a*), from its first occurrence at Matthew 24:3 to its last occurrence at 1 John 2:28, we have consistently rendered it "presence." From the comparison of the *par·ou·si'a* of the Son of man with the days of Noah, at Matthew 24:37-39, it is very evident that the meaning of the word is as we have rendered it. And from the contrast that is made between the presence and the absence of the apostle both at 2 Corinthians 10:10, 11 and at Philippians 2:12, the meaning of *par·ou·si'a* is so plain that it is beyond dispute by other translators. It is true, as shown by Dr. Adolph Deissmann in his *Light from the Ancient East* on pages 368, 369, that from the Ptolemaic period down into the 2nd century A.D. one of the Eastern technical meanings of *par·ou·si'a* was the arrival or visit of a king or emperor. However, this does not deny or disprove that in the Christian Greek Scriptures the word has the meaning of *presence* where it is used in connection with Jesus

Christ and others. To prove what a word means the Scriptural context is more decisive than any outside papyrus usage of the word in a technical way.

For the quick reference by our readers we list below the 24 occurrences of *par·ou·si'a* as rendered in our version:

Matthew
24:3 what will be the sign of your presence
24:27 so the presence of the Son of man will be.
24:37 so the presence of the Son of man will be.
24:39 so the presence of the Son of man will be.

1 Corinthians
15:23 those who belong to Christ during his presence.
16:17 I rejoice over the presence of Stephanas and

2 Corinthians
7:6 comforted us by the presence of Titus;
7:7 yet not alone by his presence, but also
10:10 but his presence in person is weak and

Philippians
1:26 by reason of me through my presence again with you.
2:12 not during my presence only, but now much more

1 Thessalonians
2:19 before our Lord Jesus at his presence?
3:13 at the presence of our Lord Jesus with all his
4:15 living who survive to the presence of the Lord
5:23 blameless at the presence of our Lord Jesus Christ.

2 Thessalonians
2:1 respecting the presence of our Lord Jesus Christ and
2:8 to nothing by the manifestation of his presence.
2:9 But the lawless one's presence is according to the

James
5:7 brothers, until the presence of the Lord. Look!
5:8 because the presence of the Lord has drawn close.

2 Peter
1:16 the power and presence of our Lord Jesus
3:4 "Where is this promised presence of his?
3:12 close in mind the presence of the day of Jehovah,

1 John
2:28 not be shamed away from him at his presence.

Philippians 1:23 — "the releasing"
(τὸ ἀναλῦσαι, Greek)

The verb *a·na·ly'sai* is used as a verbal noun here. It occurs only once more in the Christian Greek Scriptures, and that is at Luke 12:36, where it refers to Christ's return. The related noun (*a·na'ly·sis*) occurs but once, at 2 Timothy 4:6, where the apostle says: "The due time for my releasing is imminent." At Luke 12:36 we have rendered the verb "returns" because it refers to the breaking away and departing of the servants' master from the wedding feast, so dissolving the feast. But here at Philippians 1:23 we have not rendered the verb as "returning" or "departing," but as "releasing." The reason is that the word may convey two thoughts, the apostle's own releasing to be with Christ at his return and also the Lord's releasing himself from the heavenly restraints and returning as he promised.

In no way is the apostle here saying that immediately at his death he would be changed into spirit and would be with Christ forever. Such getting to be with Christ the Lord will first be possible at Christ's return, when the dead in Christ will rise first, according to the apostle's own inspired statement at 1 Thessalonians 4:16, 17. It is to this return of Christ and the apostle's releasing to be always with the Lord that Paul refers at Philippians 1:23. He says there that two things are immediately possible for him, namely, (1) to live on in the flesh and (2) to die. Because of the circumstances to be considered, he expressed himself as being under pressure from these two things, not knowing which thing to choose as proper. Then he suggests a third thing, and this thing he really desires. There is no question about his desire for this thing as preferable, namely, the releasing, for it means his being with Christ.

The expression *to a·na·ly'sai* or *the releasing* cannot therefore be applied to the apostle's death as a human creature and his departing thus from this life. It must refer to the events at the time of Christ's return and second presence, that is to say, his second coming and the rising of all those dead in Christ to be with him forevermore.

Titus 2:13 — "manifestation of the great God and of our Savior Jesus Christ"
(ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ 'Ιησοῦ, Greek)

On this passage of the Greek text Moulton's *Grammar*, volume 1, page 84, says: "We cannot discuss here the problem of Titus 2:13, for we must, as grammarians, leave the matter open: . . ." And then the *Grammar* cites five papyri "which attest the translation 'our great God and Saviour' as current among Greek-speaking Christians." But these papyri are all of the late date of the 7th century, hence not at all decisive on the problem. The formula which Moulton then quotes in the Greek shows a departure from the inspired Scriptures, for it speaks of such a thing as "the mother of God." Translated, the formula reads: *in the name of the Lord and Master Jesus Christ our God and Savior and of our mistress the holy mother of god, etc.*[a] Moulton's *Grammar* continues: "A curious echo is found in the Ptolemaic formula applied to the deified kings: thus GH15 (2d century B.C.), *the great beneficent god and agreeable* [*illustrious*] *savior*. [our translation] The phrase here is, of course, applied to one person. One is not surprised to find that P. Wendland, at the end of his suggestive paper on Σωτήρ [*Savior*] in ZNTW v. 335 ff., treats the rival rendering in Titus *l.c.* summarily as 'an exegetical mistake,' like the severance of τοῦ θεοῦ ἡμῶν and σωτῆρος I.X. in 2 Peter 1:1. Familiarity with the everlasting apotheosis that flaunts itself in the papyri and inscriptions of Ptolemaic and Imperial times, lends strong support to Wendland's contention that Christians, from the latter part of the 1st century A.D. onward, deliberately annexed for their Divine Master the phraseology that was impiously arrogated to themselves by some of the worst of men."

The inspired Word of God is against any suggestion that his consecrated people borrowed or annexed anything from the impious pagans who apotheosized or deified their human rulers. Although the statements at John 1:1, 18 "and the Word was a god," and, "the only-begotten god," would allow for it, yet, grammatically, we render "the great God" as separate from "our Savior Christ Jesus" at Titus 2:13. Although the *Revised Standard Version* in its text renders the passage: "the appearing of the glory of our great God and Savior[b] Jesus Christ," yet its footnote[b] reads: "[b]Or *of the great God and our Savior*." J. B. Rotherham's *The Emphasised Bible* renders the passage here: "forthshining of the glory of the great God and our Saviour Christ Jesus." Moffatt's Bible translation renders it similarly: "the appearance of the Glory of the great God and of our Saviour Christ Jesus." This agrees, too, with their and our renderings of Titus 1:4 and 2 Peter 1:1. Among others agreeing with our rendering of Titus 2:13 are the German publication *Das Neue Testament* by P. Johann Perk (Roman Catholic priest, 1947); the French publication *La Sainte Bible* by Louis Segond (1945 edition); and the Spanish publication *Sagrada Biblia* by Nácar and Colunga (Roman Catholic, 1944).

Hebrews 9:16 — "a covenant"
(διαθήκη [*di·a·thē'kē*], Greek; *b^erith'*, Hebrew (J17); *testaméntum*, Latin Vulgate)

The Vocabulary of the Greek Testament by J. H. Moulton and G. Milligan (2d edition, 1915) says, on page 148, under διαθήκη:

"In papyri and inscriptions the word means *testament*, *will*, with absolute unanimity, and such frequency that illustration is superfluous. . . . Any thought of some special 'Hebraic' flavour about the

[a] ἐν ὀνόματι τοῦ κυρίου καὶ δεσπότου 'Ιησοῦ Χριστοῦ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν, καὶ τῆς δεσποίνης ἡμῶν τῆς ἁγίας Θεοτόκου, κτλ.

use of [*di·a·thē'kē*] for *covenant* is excluded by the isolated but absolutely clear passage in Aristophanes (*Birds* 439), where *compact* is the unmistakable meaning. This passage is enough to prove that [*di·a·thē'kē*] is properly *dispositio*, an 'arrangement' made by one party with plenary power, which the other party may accept or reject, but cannot alter. A will is simply the most conspicuous example of such an instrument, which ultimately monopolized the word just because it suited its differentia so completely. But it is entirely natural to assume that in the period of the LXX [the *Septuagint*] this monopoly was not established, and the translators were free to apply the general meaning as a rendering of [*b^e^rith'*]. For this course there was an obvious motive. A covenant offered by God to man was no 'compact' between two parties coming together on equal terms. Διαθήκη in its primary sense, as described above, was exactly the needed word.

"Passing thus to the New Testament, we ask whether we are bound to keep to one rendering throughout. Westcott and W. F. Moulton in their commentaries on Hebrews 9:16f., and formerly G. Milligan (*Theology of the Epistle to the Hebrews*, page 166 ff.) held that *covenant* must stand everywhere. . . . Now we may fairly put aside the idea that in LXX 'testament' is the invariable meaning: it takes some courage to find it there at all. But on the other hand, a Hellenist like the *auctor ad Hebraeos* [*reporter to the Hebrews*], or even a Jew like Paul, with Greek language in the very fibre of his thought, could never have used [*di·a·thē'kē*] for *covenant* without the slightest consciousness of its ordinary and invariable contemporary meaning. He would use the 'Biblical' word—'Biblical' in this case being synonymous with 'archaic'—but always with the possibility of a play on the later meaning of the word. . . . The view to which we have capitulated, after strongly supporting the Westcott doctrine, is less heroic than consistent holding to one English word, but it can claim to account for its inconsistency."

Our rendering of the Greek word *di·a·thē'kē* as *covenant* shows we have not capitulated to the thought that the writer of Hebrews intended a change of meaning from *covenant* to *will* or *testament* in the mind of his readers. There is nothing in Hebrews to prepare readers for such a change of meaning. In ten preliminary places (Hebrews 7:22; 8:6, 8, 9, 9, 10; 9:4, 4, 15, 15) the writer uses the word with undeniable reference to a *covenant* in the old Hebrew sense, even quoting from Jeremiah 31:31-34 and referring to Moses' "ark of the covenant." There the Greek *Septuagint* uses *di·a·thē'kē* for the ancient Hebrew *b^e^rith'*, meaning *covenant*. And closely following Hebrews 9:16, 17 verse 20 quotes from Exodus 24:6-8, where a *covenant* is unmistakably spoken of.

There, at Exodus 24:8, the Latin *Vulgate* uses the word *foe'dus* (in the genitive case), but when it quotes from that text at Hebrews 9:20 the *Vulgate* changes from *foe'dus* to the word *testaméntum*. All through the book of Hebrews the *Vulgate* uses the one word *testaméntum*. In fact, all through the Christian Greek Scriptures the *Vulgate* uses just that one word for *di·a·thē'kē*.

Many English translators have followed this example and rendered the word *testament*, causing modern confusion of mind, and from which rendering has grown up the practice of incorrectly calling the Christian Greek Scriptures "the New Testament."

We do not deny that *di·a·thē'kē* also meant *will* (*testament*) in apostolic times. But seeing that Hebrews 9:16, 17 is imbedded in the apostle's discussion of the Mosaic Law covenant and of its antitype, the new covenant, we have avoided the confusion caused by introducing any change of thought. We have consistently rendered *di·a·thē'kē* as *covenant*, at Hebrews 9:16. The associated terms in the context we have rendered correspondingly, to conform to Moses' procedure in inaugurating the old Law covenant.

2 Peter 2:4 — "Tar'ta·rus"

(here derived from the Greek verb ταρταρόω)

"Tar'ta·rus" is included in the Greek verb (*tar·ta·ro'ō*), and so in rendering the verb we have used the phrase, "by throwing them into Tar'ta·rus."

In the ancient poet Homer's *Iliad*

the word *tar'ta·ros* denotes an underground prison as far below Ha'des as the earth was below heaven. Those confined in it were not human souls, but the lesser gods, spirits, namely, the Titans and Cronus, who had rebelled against Zeus (Jupiter). It was the prison established by the mythical gods for the spirits whom they had driven from the celestial regions, and so it was below the Ha'des where human souls were supposed to be confined at death. Thus *tar'taros* was the lowest of the lower regions, and was a place of darkness. It enveloped all the underworld the same as the heavens enveloped all that was above the earth.

We note, therefore, that *tar'ta·ros* was reputed to be a place for confining, not human souls, but Titan spirits, and that it was a place of darkness and of abasement. The word occurs in the pre-Christian Greek Septuagint Version (*LXX*) of the Scriptures. At Job 40:15 (BAC, *LXX*) we read concerning the monster be·he'moth: "And when he has gone up to a steep mountain, he causes joy to the quadrupeds in the deep [ἐν τῷ ταρτάρῳ]." At Job 41:22, 23 (BAC, *LXX*) we read concerning le·vi'a·than: "He makes the deep boil like a brazen caldron; and he regards the sea as a pot of ointment, and the lowest part of the deep [τὸν δὲ τάρταρον τῆς ἀβύσσου, the tar'ta·ros of the abyss] as a captive: he reckons the deep as his range."

The use of *tar'ta·ros* in these verses makes it plain that the word was used to signify a low place, yes, the "lowest part" of the abyss. Therefore it denotes a place or position of abasement. The inspired Scriptures do not consign any human souls to *tar'ta·ros*, but consign there only the "angels that sinned," namely, spirit creatures. Their being cast into *tar'ta·ros* denotes for them the deepest abasement while they are still alive, this in punishment for their sin of rebellion against the Most High God.

The apostle Peter associates darkness with their low condition, saying further: God "delivered them to pits of dense darkness to be reserved for judgment." (2 Peter 2:4) Doubtless, the pagans in their mythological traditions concerning Cronus and the rebellious Titan gods copied the inspired Scriptures. Peter's use of the verb *tar·ta·ro'ō* meaning to "cast into tartarus" does not signify the "angels that sinned" were cast into the pagan mythological tartarus; but that they were debased by Almighty God from their heavenly place and privileges and were delivered over to dense mental darkness concerning God's bright purposes. Also they had only a dark outlook as to their own eternal destiny, which the Scriptures show is everlasting destruction with their ruler, Satan the Devil.

In the inspired Scriptures, therefore, *tar'ta·ros* bears no relationship to Ha'des, which corresponds with the common grave of the human dead. The sinner angels and the dead human souls are not associated together in *tar'ta·ros* as a place of eternal conscious torment of creatures. Technically, therefore, tartarus will pass away when the Supreme Judge destroys the rebellious angels at present occupying that low, dark place or position.

1 John 5:7, 8 — "Three Witness Bearers"

"For there are three witness bearers, the spirit and the water and the blood, and the three are in agreement."

This rendering is according to the Greek texts by Westcott and Hort (1881) and by D. Eberhard Nestle (18th edition of 1948) and by José Maria Bover, S.J. (1943) and by Augustinus Merk, S.J. (6th edition of 1948).

After "witness bearers" the cursive Manuscripts No. 61 (of 15th or 16th century) and No. 629 (in Latin and Greek, of 14th to 15th century) and Vg$^{\text{c,s}}$ add the words: "In heaven, the Father, the Word and the holy spirit; and these three are one. [8] And there are three witness bearers on earth." But these words are omitted by ℵBASy$^{\text{most MSS.}}$ Vg$^{\text{many MSS.}}$ and the Latin New Testament according to the edition of St. Jerome, by Wordsworth and White, edition of 1911.

MAIN EVENTS OF JESUS' EARTHLY SOJOURN

As Recorded in the Four Gospels, and Set in Chronological Order

Abbreviations used: Beth., Bethlehem; Cap., Capernaum; J., Jordan; Jer., Jerusalem; Naz., Nazareth; NE, northeast; S.G., Sea of Galilee; SE, southeast.

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
3 B.C.E.	Temple, Jerusalem	Birth of John the Baptist foretold to Zechariah			1:5-25	
c. 2 B.C.E.	Nazareth; Judea	Birth of Jesus foretold to Mary, who visits Elizabeth			1:26-56	
2 B.C.E.	Judean hill country	Birth of John the Baptist; his desert life (later)			1:57-80	
		Genealogies of Jesus	1:1-17		3:23-38	
2 B.C.E., c. Oct. 1	Bethlehem	Birth of Jesus	1:18-25		2:1-7	1:14
	Near Bethlehem	Angel announces good news; shepherds visit babe			2:8-20	
	Bethlehem, Jerusalem	Jesus circumcised (8th day), presented in temple (40th day)			2:21-38	
c. A.D. 1	Jer.; Beth.; Naz.	Astrologers; flight to Egypt; babes killed; Jesus' return	2:1-23		2:39, 40	
A.D. 12	Jerusalem	Twelve-year-old Jesus at the passover; goes home			2:41-52	
29, spring	Wilderness, Jordan	Ministry of John the Baptist	3:1-12	1:1-8	3:1-18	1:6-8, 15-28
		Beginning of Christ's Ministry				
29, fall	Jordan River	Baptism of Jesus	3:13-17	1:9-11	3:21-23	1:32-34
	Wilderness of Judah	Temptation of Jesus (40 days)	4:1-11	1:12, 13	4:1-13	
	Bethany beyond J.	*John the Baptist's testimony concerning Jesus*				1:15, 29-34
	Upper Jordan Valley	First disciples of Jesus				1:35-51
	Cana of Galilee; Capernaum	Jesus' first miracle; he visits Capernaum				2:1-12

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
30, Passover	Jerusalem	Passover celebration; drives traders from temple				2:13-25
	Jerusalem	Jesus' discussion with Nicodemus				3:1-21
	Judea; Aenon	Jesus' disciples baptize; John to decrease				3:22-36
	Tiberias	John imprisoned; Jesus goes from Judea to Galilee	4:12; 14:3-5	1:14; 6:17-20	3:19, 20; 4:14	4:1-3
	Sychar, in Samaria	En route to Galilee, Jesus teaches the Samaritans				4:4-42
		Great Galilean Ministry				
	Galilee	First announces, "The kingdom of the heavens has drawn near"	4:17	1:14, 15	4:14, 15	4:43-45
	Cana; Naz.; Cap.	Heals boy; reads commission; rejected, he moves to Cap.	4:13-16		4:16-31	4:46-54
	S. G., near Cap.	Call of Simon and Andrew, James and John	4:18-22	1:16-20	5:1-11	
	Capernaum	Heals demoniac, Peter's mother-in-law, many others	8:14-17	1:21-34	4:31-41	
	Galilee	First tour of Galilee, with the four now called	4:23-25	1:35-39	4:42, 43	
	Galilee	Leper healed; multitudes flock to Jesus	8:2-4	1:40-45	5:12-16	
	Capernaum	Heals paralytic	9:1-8	2:1-12	5:17-26	
	Capernaum	Call of Matthew; feast with tax collectors	9:9-17	2:13-22	5:27-39	
	Judea	Preaches in Judean synagogues			4:44	
31, Passover	Jerusalem	Jesus attends feast; heals man; rebukes Pharisees				5:1-47
	Returning from Jerusalem?	Disciples pluck ears of grain on the sabbath	12:1-8	2:23-28	6:1-5	
	Galilee; S.G.	Heals hand on sabbath; retires to seashore; heals	12:9-21	3:1-12	6:6-11	
	Mountain near Capernaum	The twelve are chosen as apostles		3:13-19	6:12-16	
	Near Capernaum	The sermon on the mount	5:1–7:29		6:17-49	
	Capernaum	Heals army officer's servant	8:5-13		7:1-10	
	Nain	Raises widow's son			7:11-17	
	Galilee	John in prison sends disciples to Jesus	11:2-19		7:18-35	

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
	Galilee	Cities reproached; revelation to babes; yoke kindly	11:20-30			
	Galilee	Feet anointed by sinful woman; parable of debtors			7:36-50	
	Galilee	Second preaching tour of Galilee, with the twelve			8:1-3	
	Galilee	Demoniac healed; league with Beelzebub charged	12:22-37	3:19-30		
	Galilee	Scribes and Pharisees seek a sign	12:38-45			
	Galilee	Christ's disciples his close relatives	12:46-50	3:31-35	8:19-21	
	Sea of Galilee	Parables of sower, weeds, others; explanations	13:1-53	4:1-34	8:4-18	
	Sea of Galilee	Windstorm stilled in the crossing of the lake	8:18, 23-27	4:35-41	8:22-25	
	Gadara, SE of Sea of Galilee	Two demoniacs healed; swine possessed by demons	8:28-34	5:1-20	8:26-39	
	Probably Capernaum	Jairus' daughter raised; woman healed	9:18-26	5:21-43	8:40-56	
	Capernaum?	Heals two blind men, and a dumb demoniac	9:27-34			
	Nazareth	Revisits city where reared, and is again rejected	13:54-58	6:1-6		
	Galilee	Third tour of Galilee, expanded as apostles sent	9:35–11:1	6:6-13	9:1-6	
	Tiberias	John the Baptist beheaded; Herod's guilty fears	14:1-12	6:14-29	9:7-9	
Passover of 32 near (John 6:4)	Cap.; NE side Sea of Galilee	Apostles return from preaching tour; 5,000 fed	14:13-21	6:30-44	9:10-17	6:1-13
	NE side S.G.; Gennesaret	Attempt to crown Jesus; he walks on sea; cures	14:22-36	6:45-56		6:14-21
	Capernaum	Identifies "bread of life"; many disciples fall away				6:22-71
32, Passover	Probably Capernaum	Traditions that make void God's Word	15:1-20	7:1-23		7:1
	Phoenicia; Decapolis	Near Tyre, Sidon; then to Decapolis; 4,000 fed	15:21-38	7:24–8:9		
	Magadan	Sadducees and Pharisees again seek a sign	15:39–16:4	8:10-12		
	NE side S.G.; Bethsaida	Warns against leaven of Pharisees; heals blind	16:5-12	8:13-26		
	Caesarea Philippi	Jesus the Messiah; foretells death, resurrection	16:13-28	8:27–9:1	9:18-27	
	Probably Mt. Hermon	Transfiguration before Peter, James and John	17:1-13	9:2-13	9:28-36	
	Caesarea Philippi	Jesus heals demoniac disciples could not heal	17:14-20	9:14-29	9:37-43	
	Galilee	Jesus again foretells his death and resurrection	17:22, 23	9:30-32	9:43-45	
	Capernaum	Tax money miraculously provided, and paid	17:24-27			
	Capernaum	Greatest in Kingdom; settling faults; mercy	18:1-35	9:33-50	9:46-50	
	Galilee; Samaria	Leaves Galilee for festival of tabernacles; everything set aside for ministerial service	8:19-22		9:51-62	7:2-10
		Later Judean Ministry				
32, Festival of tabernacles	Jerusalem	Jesus' public teaching at festival of tabernacles				7:11-52
	Jerusalem	Teaching after festival; cures blind				8:12–9:41
	Probably Judea	The seventy sent to preach; their return, report			10:1-24	
	Judea; Bethany	Tells of good Samaritan; at home of Martha, Mary			10:25-42	
	Probably Judea	Again teaches model prayer; persistence in asking			11:1-13	
	Probably Judea	Refutes false charge; shows generation condemnable			11:14-36	
	Probably Judea	At Pharisee's table, Jesus denounces hypocrites			11:37-54	
	Probably Judea	Discourse on God's care, ministers' faithfulness			12:1-59	
	Probably Judea	Heals crippled woman on sabbath; three parables			13:1-21	
32, Festival of dedication	Jer.; beyond Jordan	Jesus at dedication; Fine Shepherd				10:1-39
		Later Perean Ministry				
	Beyond Jordan	Many put faith in Jesus				10:40-42
	Perea (or, Beyond J.)	Teaches in cities, villages, moving Jerusalemward			13:22	

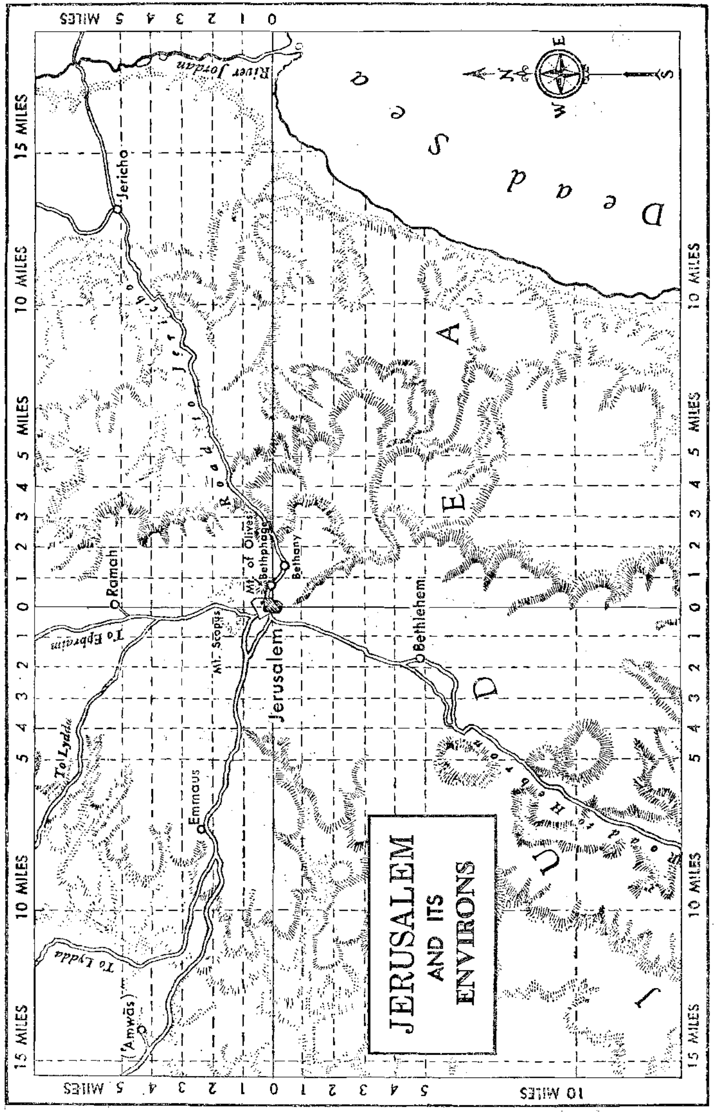
TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
	Perea	Kingdom entrance; Herod's threat; house desolate			13:23-35	
	Probably Perea	Humility; parable of grand evening meal			14:1-24	
	Probably Perea	Counting the cost of discipleship			14:25-35	
	Probably Perea	Parables: lost sheep, lost coin, prodigal son			15:1-32	
	Probably Perea	Parables: unrighteous steward, rich man and Lazarus			16:1-31	
	Probably Perea	Forgiveness and faith; good-for-nothing slaves			17:1-10	
	Bethany	Lazarus raised from the dead by Jesus				11:1-46
	Jerusalem; Ephraim	Caiaphas' counsel against Jesus; Jesus withdraws				11:47-54
	Samaria; Galilee	Heals and teaches en route through Samaria, Galilee			17:11-37	
	Samaria or Galilee	Parables: importunate widow, Pharisee and tax collector			18:1-14	
	Perea	Swings down through Perea; teaches on divorce	19:1-12	10:1-12		
	Perea	Jesus receives and blesses children	19:13-15	10:13-16	18:15-17	
	Perea	Rich young man; parable of laborers in vineyard	19:16–20:16	10:17-31	18:18-30	
	Probably Perea	Third time Jesus foretells his death, resurrection	20:17-19	10:32-34	18:31-34	
	Probably Perea	Request for James and John's seating in Kingdom	20:20-28	10:35-45		
	Jericho	Passing through Jericho, he heals two blind men	20:29-34	10:46-52	18:35-43	
	Outskirts of Jericho	Jesus visits Zacchaeus; parable of the ten minas			19:1-28	
		Final Public Ministry in and Around Jerusalem				
Nisan 8, 33	Bethany	Jesus arrives at Bethany six days before passover				11:55–12:1
Nisan 9	Bethany	Jews come to see Jesus and Lazarus				12:9-11
Nisan 10	Bethany-Jerusalem	Christ's triumphal entry into Jerusalem	21:1-11, 14-17	11:1-11	19:29-44	12:12-19
	Bethany-Jerusalem	Barren fig tree cursed; second temple cleansing	21:18, 19, 12, 13	11:12-17	19:45, 46	
	Jerusalem	Chief priests and scribes scheme to destroy Jesus		11:18	19:47, 48	
	Jerusalem	Discussion with Greeks; unbelief of Jews				12:20-50
Nisan 11	Bethany-Jerusalem	Barren fig tree found withered	21:19-22	11:19-25		
	Jerusalem, temple	Christ's authority questioned; parable of two sons	21:23-32	11:27-33	20:1-8	
	Jerusalem, temple	Parables of wicked cultivators, marriage feast	21:33–22:14	12:1-12	20:9-19	
	Jerusalem, temple	Catch questions on tax, resurrection, commandment	22:15-40	12:13-34	20:20-40	
	Jerusalem, temple	Jesus' silencing question on Messiah's descent	22:41-46	12:35-37	20:41-44	
	Jerusalem, temple	Scathing denunciation of scribes and Pharisees	23:1-39	12:38-40	20:45-47	
	Jerusalem, temple	The widow's mite		12:41-44	21:1-4	
	Mount of Olives	Jerusalem's fall; second presence; world's end	24:1-51	13:1-37	21:5-36	
	Mount of Olives	Parables of ten virgins, talents; sheep and goats	25:1-46			
Nisan 12	Jerusalem	Religious leaders plot Jesus' death	26:1-5	14:1, 2	22:1, 2	
	Bethany	Feast at Simon the leper's house; Mary anoints Jesus	26:6-13	14:3-9		12:2-8
	Jerusalem	Judas bargains with priests for Jesus' betrayal	26:14-16	14:10, 11	22:3-6	
Nisan 13 (Thursday afternoon)	Near and in Jerusalem	Arrangements for the passover	26:17-19	14:12-16	22:7-13	
Nisan 14	Jerusalem	Passover feast eaten with the twelve	26:20, 21	14:17, 18	22:14-18, 24-27	
	Jerusalem	Jesus washes the feet of his apostles				13:1-20
	Jerusalem	Judas identified as traitor, and he withdraws	26:21-25	14:18-21	22:21-23	13:21-30
	Jerusalem	Memorial supper instituted with the eleven	26:26-29	14:22-25	22:19, 20, 28-30	[1 Cor. 11:23-25]

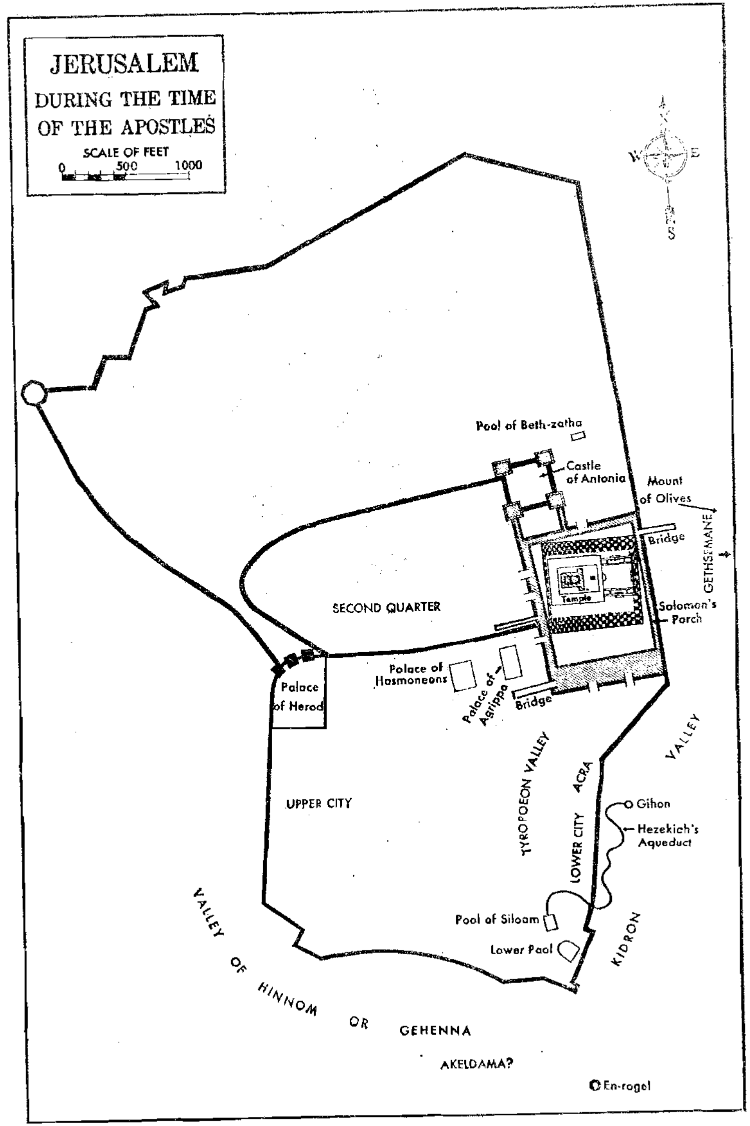
TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
	Jerusalem	Denial by Peter and dispersion of apostles foretold	26:31-35	14:27-31	22:31-38	13:31-38
	Jerusalem	Helper; mutual love; tribulation; Jesus' prayer				14:1–17:26
	Gethsemane	Agony in the garden; Jesus' betrayal and arrest	26:30, 36-56	14:26, 32-52	22:39-53	18:1-12
	Jerusalem	Trial by Annas, Caiaphas, Sanhedrin; Peter denies	26:57–27:1	14:53–15:1	22:54-71	18:13-27
	Jerusalem	Judas the betrayer hangs himself	27:3-10		[Acts 1:18, 19]	
	Jerusalem	Before Pilate, then Herod, and then back to Pilate	27:2, 11-14	15:1-5	23:1-12	18:28-38
	Jerusalem	Delivered to death, after Pilate seeks his release	27:15-30	15:6-19	23:13-25	18:39–19:16
Died 3 p.m., Friday	Golgotha, Jerusalem	Jesus' death on the stake, and accompanying events	27:31-56	15:20-41	23:26-49	19:16-30
	Jerusalem	Jesus' body removed from the stake and buried	27:57-61	15:42-47	23:50-56	19:31-42
Nisan 15	Jerusalem	Priests and Pharisees get guard for sepulcher	27:62-66			
Nisan 16	Jerusalem, and vicinity	Jesus' resurrection, and events of that day	28:1-15	16:1-8	24:1-49	20:1-25
	Jerusalem; Galilee	Subsequent appearances of Jesus Christ	28:16-20	[1 Cor. 15:5-7]	[Acts 1:3-8]	20:26–21:5
Ziv (Iyyar) 25	Mount of Olives, near Bethany	Jesus' ascension, 40th day of resurrected living	[Acts 1:9-12]		24:50-53	

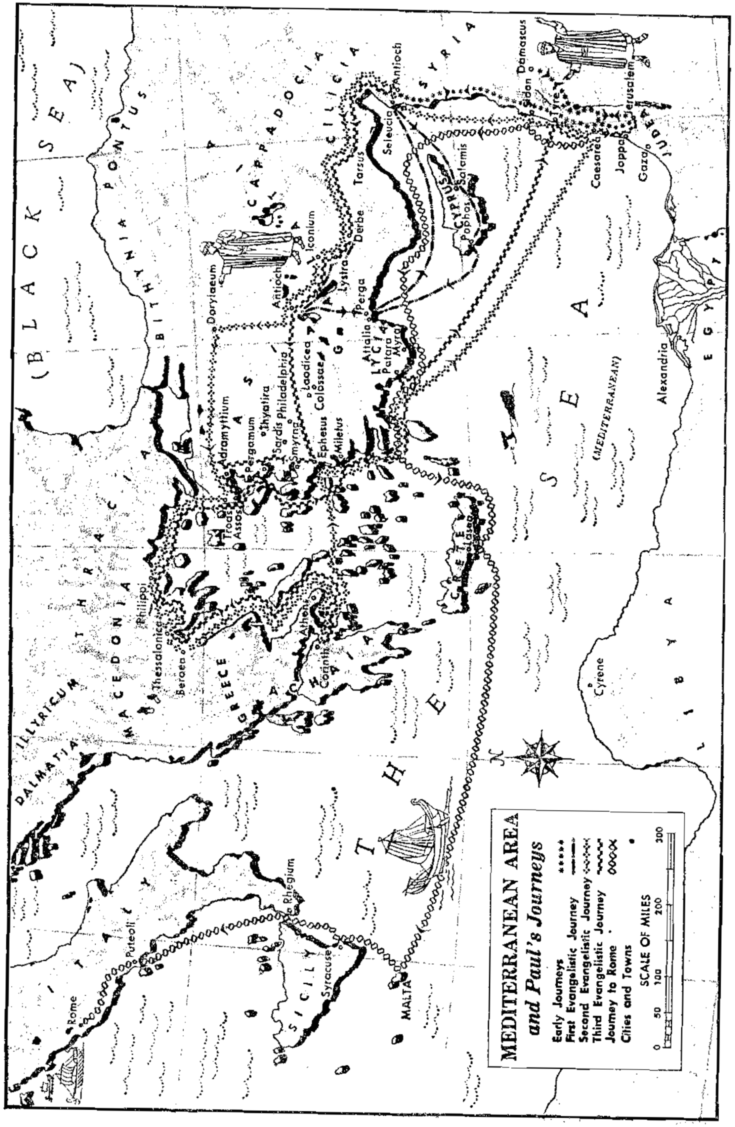
OTHER OUTSTANDING HISTORICAL DATES

DATE	EVENT	REFERENCE
A.D. 33	Sivan 6, Pentecost; outpouring of spirit; Peter opens the way for Jews to Christian congregation; uses first key	Acts 2:1-17; Matt. 16:19; Acts 2:38
A.D. 36	End of the 70 weeks of years; Peter uses second key, uncircumcised people of the nations enter the Christian congregation	Dan. 9:24-27; Acts 10:1, 45
c. A.D. 41	Matthew writes the Gospel entitled "Matthew"	
c. A.D. 47-48	Paul's first missionary tour	Acts 13:1–14:28
c. A.D. 49	Governing body rules against circumcision for the believers from the nations	Acts 15:28, 29
c. A.D. 49-52	Paul's second missionary tour	Acts 15:36–18:22
c. A.D. 50	Paul writes 1 Thessalonians from Corinth	1 Thess. 1:1
c. A.D. 50-52	Paul writes his letter to the Galatians from Corinth or Syrian Antioch	Gal. 1:1
c. A.D. 51	Paul writes 2 Thessalonians from Corinth	2 Thess. 1:1
c. A.D. 52-56	Paul's third missionary tour	Acts 18:23–21:17
c. A.D. 55	Paul writes 1 Corinthians from Ephesus and 2 Corinthians from Macedonia	1 Cor. 15:32; 2 Cor. 2:12, 13
c. A.D. 56	Paul writes the letter to the Romans from Corinth	Rom. 16:1
c. A.D. 56-58	Luke writes the Gospel entitled "Luke"	Luke 1:1, 2
c. A.D. 60-61	From Rome Paul writes: Ephesians Philippians Colossians Philemon	Eph. 3:1 Phil. 4:22 Col. 4:18 Philem. 1
c. A.D. 60-65	Mark writes the Gospel entitled "Mark"	
c. A.D. 61	Paul writes the letter to the Hebrews from Rome	Heb. 13:24; 10:34
	Luke completes the book of Acts in Rome	
c. A.D. 61-64	Paul writes 1 Timothy from Macedonia	1 Tim. 1:3
	Paul writes Titus from Macedonia (?)	Titus 1:5
b. A.D. 62	James, Jesus' brother, writes the letter of "James" from Jerusalem	Jas. 1:1
c. A.D. 62-64	Peter writes 1 Peter from Babylon	1 Pet. 1:1; 5:13
c. A.D. 64	Peter writes 2 Peter from Babylon (?)	2 Pet. 1:1
c. A.D. 65	Paul writes 2 Timothy from Rome	2 Tim. 4:16-18
	Jude, Jesus' brother, writes "Jude"	Jude 1, 17, 18
A.D. 70	Jerusalem and its temple destroyed by the Romans	Dan. 9:27; Matt. 23:37, 38; Luke 19:42-44
c. A.D. 96	John, on Patmos, writes Revelation	Rev. 1:9
c. A.D. 98	John writes the Gospel entitled "John" and his letters 1, 2 and 3 John; Bible writing completed	John 21:22, 23
c. A.D. 100	John, the last of the apostles, dies	2 Thess. 2:7

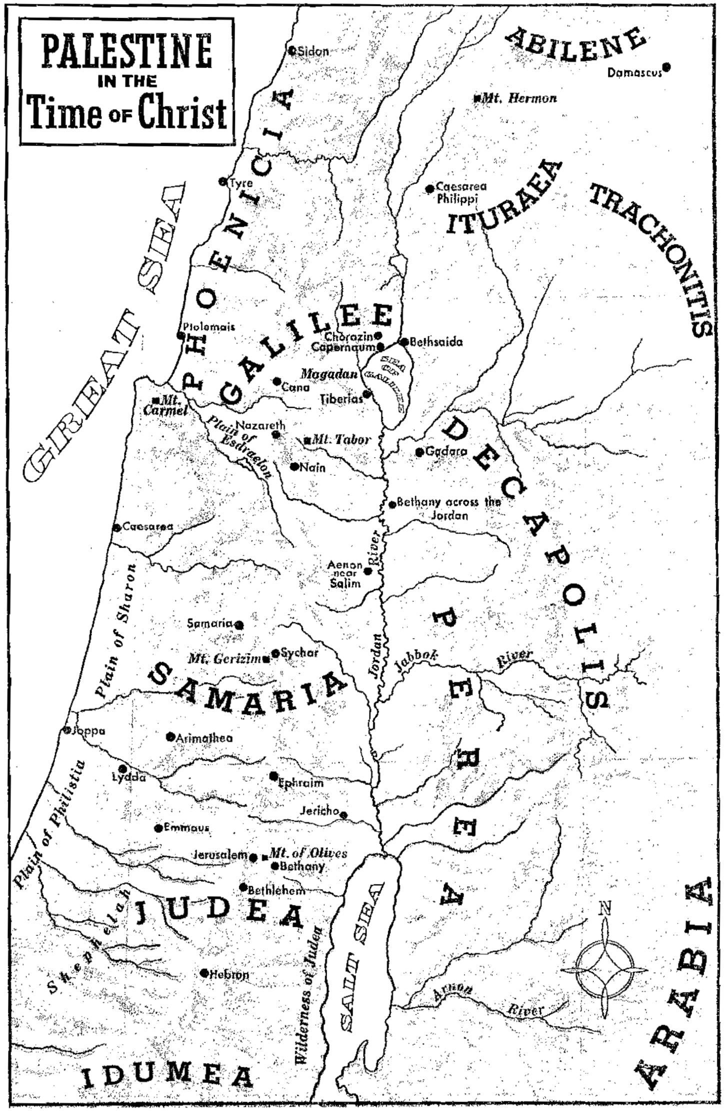
ABBREVIATIONS: "b" for "before"; "c" for "circa or about"


JERUSALEM AND ITS ENVIRONS
River Jordan
Dead Sea
JUDAEA
Jericho
Ramah
Mt. of Olives
Bethphage
Bethany
Jerusalem
Bethlehem
Mt. Scopus
Emmaus
('Amwās)
To Ephraim
To Lydda
To Lydda
MILES
10 MILES
15 MILES


JERUSALEM
DURING THE TIME
OF THE APOSTLES
SCALE OF FEET
0 500 1000
N
W
E
S
Pool of Beth-zatha
Castle of Antonia
Mount of Olives
GETHSEMANE
Bridge
Temple
Solomon's Porch
SECOND QUARTER
Palace of Hasmoneans
Palace of Agrippa
Bridge
Palace of Herod
UPPER CITY
TYROPOEON VALLEY
ACRA
LOWER CITY
KIDRON VALLEY
Gihon
Hezekiah's Aqueduct
Pool of Siloam
Lower Pool
VALLEY OF HINNOM OR GEHENNA
AKELDAMA?
En-rogel

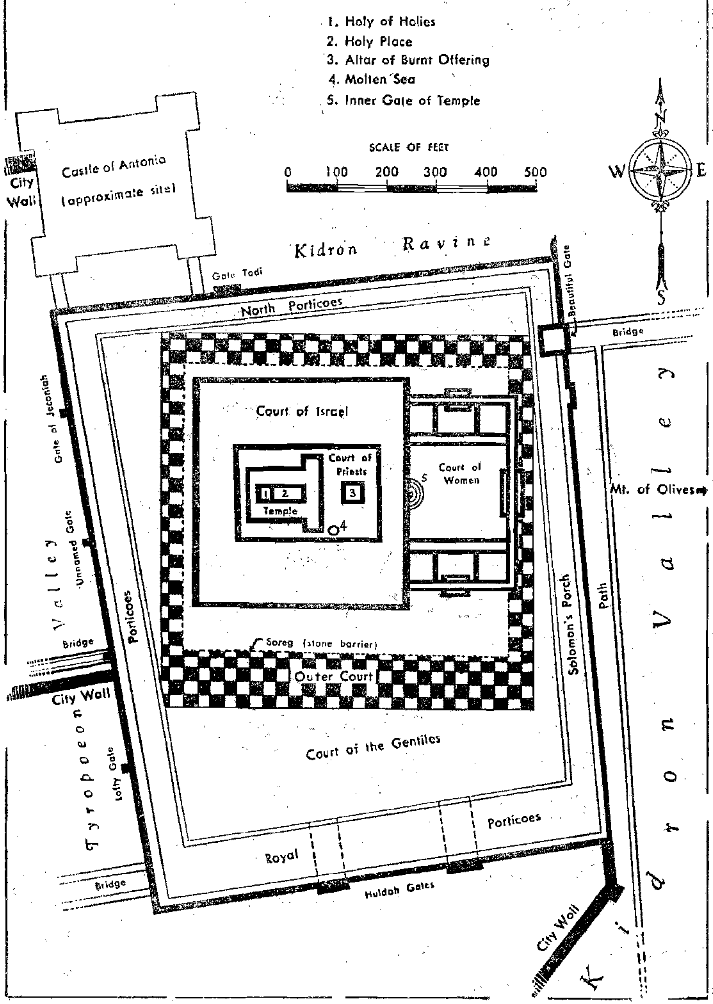


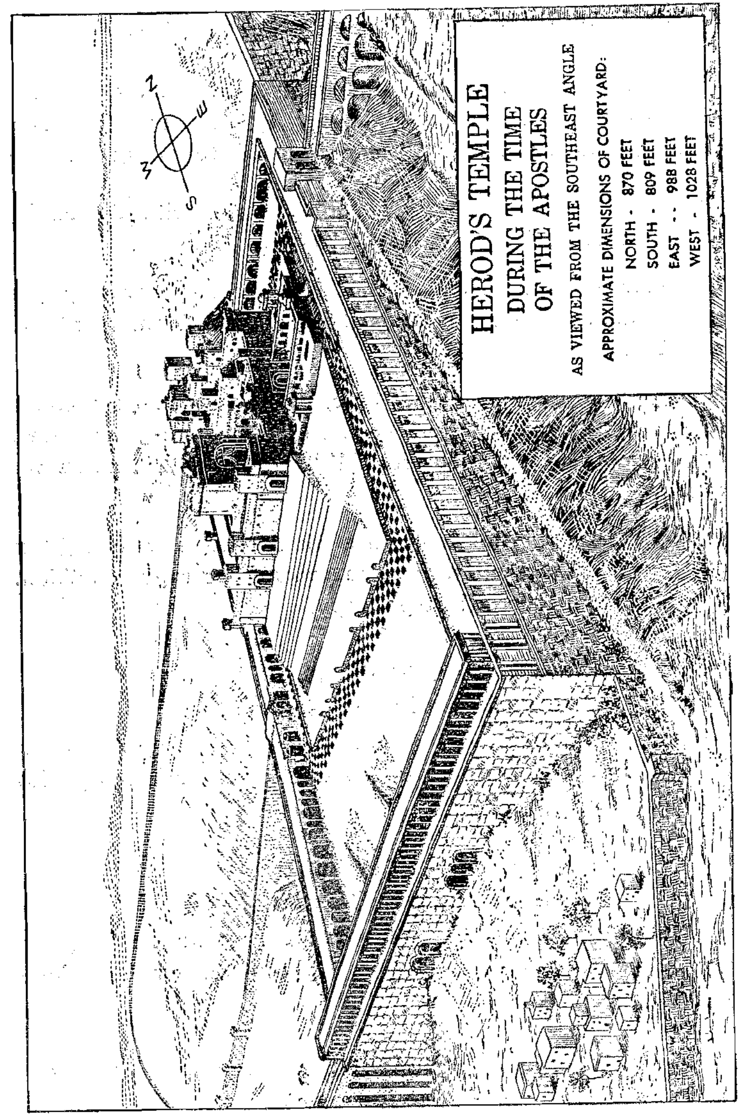
MEDITERRANEAN AREA
and Paul's Journeys
Early Journeys
First Evangelistic Journey
Second Evangelistic Journey
Third Evangelistic Journey
Journey to Rome
Cities and Towns
SCALE OF MILES
0 50 100 200 300
BLACK SEA
PONTUS
BITHYNIA
CAPPADOCIA
CILICIA
SYRIA
THRACIA
MACEDONIA
ILLYRICUM
DALMATIA
GREECE
ACHAIA
ASIA
GALATIA
LYCIA
CYPRUS
CRETE
ITALY
SICILY
MALTA
LIBYA
EGYPT
JUDEA
THE GREAT SEA
(MEDITERRANEAN)
Damascus
Sidon
Tyre
Jerusalem
Caesarea
Joppa
Gaza
Antioch
Seleucia
Tarsus
Salamis
Paphos
Derbe
Lystra
Iconium
Antioch
Perga
Attalia
Patara
Myra
Dorylaeum
Laodicea
Colossae
Philadelphia
Thyatira
Sardis
Smyrna
Ephesus
Miletus
Pergamum
Adramytium
Troas
Assos
Philippi
Thessalonica
Beroea
Athens
Corinth
Lasea
Alexandria
Cyrene
Rhegium
Syracuse
Puteoli
Rome



PALESTINE
IN THE
Time of Christ
Sidon
ABILENE
Damascus
Mt. Hermon
PHOENICIA
Tyre
Caesarea Philippi
ITURAEA
TRACHONITIS
GREAT SEA
GALILEE
Ptolemais
Chorazin
Capernaum
Bethsaida
Magadan
Cana
Tiberias
SEA OF GALILEE
Mt. Carmel
Nazareth
Plain of Esdraelon
Mt. Tabor
Nain
DECAPOLIS
Gadara
Bethany across the Jordan
Caesarea
Aenon near Salim
Jordan River
Plain of Sharon
Samaria
Mt. Gerizim
Sychar
SAMARIA
Jabbok River
PEREA
Joppa
Arimathea
Lydda
Ephraim
Jericho
Plain of Philistia
Emmaus
Jerusalem
Mt. of Olives
Bethany
Bethlehem
JUDEA
Shephelah
Wilderness of Judea
SALT SEA
Hebron
Arnon River
ARABIA
IDUMEA
N

BLOCK PLAN of HEROD'S TEMPLE





New World Translation of the Holy Scriptures

Its careful renderings are appealing to scholarly students everywhere, and its use of everyday language promotes thorough understanding. Obtainable in the following editions:

- **Regular edition:** Bound in green vinyl, with Appendix, concordance, 1,472 pages. Revised in 1961. Only $1.
- **Deluxe edition:** Flexible black or maroon cover, pages gold-edged. Same features as the regular edition. Available for $2.50.
- **Large-print edition:** Larger type, extensive Appendix, cross-references, footnotes, 3,648 pages. Flexible dark-green cover, pages green-edged. Measures 7¼" x 5" x 2¼". Yours for $4.50.
- **Pocket edition:** This compact edition measures only 6½" x 4½" x 1". Equipped with same features as regular edition. Flexible brown cover. $1.50 per copy.

THE HOLY BIBLE
Authorized Version of 1611

In flexible binding of maroon color, measuring 7 3/8" x 5 1/8" x 1 3/8". Concordance and other Bible-study aids included. Per copy, $1.

THE HOLY BIBLE
American Standard Version of 1901

Modern text, footnotes, boldface type. Contains a 95-page cyclopedic concordance. Flexible light-brown binding. Postpaid, $1.50.

Send your order to **WATCHTOWER,** *using any address on the last page.*

Recommended for Your Study of the Bible

"All Scripture Is Inspired of God and Beneficial"

A comprehensive examination of the origins of the Bible, with a summary of all 66 of its books; charts, maps, illustrations, and archaeological and chronological data relating to the Bible. Hard bound, measuring 7" x 9¼". Postpaid, $1.

"Things in Which It Is Impossible for God to Lie"

Hard bound, 416 pages, illustrated, with 22 absorbing chapters giving powerful assurance of the certainty of fulfillment of all God's promises. Per copy, 50c.

Life Everlasting—in Freedom of the Sons of God

Learn how an earthly Paradise of freedom will be attained and the expectation of deliverance for the human race gloriously realized. Illustrated, 416 pages, chronology chart, subject and Scripture index. Yours for only 50c.

The Truth That Leads to Eternal Life

This 192-page hardbound book offers a refreshing challenge to customary thinking on the subject of "truth." Its 22 chapters take you in logical order through the basic teachings of the Bible. Handsome ultramarine cover, illustrated, pocket size. Only 25c.

Did Man Get Here by Evolution or by Creation?

Test for yourself which is most credible—a popular theory or the Bible's account of man's origin and his future. Generously illustrated, with hundreds of references to scientific and scholarly works, this 192-page hardbound book is available for only 25c.

Send your order to **WATCHTOWER,** using any address on the next page.

CHIEF OFFICE AND OFFICIAL ADDRESS OF

Watch Tower Bible & Tract Society of Pennsylvania
Watchtower Bible and Tract Society of New York, Inc.
International Bible Students Association
124 Columbia Heights, Brooklyn, New York 11201, U.S.A.

ADDRESSES OF BRANCH OFFICES:

ALASKA 99501: 1438 Medfra Street, Anchorage. **ARGENTINA:** Calle Honduras 5646-48, Buenos Aires 14. **AUSTRALIA:** 11 Beresford Road, Strathfield, N.S.W. 2135. **AUSTRIA:** Gallgasse 44, A-1130 Vienna. **BAHAMAS:** Box 1247, Nassau, N.P. **BARBADOS, W.I.:** Fontabelle Rd., Bridgetown. **BELGIUM:** 60, rue d'Argile, Kraainem, Bt. **BOLIVIA:** Casilla No. 1440, La Paz. **BRAZIL:** Rua Guaíra 216, Jardim da Saúde, São Paulo-8, SP. **BRITISH HONDURAS:** Box 257, Belize. **BURMA:** P.O. Box 62, Rangoon. **CAMEROUN, REP. FED. DU:** B.P. 5.428, Douala-Akwa. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ontario. **CENTRAL AFRICAN REPUBLIC:** B.P. 662, Bangui. **CEYLON:** 7 Alfred House Rd., Colombo 3. **CHILE:** Casilla 261-V, Correo 15, Santiago. **COLOMBIA:** Apartado Aéreo 2587, Barranquilla. **CONGO, REPUBLIC OF THE:** B.P. 634, Kinshasa, Limete. **CONGO REPUBLIC:** B.P. 2.114, Brazzaville. **COSTA RICA:** Apartado 2043, San José. **CUBA:** Avenida 15 Núm. 4608, Almendares, Marianao, Havana. **CYPRUS:** P.O. Box 1590, Nicosia. **DAHOMEY:** B.P. 874, Cotonou. **DENMARK:** Kongevejen 207, 2830 Virum. **DOMINICAN REPUBLIC:** Avenida Francia 33, Santo Domingo. **ECUADOR:** Casilla 4512, Guayaquil. **EL SALVADOR:** Apartado 401, San Salvador. **ENGLAND:** Watch Tower House, The Ridgeway, London N.W. 7. **FIJI:** Box 23, Suva. **FINLAND:** Kuismatie 58, Tikkurila. **FRANCE:** 81, rue du Point-du-Jour, 92 - Boulogne-Billancourt (Hauts de Seine). **GERMANY (WESTERN):** Am Kohlheck, Postfach 13025, (62) Wiesbaden-Dotzheim. **GHANA:** Box 760, Accra. **GREECE:** No. 4 Kartali St., Athens 611. **GUADELOUPE:** B.P. 239, Pointe-à-Pitre. **GUATEMALA:** 11 Avenida 5-67, Guatemala 1. **GUYANA:** 50 Brickdam, Georgetown 11. **HAITI:** Post Box 185, Port-au-Prince. **HAWAII 96814:** 1228 Pensacola St., Honolulu. **HONDURAS:** Apartado 147, Tegucigalpa. **HONG KONG:** 312 Prince Edward Rd., Second Floor, Kowloon. **ICELAND:** P.O. Box 251, Reykjavik. **INDIA:** South Avenue, Santa Cruz, Bombay 54. **INDONESIA:** Djalan Batutjeper 25, Djakarta. **IRELAND:** 86 Lindsay Rd., Glasnevin, Dublin 9. **ISRAEL:** P.O. Box 44520, Haifa. **ITALY:** Via Monte Maloia 32, 00141 Rome. **JAMAICA, W.I.:** 41 Trafalgar Rd., Kingston 10. **JAPAN:** 5-5-8 Mita Minato-Ku, Tokyo, 108. **KENYA:** Box 7788, Nairobi. **KOREA:** P.O. Box 7, Sodaemun-ku P.O., Seoul. **LEBANON:** P.O. Box 1122, Beirut. **LEEWARD ISLANDS, W.I.:** Box 119, St. Johns, Antigua. **LIBERIA:** P.O. Box 171, Monrovia. **LUXEMBOURG:** 15, rue de l'Egalite, Luxembourg-Bonnevoie, G.D. **MALAGASY REPUBLIC:** II M 78 A Antsakaviro, Tananarive. **MAURITIUS:** 12 Lebrun Street, Rose Hill. **MEXICO:** Calzada Melchor Ocampo 71, Mexico 4, D.F. **MOROCCO:** B.P. 1028 Principal, Tangier. **NETHERLANDS:** Voorburgstraat 250, Amsterdam 17. **NETHERLANDS ANTILLES:** Oosterbeekstraat 11, Willemstad, Curaçao. **NEWFOUNDLAND, CANADA:** 239 Pennywell Rd., St. John's. **NEW ZEALAND:** 621 New North Rd., Auckland 3. **NICARAGUA:** Apartado 183, Managua, D.N. **NIGERIA:** P.O. Box 194, Yaba, Colony. **NORWAY:** Inkognitogaten 28 B., Oslo 2. **OKINAWA, RYUKYU IS.:** Higashi P.O. Box 2004, 91 Asato, Naha City. **PAKISTAN:** 8-E Habibullah Rd., Lahore. **PANAMA:** Apartado 1386, Panama 1. **PAPUA:** Box 113, Port Moresby. **PARAGUAY:** Casilla de Correo 482, Asunción. **PERU:** Gervasio Santillana 370, Miraflores, Lima. **PHILIPPINE REPUBLIC:** 186 Roosevelt Ave., San Francisco del Monte, Quezon City 40107. **PUERTO RICO 00927:** Calle Onix 23, Urb. Bucaré, Río Piedras. **RHODESIA:** P.O. Box 1462, Salisbury. **SENEGAL:** B.P. 3107, Dakar. **SIERRA LEONE:** Box 136, Freetown. **SINGAPORE:** 11 Jalan Sejarah, Singapore 11. **SOUTH AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **SURINAM:** Box 49, Wicherstr. 8, Paramaribo. **SWEDEN:** Folkungavagen 8, Jakobsberg. **SWITZERLAND:** Allmendstrasse 39, 3000 Berne 22. **TAIWAN (REPUBLIC OF CHINA):** No. 5 Lane 99, Yun-Ho St., Taipei. **THAILAND:** 69/1 Soi 2, Sukhumwit Rd., Bangkok 11. **TOGO REPUBLIC:** B.P. 1237, Lomé. **TRINIDAD, W.I.:** 21 Taylor St., Woodbrook, Port of Spain. **UNITED STATES OF AMERICA:** 117 Adams St., Brooklyn, N.Y. 11201. **URUGUAY:** Francisco Bauza 3372, Montevideo. **VENEZUELA:** Avda. Honduras, Quinta Luz, Urb. Las Acacias, Caracas, D.F. **ZAMBIA:** Box 1598, Kitwe.

THE GREEK ALPHABET

Capital Letters	Small Letters	Name	Transliteration and Pronunciation
Α	α	*al'pha*	a
Β	β	*bē'ta*	b
Γ	γ	*gam'ma*	g hard, as in be*g*in[1]
Δ	δ	*dĕl'ta*	d
Ε	ε	*ĕ'psi·lŏn*	e short, as in m*e*t
Ζ	ζ	*zē'ta*	z
Η	η	*ē'ta*	e long, as in th*e*y
Θ	θ	*thē'ta*	th
Ι	ι	*i·ō'ta*	i as in mach*i*ne
Κ	κ	*kap'pa*	k
Λ	λ	*lam'bda*	l
Μ	μ	*my*	m
Ν	ν	*ny*	n
Ξ	ξ	*xi*	x
Ο	ο	*ŏ'mi·krŏn*	o short, as in l*o*t
Π	π	*pi*	p
Ρ	ρ	*hrō*	r
Σ	σ, ς (final)	*sig'ma*	s
Τ	τ	*tau*	t
Υ	υ	*y'psi·lŏn*	y[2] French u or German ü
Φ	φ	*phi*	ph as in *ph*ase
Χ	χ	*khi*	kh as in el*kh*orn
Ψ	ψ	*psi*	ps as in li*ps*
Ω	ω	*ō·mĕ'ga*	o long, as in n*o*te

᾿ is silent while ῾ is pronounced like an *h*

[1] Except before κ, ξ, χ, or another γ when it is pronounced nasal, like *ng* in a*ng*er

[2] υ is *u* in diphthongs

Note: Modern Greek pronunciation varies from the above.

THE PECULIARITIES OF THE DEFINITE ARTICLE IN GREEK

There are three genders in the Greek language: masculine, feminine and neuter. Declension of the definite article, which corresponds with the English *the*, appears in these three genders, and the gender as well as the number and case of the definite article must agree with that of the noun to which it applies.

The definite article in Greek is declined in all three genders the same as Greek nouns are declined. So the Greek definite article has cases in its declension.

In Greek there are five cases: nominative, genitive, dative, accusative and vocative. However, the definite article does not have a vocative case. But when, in addressing a person or thing, the nominative case is used instead of the vocative, then the nominative case of the definite article may be used along with it, as, for example, in John 20:28.

Below we set out the declension of the definite article:

SINGULAR NUMBER

CASE	MASCULINE	FEMININE	NEUTER	IN ENGLISH
Nominative	ὁ	ἡ	τό	the
Genitive	τοῦ	τῆς	τοῦ	of the
Dative	τῷ	τῇ	τῷ	to the
Accusative	τόν	τήν	τό	the

PLURAL NUMBER

CASE	MASCULINE	FEMININE	NEUTER	IN ENGLISH
Nominative	οἱ	αἱ	τά	the
Genitive	τῶν	τῶν	τῶν	of the
Dative	τοῖς	ταῖς	τοῖς	to the
Accusative	τούς	τάς	τά	the